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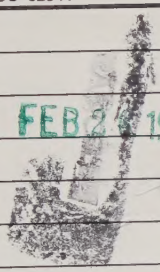

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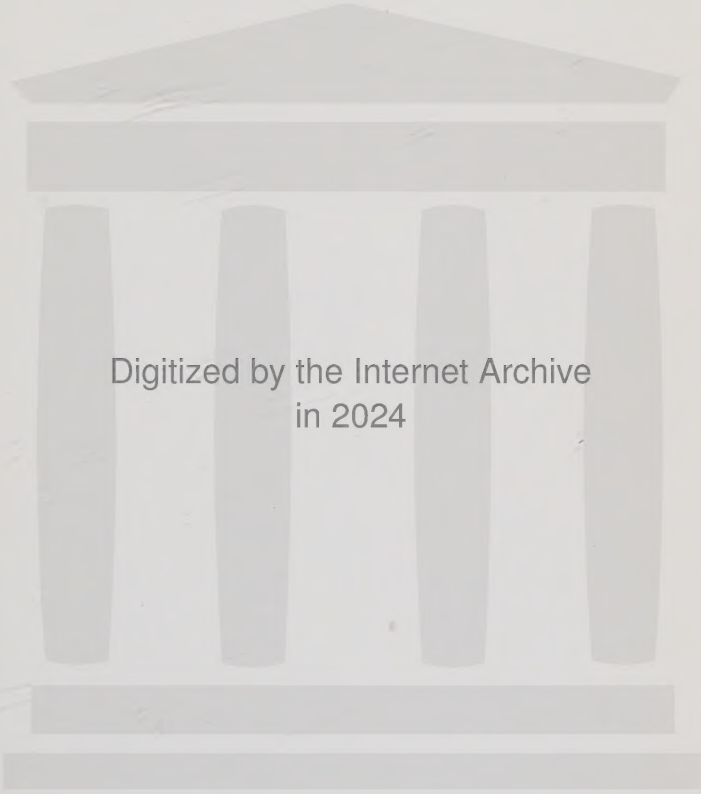
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CHILD CULTURE PAPERS.

[Republished from Barnard's American Journal of Education.]

KINDERGARTEN AND CHILD CULTURE PAPERS.

PAPERS

ON

FROEBEL'S KINDERGARTEN,

WITH SUGGESTIONS ON

PRINCIPLES AND METHODS OF CHILD CULTURE

IN DIFFERENT COUNTRIES.

REPUBLISHED FROM

The American Journal of Education.

HENRY BARNARD, LL.D., EDITOR.

REVISED EDITION.

HARTFORD:
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KINDERGARTEN AND CHILD-CULTURE PAPERS.

PLAN OF PUBLICATION.

LETTER TO PRESIDENT OF THE AMERICAN FROEBEL UNION.

DEAR MISS PEABODY: I propose to do more in 1880 than I have done as publisher since 1838,* in any one year for the elucidation of Child-Culture, and particularly of the Kindergarten as devised by Froebel, and developed by himself and others who have acted in his spirit and after his methods. The conviction expressed by me in printed report † and public addresses in 1854, that "the system of infant culture, presented in the International Exhibition of Educational Systems and Material at St. Martin's Hall, by Charles Hoffman of Hamburg, and illustrated by Madame Ronge in her Kindergarten in Tavistock Square, London, was by far the most original, attractive, and philosophical form of infant development the world has yet seen," has been deepened by much that I have since read and observed. But the suggestion in my Special Report as Commissioner of Education to the Senate in 1868, and again to the House of Representatives in 1870, on a System of Public Instruction for the District of Columbia, "that the first or lowest school in a graded system for cities should cover the play period of a child's life," and that "the great formative period of the human being's life" "in all that concerns habits of observation and early development, should be subjected to the training of the Kindergarten"—must be received now under at least the conditions of the original recommendation. A variety of agencies must be at work to train the teachers of each grade (and the Kindergartners with the rest) for their special duties, and to instruct and interest parents in the work of the school-room, and to give to them as such a direct right of inspection and suggestion as to the schools where their children are in attendance. I believe that parents as such have more rights, and rights which should be respected by their own direct representa-

* In the Connecticut Common School Journal from 1838 to 1842, and from 1849 to 1854; Educational Tracts (monthly) from 1842 to 1845; the Journal of the Rhode Island Institute of Instruction from 1845 to 1848; and the American Journal of Education from 1855 to 1880. In every year of these periodicals are elaborate Papers, original and selected, on the Principles and Methods of early education applicable to children in home and school.

† Report to the Governor of Connecticut on the International Exhibition of Educational Systems and Material at St. Martin's Hall, London, under the auspices of Prince Albert, and the Society of Arts, Commerce, and Manufactures. By Henry Barnard, delegate from Connecticut by appointment of the General Assembly. 1854.

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tion in all educational boards. than are now conceded to them in State and municipal school organizations.

All schools not under progressive teachers, and not subjected to frequent, intelligent, and independent supervision are sure to fall into dull, mechanical routine; and the Kindergarten, of all other educational agencies, requires a tender, thoughtful, practical woman, more than a vivacious, and even regularly educated girl. The power of influencing and interesting mothers in their home work and securing their willing co-operation, is an essential qualification of the Kindergartner. The selection of such cannot be safely left to school officers as now appointed, and who too often do not look beyond their neighbors, nephews, and nieces for candidates. Until the principles of early child-culture are better understood, and school officers and teachers are more thoroughly trained in the best methods, the first establishment of Kindergartens had better be left to those who are already sufficiently interested to make some sacrifice of time or means in their behalf; and when found in successful operation and conforming to certain requirements, they should be entitled to aid from public funds in proportion to attendance; and for such aid, be subject to official inspection.

My desire is to help place this whole subject of the early development and training of the human being, especially of the claims and results of the Froebel Kindergarten in this work, clearly and fully before teachers, parents, and school officers; and in these efforts I solicit your advice and co-operation, and through you, of all who are laboring for the same object in the Home, the Kindergarten, and the Primary School.

My first plan of publication was to issue these Child-Culture Papers in separate Numbers or Parts alternating with the regular Numbers of my Journal, but not necessarily connected with the latter. On further consideration I have concluded to incorporate them all with the discussion of other educational topics, and then to issue the whole in a volume of Contributions to the literature of the Kindergarten.

You will greatly oblige me by suggesting additions or modifications to the accompanying scheme of treatment for the first portion of the volume (to page 400), as well as Papers with their authors on any topic in the wide range of child-culture for the concluding portion. May I look to you for an article in the next Number on the Progressive Development of Froebel's Kindergarten?

HENRY BARNARD.

HARTFORD, December, 1879.

DEVELOPMENT OF THE KINDERGARTEN.

LETTER FROM MISS PEABODY TO THE EDITOR:

DEAR SIR: Nothing, it seems to me, can do more to establish the Kindergarten on a permanent foundation, and place its principles and methods fairly before American parents and teachers, than the full and exhaustive treatment which you propose to give, in the last volume of your truly Encyclopediac Journal, of the whole subject of child culture, as held by eminent educators, at home and abroad, giving due prominence to its latest development in the Kindergarten as devised by Frederic Fröbel and others trained in his spirit and methods. Your willingness to issue these papers in a connected form, and detached from other discussions, will enable Kindergartners to possess themselves, at a moderate price, of a volume (a manual I think it will prove to be), in which the Fröbel idea and institute will be presented in their historical development, and in their pedagogical connection with other systems of human culture. I respond cordially to your invitation to co-operate in this work and to secure contributions from my correspondents and fellow-laborers in this field, in our own and other countries; and I will begin at once with the subject suggested by yourself, the "Development of the Kindergarten," as it was suggested to Fröbel by his study of the vegetable kingdom of Nature, and his insight into the gracious purposes of the Father of Spirits.

The Baroness Marenholtz-Bülow, in her "Reminiscences of Fröbel," has told us of her discovery, in 1849, of this great genius; and her introduction of him to the Duke of Weimar, and to the leading educators of Germany; and of the instantaneous acceptance of him by Diesterweg and others as "a prophet."

Three years afterwards he died, when the reactionary government of Prussia had forbidden the introduction of his Kindergartens into the public system of education; instinctively divining that an education which recognizes every human being as self-active, and even creative, in his moral and intellectual nature, must be fatal, in the end, to all despotic governments.

But already, through the friendship of the ducal family of

Weimar, Fröbel's normal school for Kindergartners was established at Marienthal; and through the influence of Diesterweg over Madame Johanna Goldschmidt, he had established another at the free city of Hamburgh; and the governmental prohibition in Prussia had stimulated the founding of private Kindergartens in Berlin and elsewhere. Some years after, his eminent and appreciative pupil and chosen apostle, the Baroness, brought about the rescinding of the prohibitory decree. Nevertheless, not even yet, as you will see from a letter I send you, written by Frau Bertha Meyer on their present condition in Berlin, are there any but private Kindergartens in Prussia. These, indeed, are patronized by the best people, led by the Crown Princess of Germany,—Victoria of England, who has not only had her own children educated by strictly Fröbelian Kindergartners, but has interested among others the Princess Helena of Russia in the system, and lets herself be named as Lady Patroness of the training school for Kindergartners at 17 Tavistock square, London.

Only two governments in Europe yet have recognized the Kindergarten as a *public* interest—that of Austria, which imposes on all pupils of normal schools in the empire, of whatever grade of instruction, to make themselves acquainted with Fröbel's principles; and makes compulsory on the people to send all their children under six to some Kindergarten; also the government of Italy, where Kindergartens were first established by the Italian Minister of Education, whose attention had been directed to the subject, in 1868, by our own American minister, the Hon. George P. Marsh. This attempt was, however, rather premature, for Italian Kindergartners were not yet properly prepared for the work, and though Fröbel's educational method is found to be harmonious with the deepest motherly instinct, when that is understood, it does not come by instinct into a systematic form. In 1871–2 the Baroness Marenholtz-Bülow was solicited by the Italian minister to go to Florence and lecture upon the training, and she taught a large class. The *resumé* of her lectures was printed in a pamphlet, in 1872, and translated and published by our Bureau of Education at Washington, in its circular of July, and forms an admirable syllabus for the training of teachers. In that same year, 1872, Madame Salis-Schwab introduced the system at Naples at great expense to herself of money and labor, and gained from the municipality the promise to make it the first grade of the public education, when Kindergartners should be trained for

it. You must publish in your volume the report of the successful Kindergarten now kept in the *Collegio Medici*, a copy of which I hope to furnish you. This proves one of the greatest charities in Europe, and princes send their children as pupils.

But though the European governments do not yet adopt the system, Kindergartens are established widely in all the German states, in Sweden, Denmark, Russia, Switzerland, France, Belgium, even in Spain, also in England, Scotland and Ireland; and wherever there are Kindergartens there are more or less inadequate attempts at training Kindergartners, Koehler's establishment at Saxe-Gotha, and lately the Fröbel Stiftung at Dresden, being the best. The latter will probably swallow up the former, as Koehler has lately died.

In England, in 1872, there was an association formed, among whose members are famed scientists like Huxley, as well as dignitaries of the Church of England, who have founded an institution for training Kindergartners at Manchester, to be examined for certificates after two years study with observation in a model Kindergarten now kept by Miss Anna Snell, a pupil of Middendorf. Two years afterwards another training class was founded, as a part of the Stockwell training school for primary teachers in London, S. W., and another pupil of Middendorf, Miss Eleanor Heerwart, who had been keeping Kindergarten some years near Dublin, Ireland, was made its teacher and the principal of the Stockwell model Kindergarten. Also, in 1874, the London Fröbel Society was founded by Miss Doreck and Mr. Payne, whose present president, Miss Emily Shirreff, and her sister, the Hon. Mrs. Grey, have published most valuable lectures, among which I would mention, as most important, Miss Shirreff's "Life of Fröbel," and her essay on the right of his Kindergarten to the name of the "New Education." This London society has a monthly meeting and lecture, and I can send you for your volume one of these: Miss E. A. Manning's lecture on "The Discouragements and Encouragements of the Kindergartner." She has sent it to me to be read at the meeting of our American Fröbel Union, which was appointed for December 29–31, 1879, but had to be postponed. Some other articles were sent; one by Miss Shirreff, one by Miss Lychinska, and one by Miss Heerwart, which are at your service also; and I hope to have Miss Shirreff's article about a chart of Kindergarten employments, made by Madame du Portugall for the direction of the Swiss Kindergart-

ners, and which has been asked for by the English Education Journal for publication in its pages.

It was the Baroness Marenholz-Bülow who may be said to have started and done the most in this great propagandism. Acknowledged by Fröbel, in 1849, as the one who more deeply than any one else saw into his "last thought," she must be considered as his most complete representative, and most effective apostle.

In 1858 she went to Paris and, taking rooms at the Louvre, summoned to her parlor-lectures the most distinguished men of the time in Paris, of all churches, Catholic, Protestant and Jewish, and outsiders of every school of philosophy. Their wonderful unanimity in accepting the idea and system, as developed in her lectures, was expressed in letters to her from all of them, including the Cardinal of Tours, afterwards Archbishop of Paris, the Abbé Michaud, and many Catholic savants; Michelet, Edgar Quinet, Auguste Comté, Protestant pastors, Harmonists, etc, etc. These letters she has printed as an appendix, making one-half of her volume, which is entitled "Die Arbeit," relative to Fröbel's Education, which was the *résumé* of her lectures at the Louvre. This unanimity of assent is the best proof that the element in which the Kindergarten works is that of universal humanity, nôt yet narrowed from "the kingdom of heaven," which Christ declared that children represent, in their pre-intellectual era, when the Kindergarten takes them from the mother's nursery, to initiate them into the society of their equals. Madame Marenholtz also carried the system into Belgium, and the first guide-book of the method "*Le Jardin des Enfants*" was published in Brussels by F. Claasen, with an introduction by herself. She then went into England, where, however, she had been preceded by Madame Rongé, one of that Meyer family of North Germany which has been always a munificent benefactor of education,—Henry Adolf having given to Hamburg its Zoölogical Garden and Aquarium, the finest foundations of the kind in the world; and he is still the most enthusiastic patron of Fröbel's Kindergarten.

But in England some accidental collateral circumstances interfered with Madame Rongé's perfect work, and broke her heart. The seeds of Kindergarten were however planted in several localities, and some good work done, among others by Madame du Portugall at Manchester, who is now the Inspector of Primary Education in her native city, Geneva, Switzerland, and is gradu-

ally making the Kindergarten the foundation of the primary education there.

But the most important establishment on the Continent for the education of Kindergartners is in Dresden, founded in 1872 by the Union, which grew up since 1867, out of the Committee of Education of the Congress of Philosophers that met in Prague that year. This committee was appointed to inquire into the ultimate results on individuals of the Kindergarten education given by Fröbel with Middendorf, who had been his faithful friend and coadjutor at the school for boys founded by them both at Keilhau in 1817, long before the Kindergarten was named in 1839. It took more than twenty years of earnest experimenting to enable Fröbel to arrive at the complete Kindergarten practically. In that year he gave it its very expressive name. As long before as 1827 he had published *Erziehung der Mensch* (the Education of Mankind), a book addressed to the mother, in which is found all the elementary principles of Kindergarten except one. In this book he took the ground that the mother exclusively should be the educator of the child till it was seven years old; but a dozen years of observation had taught him in 1839, that no mother had the leisure and strength to do for her child all that needed to be done in its first seven years, without assistants and in the narrow precinct of a single family. For the social and moral nature, after three years old, requires a larger company of equals. The Kindergarten does just what neither the home nor the primary school can do for a child.

In 1867, at the re-assembling of the "Congress of Philosophers" at Frankfort-on-the-Main, the Committee of Inquiry appointed at Prague, of which Prof. Fichte of Stuttgart, son of the great J. G. Fichte, was chairman, reported that the pupils taught at the Kindergarten age by Fröbel himself, had been looked up at the universities and elsewhere, and been found to be of exceptional intelligence: and that they themselves ascribed it to their Fröbel education in the "connection of contrasts" or "law of equipoise," that secret of all nature and true life.

At this meeting at Frankfort-on-the-Main, the Baroness Marenholtz had four afternoons assigned her to explain Fröbel's idea and method, and the result was the formation of the General Union, and the establishment of its organ, *Die Erziehung der Gegenwart*, together with the Training College, at Dresden.

I will send you the first report of the activity of this society

which you can use if you think best in making up your volume. Mrs. Kriege has translated and sent it to me for the meeting, which is postponed until Easter. I will also send the Baroness's own letter to me, though it is rather sad. She feels the immense difficulties of planting, amid the stereotyped conservatisms of Europe, this living germ, which requires the fresh-plowed unworn soil, and all the enlivening influences of the American nationality, in its pristine vigor, as is intimated by the flourishing growth at St. Louis and California, especially of the public Kindergartens there.

BRIEF NOTICE OF THE KINDERGARTEN IN AMERICA.

After your own articles on Fröbel in your Journal in 1856 and 1858, nothing was said in America till the review in the *Christian Examiner*, in 1859, Boston, of "*Le Jardin des Enfants.*" In the course of the next ten years some innocent, because ignorant, inadequate attempts were made at Kindergartens, but without such study into the practical details of the method as to do any justice to Fröbel's idea; and, on the whole, the premature attempt was unfortunate. The most noted one was my own in Boston; but I must do myself the justice to say that I discovered its radical deficiency, by seeing that the results promised by Fröbel, as the fruit of his method, did not accrue, but consequences that he deprecated, and which its financial success and the delight of the children and their parents in the pretty play-school did not beguile me into overlooking. Hence I went, in 1867, to Europe, to see the Kindergartens established and taught by Fröbel himself and his carefully educated pupils; and I returned in 1868, zealous to abolish my own and all similar mistakes, and establish the *real thing*, on the basis of an adequate training of the Kindergartners.

My plan was to create, by parlor lecturing in Boston, a demand that should result in our sending to Lubeck, Germany, for Fräulein Marie Boelté (now Mrs. Kraus-Boelté of New York) to come to Boston and establish a model Kindergarten and a training school for Kindergartners, inasmuch as she was one of the few ladies of position and high culture in Germany who, from purely disinterested motives, had become a Kindergartner. She had studied three years with Fröbel's widow in Hamburg, and went to England with Madame Rongé, and was her most efficient assistant, and had a high reputation there, where she had ac-

quired the language in that perfection necessary to teach little children orally. I knew, from a distinguished relative of hers, that she would be willing to sacrifice everything—and it was a great deal she had to sacrifice—to come to America, because she knew that Fröbel had said that the spirit of the American nationality was the only one in the world with which his creative method was in complete harmony, and to which its legitimate institutions would present no barriers.

But when I came back to Boston, I found Madame Kriege and her daughter already there, and the enterprise had to contend with an unprepared public, which had been also misled by my own unfortunately precipitate attempts, and others which had perhaps grown out of mine.

But something valuable was done by the intelligent and faithful labors of Mrs. Kriege and daughter during the next four years; and then Miss Boelté came to New York on invitation of Miss Haines of Gramercy Park, at the moment that Mrs. Kriege and her daughter returned to Europe for a vacation. A pupil of Madame Kriege, Miss Garland, who associated with herself a pupil of her own, Miss Weston, has carried on the Kindergarten training school of Boston with great fidelity. These two training schools are still doing the best work. Mrs. Kriege and daughter also returned to America in 1874, and as Miss Boelté married Mr. Kraus and became independent in her work, they took her place with Miss Haines for two years. There have also branched from Mrs. Kraus's school the work of Miss Blow, who has kept a free training school at St. Louis, since 1872, and is now inspector of the more than fifty free Kindergartens established by the municipality of that city; and a training school in Iowa by another of Mrs. Kraus's pupils. Mrs. John Ogden of Worthington, Ohio, is also a valuable trainer, a pupil of Miss Garland; also another, Miss Alice Chapin, in Indianapolis, Indiana, and another in connection with the Brooks school of Cleveland, Ohio. Of Mrs. Ogden's pupils, Miss Sara Eddy and Mrs. A. H. Putnam, both of Chicago, and Miss Burritt, known as "the Centennial Kindergartner of the Great Exhibition," and the Misses McIntosh of Montreal, P. Q., are at present training Kindergartners with success. Mrs. Van Kirk of Philadelphia, who studied three years with the best pupils of Miss Garland, practicing all the while in a Kindergarten of her own, in which one of them was principal, has also a training school in Philadelphia. One

of Miss Burritt's pupils has this year been appointed training teacher of a class of Kindergartners at the Baltimore Normal school, where she also keeps a model Kindergarten.

There are three other training schools kept by German ladies—Miss Anna Held, in Nashua, N. H., Miss Susie Pollock, in Washington, D. C., both of whom were graduates of a training school in Berlin, and Miss Marwedel, once having her training school in Washington, and now in Berkeley, California, a woman of brilliant genius, who has studied Fröbel's works by herself very profoundly, according to the testimony of Madame Kriege, and who proved her understanding of Fröbel by the beautiful results in her Kindergarten at Washington. A pupil of hers, Miss Graves, succeeded her in Washington when she left for California, and Miss Pollock and her mother have a training school there. There must be a good deal to choose with respect to these several trainers. Of those trained in Germany I can myself form no judgment, with the exception of Madame Kraus-Boelté, all of whose remarkable antecedents I know, and whose work, both here and in Europe, I know. She has the obvious advantage of having been more than twice as long at work as any other, and from spontaneous enthusiasm, and having had the nearest relations to Fröbel Mrs. Kraus-Boelté always cries aloud and spares not in deprecation of recent students and not long experienced Kindergartners undertaking to train others, and has much and most true things to say of the profoundness of insight and depth of experience necessary in order to be sufficient to undertake the responsibilities of a Kindergartner, which are even greater than those of the Christian clergyman, because children are more utterly at the mercy of their Kindergartner than the adult at that of the clergyman. Mrs. Kraus would have the American Fröbel Union do something very emphatic to check those who, as she thinks, rush too rashly upon holy ground, where "angels fear to tread."

But no society has the power to take the place of conscience and reason, which are the only real guardians of the purity and efficiency of the Kindergartner's or of the clergyman's office. All that the American Fröbel Union can do is to provide a standard library of Kindergarten literature, and at its meetings, and by correspondence with Kindergartners' reunions and auxiliary societies, propagate the science and art of Fröbel, and do its best to keep the Kindergartners careful and studious, humble and diligently progressive; fitting themselves to *live with* the children

genially and to their edification, by themselves becoming as little children, and living their own lives over again, religiously and morally, in the light of Fröbel's idea, and so becoming capable of character-forming and mind-building, by sincere study of nature, material, human and divine.

The Union was formed primarily to protect the *name of Kindergarten* from being confounded with methods of infant-training inconsistent with Fröbel's idea and system, and which was assumed, without sincerity, as a cover of quite another thing, which calls itself "the American Kindergarten," and claimed Fröbel's authority expressly for its *own* devices. The society has already done this work by giving a *nation-wide* impression that there is the difference of a genuine and a contrary thing, and awakening care and inquiry in those who are seeking the most desirable education for their little children.

I must not omit to speak of one professor of Fröbel's art and science, whose works sufficiently praise him—I mean Mr. W. N. Hailman, author of an admirable little work called "Kindergarten Culture," also "Letters to Mothers," "Lectures to Kindergartners" (the two latter first published in "the New Education," which he edits, but now to be had in pamphlet form). This gentleman, who learnt the system in his native city of Zurich, has been engaged for ten years and more in this country in the German-American schools of Louisville, Milwaukee, and now in Detroit, and earned the money to enable his wife (American-born) to carry on a Kindergarten, as he is doing again now in Detroit, and also keeping with her a free training school for Kindergartners in that city. I do not know any one who has made such substantial sacrifices to the cause, or is doing more for it now.

And now a word upon the American Fröbel literature and I have done.

The first publication in America, except* some letters by Mr. John Kraus, in the *Army and Navy Gazette* and other newspapers, and my own letters in the New York *Herald*, of 1867–8, was the "Plea for Fröbel's Kindergarten as the Primary Art School," appended to the "Artisan and Artist Identified,"—an American re-publication of Cardinal Wiseman's lecture on "the Relations of the Arts of Design and the Arts of Production,"

*Earlier than either was a pamphlet issue of an article in the *American Journal of Education* for September, 1856, which by successive enlargements in 1858, 1861, and 1867, was continued on the List of Barnard's Educational Publications, and substantially embodied in the first edition of "German Pedagogy" in 1867.

Boston, 1869; the next was the article on "Kindergarten Culture," in the Report of the Bureau of Education for 1870. I see you mean to re-publish these in your volume. I also republished, revised in 1869, the "Moral Culture of Infancy and Kindergarten Guide," by which I had misled the public, previous to my visit to Europe, in 1867; and in 1873, two lectures, one on the "Education of the Kindergartner," and one on the "Nursery," in which I state the grounds of Fröbel's authority. In that same year came out the "*Résumé*" of Mrs. Kriege's instructions to her training class, which she names "The Child in its threefold Nature as the Subject of the Kindergarten," and with most honorable intentions she called it a free rendering of the Baroness Marenholtz, which has unfortunately led many to suppose it was a *translation* of the Baroness's book on "the Being of a Child," which it is not, as she desires should be distinctly stated, that it may not preclude a possible English translation of that work.*

But in 1871, Milton Bradley, a toy manufacturer of Springfield, Mass., and a very intelligent man, became interested, by Mr. Edward Wiebe, in the Kindergarten idea, and under his advice, undertook the manufacture of Fröbel's materials, in the faith that there would presently be a remunerative demand for them. He also published a manual to show their use, which was largely a selection from Goldammer's German Guide, both as to plates and matter; to which Mr. Wiebe prefixed also an exact translation of the Baroness Marenholtz's introduction to that work (but without giving credit). The work was called "Paradise of Childhood," but was a different thing from Lina Morgenstern's German book of the same title. Within a year, Mr. Bradley has re-published the plates of this work, but with other letter-press of a superior character, credited to the Kindergartners of Florence, Massachusetts. I think Mr. Bradley himself was the author of the very valuable chapter on the manipulation of the scalene triangle. The chapters on the Second Gift and the Fifth Gift are better than those of any other manual that I have seen.

In 1873, I began to edit the *Kindergarten Messenger*, and carried it through the years 1873–4–5 and 7, affording many able persons opportunity to express themselves. There is one article which I have twice printed and which I wish you would re-print

*Such a translation has been made by Miss Alice M. Christie, (London: W. Swan Sonneschein, 15 Paternoster Square, 1879,) and will be republished in the Kindergarten Papers.

in your volume: Miss Garland's paper on Fröbel's "Law of Contrasts and their Connection," which is the best statement I have seen made of this fundamental principle, in which lies the secret of the power of the system. There may be other articles you may wish to preserve; especially do I wish to suggest to you to consider Mrs. Aldrich's address to her mothers' class in an article called "Mothers' Unions," in the double number for March 1877.

During 1876 our Kindergarten Messages were put into the New England *Journal of Education*, but discontinued because the editor advertised and recommended the spurious so-called American Kindergarten; and since 1877 the *New Education*, edited by Mr. Hailman, has been our Kindergarten Messenger.

The American Fröbel Union commenced, in 1871, the Standard Library for Kindergartners and Parents, by publishing Mrs. Horace Mann's translation of the Baroness Marenholtz's "Reminiscences of Fröbel," and in 1878, a *fac simile* reproduction of Fröbel's most characteristic work, "Mother Play and Nursery Songs," with the music and engravings; the songs being translated in the very cadence of the music by Miss F. E. Dwight, and the explanatory notes by Miss Josephine Jarvis. When our treasury shall be large enough to afford it, a translation of the *Erziehung der Mensch* and his posthumous works, edited by Wichard Lange of Hamburg (son-in-law of Middendorf), will be added. Meanwhile the Union considers, as a part of the Standard Library, Mrs. Kraus-Boelté's Guide and Manual, which is in the course of publication by E. Steiger, 25 Park Place, New York, and most of the Kindergarten literature which he publishes, in English and German, and especially his "Kindergarten Tracts," so called, which he sends to all who ask for them, post-paid, on receipt of an order with six cents. The 5th, 9th, and 14th of these tracts have diffused an immense amount of information all over the country. Mr. Steiger also imports all the materials of occupation and gifts and is a truly liberal propagandist of the idea of Fröbel.

But I must here put in a *caveat*. The interest of manufacturers and of merchants of the gifts and materials is a snare. It has already corrupted the simplicity of Fröbel in Europe and America, for his idea was to use elementary forms exclusively, and simple materials,—as much as possible of these being prepared by the children themselves.

And here I would say a word respecting all reputed improve-

ments on Fröbel. Of these pretensions we cannot be too jealous. Fröbel, in his half century of experimenting, very thoroughly explored the prime necessities of the Kindergarten age. Children under seven years old, at least at three or four, are very much alike in all countries and ages.

And I am inclined to think that but one harmony of nature, available for earliest education, was left undiscovered by Fröbel, and that is the discovery of Mr. D. Batchellor, of the use to be made of colors in teaching children the elements of music. He is to explain this and his happy experiment in Miss Garland's Kindergarten at our next meeting.

But the heights and depths of the moral and religious nature of children will open more and more on mankind, as progress is made in moral refinement; and will open on the Kindergartners deeper and clearer views of Fröbel's moral idea, which it seems to me is nothing less than Christ's idea of the child, of whom He says, "Of such is the kingdom of heaven," and "He that receiveth a little child in my name receiveth me."

Before you close your projected volume of the history and exposition of Fröbel's reform, I hope we shall have our postponed meeting, and hear the papers from Mr. Batchellor and others, on practical points of Kindergartening; and those of Dr. W. T. Harris, Rev. R. H. Newton, Prof. Felix Adler, Dr. J. S. White, Thomas Cushing, and other principals, on its relations to the state, church, and the progressive education of humanity.

Elizabeth P. Peabody.

THE KINDERGARTEN AND ITS FOUNDER.

PREFATORY NOTE.*

To aid parents and teachers to a thorough understanding of the Kindergarten—its genesis and growth, its theories and philosophy, its method and processes, and to some extent its relations to other systems of early training—is the object of this publication. Our hopes of a better popular education for our country and the world rest on the universal understanding and recognition in the family and the school, of the fundamental ideas of Froebel as to the law of human development, and of the intuitional method of both Pestalozzi and Froebel, as the surest process at once of mental discipline and valuable attainment.

In Froebel's letter to the Duke of Meiningen, as published by Dr. Wichard Lange, we have the key to some of the mental peculiarities of the founder of the Kindergarten in his own family, school, and self training; and in his letter to the Princess Sophia of Rudoldstadt on the system of Pestalozzi we find the germs of that child culture which it was the blessed results of his restless and self-sacrificing life-work to develop and mature. The gradual ripening of the Kindergarten is shown in his letters to Barop in 1829, and again in 1836 and 1839, until, in 1840, he appeals to the women of Germany "to assist in founding an institution for the nurture of children, which shall be named *Kindergarten*, on account of its inner life and aim."

In the published observations and experience of many thoughtful educators and teachers in our own and other countries, we have aids to a fuller understanding of the underlying principles of Froebel, to such modifications of his Kindergarten method and processes, as peculiarities of individual children, or family and national surroundings may demand, and, above all, to such changes in the subjects and methods of existing primary instruction, as will make the transition from improved home and Kindergarten training to the School, easy and progressive. If the Kindergarten is to form an integral part of the popular education of our country, its aims and methods must be felt in the Public Primary School.

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* *Froebel, Kindergarten, and Child Culture Papers:* Republished from The American Journal of Education, Henry Barnard, LL.D., Editor. Hartford, 1881. 756 pages, *American Froebel Union Edition.* $3.50.

A NEW LIFE OF FRIEDERICH FROEBEL.

Compiled from Original Documents in Dr. Wichard Lange's Collected Writings of Froebel.

INTRODUCTORY NOTE.

The following reminiscences of Froebel, and aids to the better understanding of his life-work, by Dr. Wichard Lange, gathered from articles he wrote upon Froebel from time to time, are of inestimable value, for they show from the outside, as he himself attempted to do in his autobiographical letter to the Duke of Meiningen from the inside, the growth of his great idea, as well as the estimation in which he was held not only by the world, who gradually saw in him the great man that he was, but that of his own inner circle, the members of which never lost their enthusiasm and devotion to him in spite of some human faults that one can easily see grew out of that temperament of genius which makes anything unbearable to the sensitive soul of such a man which even threatens to interfere with the great purpose of his life. Our sympathy for him is quickened and intensified by the picture of his shady side, and we can understand the magic power he wielded over those whom he found ready to understand him and who were capable of helping him by such devotion of life as is seldom met with in this world.

PREFACE TO COLLECTED EDITION OF FROEBEL'S WRITINGS.

Friederich Froebel and William Middendorff were inseparable in life. If Middendorff appeared, Froebel was not far off. Middendorff came before the German people in 1848 and 1861, and after his death that reputation which he acquired in his life greatly increased. He traveled as an apostle of the new idea in those districts and regions of Germany in which the efforts of his bosom friend were yet unknown, and by his philanthropic, versatile, radiant personality, and by his powerful because heart-winning and persuasive eloquence, he could not but excite enthusiasm. He was the Aaron who stood by the side of the heavy-tongued Moses as a needed expositor, and softened the heart of many a hardened Pharaoh. Here in Hamburg, up to 1840, he won unheard of success, and fastened general attention upon the cause of Froebel. Froebel found a smooth path made for him, but he still had to combat many difficulties, because people did not and could not find

* Thoughts on the Kindergarten dedicated to the German Parliament in 1848.

what they had been led to expect; namely, versatility and eloquence like Middendorff's.

May the little messenger of 1861 have roused the desire and the impulse to draw full attention to the distinguished chief wherever the unskillful form makes the reading or the understanding of the idea difficult. I have endeavored to improve this form so far as such alteration is consistent with reverence for what is thus criticised. Originals must remain originals. I was obliged to give a new shape to the autobiography running through almost the whole, because its contents could only thus be deciphered from an almost unreadable manuscript.

Since Froebel's appearance in Hamburg in the winter of 1849–1850, I have been occupied uninterruptedly, even if sometimes only periodically, with his cause. At the period mentioned I was almost every afternoon, and often in the night also, active at his side. He had made me at that time editor of his paper, which appeared weekly, and endeavored to appropriate me wholly to himself. After a close trial of myself I was obliged to confess that I was not made to work among little children or for the training of kindergartners, that my special mission was the education of boys, and therefore I felt obliged to remain faithful to the Real School to which I once belonged. When I declared this to him, he exclaimed, deeply displeased, "If you do not come now, come ten years hence, but you must surely come!" I hope that his manes will be appeased by my "coming" now.

The first stimulus for editing Froebel's writings I received through the superintendent of the educational institute at Keilhau, the cradle of the Frobelian efforts, Johannes Arnold Barop. At my last visit he conversed daily with me of the efficiency of his aforetime friend, of which every place that we set foot upon gave testimony. I was made accurately acquainted with the whole development of that activity, and received an incidental oversight of the printed and literary legacy of the Thuringian friend of children. Barop handed over to me everything that was at his command, and was not a little amused when he saw me at once fall upon the offered material in Keilhau, in consequence of the impetus he had given me, and convert my freedom, which was to be devoted to recreation, into intense work. When I returned to Hamburg, Froebel's widow delivered up to me all that was wanting and which I was seeking. So against my intention I became the editor of Froebel's writings.

It has not been easy to wind my way through his numerous scribblings, to separate the essential and the unessential, and to use only what is necessary for the full understanding of the idea and the correct estimate of the founder. Even a selected edition should not, in my opinion, go beyond bounds, for the price of the whole naturally rises with the dimensions, and in proportion the difficulty of its general dissemination. I trust the selection I offer will fully answer its purpose.

Three chronological errors which I have found, I will here correct. Henrietta Wilhemine Hofmeister was born, not on the 20th, but on the 17th of September, 1780. Froebel was not an assistant in the mineralogical museum at Berlin in the summer of 1813, but in August, 1814. He did not die on the 21st of July, but on the 21st of June, 1852.

In regard to my remarks on the letter to Krause, I will here confess to the votaries of Friederich Froebel that I do not consider it right that the shady side of this remarkable, indeed this great man, should be carefully covered up by his friends. I think we should honor the truth here as elsewhere, and that by such uprightness we injure neither the man, who could as little be an angel in human form as other men, nor his cause, which will stand, so far as it has emanated from God, the source of all truth. We are much more likely to obtain a favorable judgment from all thoughtful and quietly investigating men, who are not inclined or accustomed to throw away the true metal with the schlag, by such considerate uprightness. On this ground I shall never fear to speak freely of the human imperfections of a man who has done and brought into use so much good.

I see in this man the future reformer of the education of little children in their homes. Only in the closest connection with his efforts will it be possible for the female sex to obtain that culture and those means of help of which this whole half of humanity is capable, in order to fulfil intelligently their high mission. The recognition of this will stimulate me ultimately, on the ground of the practical works of Froebel which are now partially at hand in these three volumes, to issue a "Book on the Care of Childhood," and with it to venture a comprehensive essay to make accessible to all the ideas and plans of the founder of kindergartens, so as at the same time to supplement those ideas and plans by whatever science and life have brought to me of insight and experience since Friederich Froebel's death. May fate not put any obstacle in the way of this purpose!

I believe farther, that Dr. Karl Schmidt is right when he sees in the efforts of this original pedagogue of ours those principles which will again set in motion and bring to flood tide the people's education of the time. Froebel will excite the need for learning by learning; he will not alone develop receptivity by means of productivity, according to Pestalozzi, but will develop men directly through productivity. It is not difficult to point out that a reformation in instruction can be easily attained on the ground of its demands, and that one may think of that reformation without meaning a total revolution, of which now and then there is foolish talk. Its radical demand, that we must let universal life and especially the life of nature influence the child, will very rarely be able to adapt itself to the reality of things. The theory which considers the universe as an organic whole and man as a member of the whole in all, and which will allow the laws of education to be dictated chiefly by the laws of life, governed Froebel through and through, governs the present time, and will make its influence felt more and more in the educational field, and if we should find ten times another "conformity to law" of all life as the parson's son of Oberweisback saw it.

In short, I look upon Friederich Froebel as a truly great man. He who has pursued a single thought for a whole lifetime and served that thought with the utmost self-devotion and self denial, who like him is able to set aside everything else for this thought and allow himself if necessary to be stoned or hung on the cross in its service, who knew no flinching and wavering in its presence, indeed even scarcely any weariness, and set aside everything the world calls happiness, which he found only in the realization of this thought (turning this thought into act), he is a great man, and would have hunted himself down in pursuit of an error.

And because Froebel was a great man, he must for this reason not be forgotten, and deserves the attention of a nation to which he clung with infinite love, for whose outer and inner freedom he fought literally on the battlefield, and which perhaps is the only one in the world that would let so ideal-minded a man as Friederich Froebel go forth from its bosom.

Hamburg, April 21, 1862.

DR. WICHARD LANGE.

NOTE.—We hope yet to see Dr. Lange's "*Book on the Care of Childhood.*"—TR.

AUTOBIOGRAPHY IN LETTER TO THE DUKE OF MEININGEN.*

Early Childhood—Loss of Mother.

I WAS born in the Thuringian forest in Oberweissbach, a village of Schwarzburg, April 21, 1782. My father, who died in 1802, was then priest, or pastor, there. I was early initiated into the painful struggle of life, and a deficient, unnatural education exerted its influence upon me. Soon after my birth, my mother became ill, and, after nursing me nine months, died. The whole outward direction and growth of my life was changed by this painful loss. I consider this event to have affected, more or less, the phenomena of my external life. My father had sole charge of a parish, scattered in six or seven groups, numbering probably five thousand people; which, even to so active a man as he was—who, in his conscientiousness, never forgot his parish—was very arduous work, especially with the very frequent religious services then customary. It happened, also, that associate charge of a large new church was given him, so that he was more and more drawn away from his home and children.

I was much left to the servant, who understood how to take advantage of my father's pre-occupation, and was consigned by her (certainly for my good) to my brothers and sisters, somewhat older than myself. From this and one circumstance of my later life, my indelible love for the family, and especially for my brothers and sisters, may have taken its rise, and which, up to the present moment, has had a strong hold on my heart.

Although my father was a stirring, active man, seldom surpassed in his relations as country pastor in education, learning and experience, yet I remained a stranger to him through his entire life, owing to these separations caused by early circumstances. I had really no more a father than a mother. Under these conditions, I grew to my fourth year, when I received a second mother through my father's second marriage. My spirit must have felt then deeply the need of motherly and parental love, for in that year should have come the first period of consciousness. I remember that to my new mother I brought richly the emotions of a simple, true child's love. They were encouraged, developed and strengthened because they were good-naturedly received and responded to. Yet I did not long keep this joy—this good fortune. Soon the mother rejoiced in a son of her own, and now she not only withdrew her love from me for this one, but more than indifference met me—perfect estrangement, which found expression in accent and speech.

I am obliged to make this circumstance especially prominent because I recognize herein the first cause of my early introspection, my desire for self-knowledge and my youthful separation from other human ties. Soon after the birth of her son, my second mother gave up the trustful and soul-uniting "thou," and began to address me in the third person, in a distant manner. As the word *Er* separates everything, so a great gulf was placed between my mother and me. I felt myself already, in my dawning boyhood, quite isolated, and my soul was filled with grief.

Dishonorable people wished to use this feeling and state of mind to the injury of my mother; but I indignantly turned away from them and avoided

* Translated by MISS LUCY WHEELOCK, of the Chauncey Hall Kindergarten, Boston, Mass.

them when I could. Under such circumstances, I early became conscious of my purely inner life, and the foundation was laid for that becoming self-respect and moral pride which has accompanied me through life. Temptations returned from time to time, and took a still more threatening aspect. Dishonorable things were not only demanded of me, but directly attributed to me, and this in a way which left no doubt of the impropriety of the thing desired and the falsehood of the accusations.

Local Influences—Family Life.

So I was led on powerfully in my early boyhood to the consideration of life and its inner development in opposition to its external appearances. My inner and outer life, at this time, even in the midst of my plays and activities, were the principal object of my thoughts and reflections. The location of my parents' house had also an essential influence in the development and formation of my inner being. This structure was closely surrounded by other buildings, walls, hedges and fences, and was further inclosed by a court-yard and by grass and vegetable gardens, entrance on which was severely punished. The dwelling had no other outlook than right and left on houses, in front on a large church, and behind on the grassy base of a high mountain. I was thus deprived of a distant view; only, above me I saw the clear sky of the mountain region, and felt around me the pure fresh air. The impression which this clear sky, this pure air, made on me has continuously remained present with me. My observation was truly directed on what was near me in nature; the plant and flower world became, so far as I could see and touch it, an object of my contemplation and thought. I early helped my father in his favorite occupation of gardening, and received in this way many lasting impressions; yet the anticipation of the true life of nature first came to me later—to which I shall come in the course of my story.

The family life, also, at this time gave me much opportunity for self-occupation and reflection. There was much going on in our house; both parents displayed great activity, loved order, and sought in all imaginable ways to beautify their surroundings. I had to help their activity according to my strength, and soon observed that I gained by that means in power and judgment. Through this increase of strength and reason, my self-organized plays and occupations gained greater value.

From the free life in nature, from the external family life, I must now turn back to the internal one that I then led.

My father was a theologian of the old school, who considered knowledge and learning of less value than faith, yet sought to keep pace, as far as possible, with the times. For this purpose he took the best publications of the time, and carefully considered what was offered to him in them. This contributed not a little to the genuine Christian life that reigned in our family. All the members of it were assembled morning and evening, even on Sundays; although on that day divine service brought us together for a common religious observance. Zollikofer, Hermes, Marezoll, Sturm and others led us in these excellent hours of thought and communion with our inner selves, and tended to the inspiration, unfolding and elevation of our spiritual life. Thus, my life was early influenced by nature, by work, and by religious perceptions; or, as I prefer to say, the natural and primitive tendencies of every human being were nurtured in the germ.

In order to develop later my view of the being of man, and for the sake of

my professional and individual efforts, I must mention that here, with feelings deeply stirred, I resolved to be truly noble and good.

As I hear from others, this firm inner resolution often contrasted with my outer life. I was full of youthful spirits and the joy of life, and did not always know how to be moderate in my activity, and through carelessness got into critical situations of all kinds, and in my thoughtlessness destroyed everything around me that I wished to investigate and become acquainted with.

Since my father, through his many duties, was prevented from instructing me himself, and especially because he had lost the desire to do it, from my causing him so much trouble in studies which were difficult to me, I was obliged to attend the public village school. The relation of my father to the village school-teachers, to the director of music, and the teachers of the girls' school—also, the hopes that he cherished from the instruction of both—determined him to send me to the last-named. This choice, on account of the neatness, quiet, method and order which reigned there, had an important influence on my inner development. In confirmation of this, I will speak of my entrance into the school.

First Entrance into School.

As in that time church and school stood in interchangeable relations, so it was the case with us. The school-children had appointed places in the church; they were not only obliged to attend church, but every child, as a proof of his attention to the preaching, had, on Monday (on which day an examination was held for this purpose), to repeat to the teacher some one of the passages which the preacher had used in his discourse as proof texts. The one most suitable for the childish mind was then selected to be committed to memory by the little ones. One of the larger school-children, at an appointed time, had to repeat the Bible verse to the smaller ones, sentence by sentence, through the whole week. The little ones, all standing, had to repeat the same, sentence by sentence, until the passage was perfectly comprehended by every child.

I was brought to school on a Monday. The appointed passage for the week was the well-known "Seek first the kingdom of God." I heard these words repeated every day in a quiet, earnest, somewhat sing-song childish tone, now by one, now by the whole. The verse made an impression on me like nothing before or since. Indeed, this impression was so lively and deep, that to-day every word lives freshly in my memory with the peculiar accent with which it was spoken; and yet since that time nearly forty years have elapsed. Perhaps the simple child's soul felt in these words the source and salvation of his life. Indeed, that conviction became to the struggling, striving man a source of inexhaustible courage, of always unimpaired joy and willingness in self-consecration. Enough to say, my entrance into this school was for me the birth to a higher spiritual life.

Key to the Inner Life.

I pause here in my recollections to ask myself whether I shall dwell longer upon this first period of my life; yet this is the time in which the germs of my life unfolded—in which the heart crisis occurred—the first awakening of my inner life. Should the delineation of this earliest period be successful, the comprehension of my mature life and struggles will be easy. Therefore, I prefer to dwell upon it a relatively long time, and so much the more because I can then pass more quickly over the later periods of life. It seems to me as if it were with this account and view of my life exactly as with my educational

and teaching method; what is set aside as the most common and insignificant appears to me often the most important, and it always seemed to me a mistake to leave a gap in what is original and fundamental. Yet I know well that by such a search into the hidden springs of action one may easily weary those who cannot yet see the whole picture clearly or comprehend the whole aim of the representation.

Contrary to the existing regulation, I was placed, by the position of my father as village minister, in the girl's school. Hence I received no place near pupils of my own age, but next the teacher, and was so brought near the largest pupils that I shared, when I could, their instruction, especially in two studies. At one time I read with them, and then I had to learn, instead of the above-mentioned Bible quotations, the sacred songs which were sung on Sundays in the church. There are two songs, especially, which shone forth like two clear stars in the dark and awful morning twilight: "Soar above, my heart and soul;" "It costeth much to be a Christ." These were songs of life to me. I found my little existence pictured therein, and the purport of them so penetrated my being that in later life I have often strengthened and encouraged myself by what then enriched my soul.

The domestic life of my father accorded perfectly with the school arrangement mentioned above. Although two divine services were held on Sunday, yet seldom was I allowed to miss one of these solemn occasions. I followed my father's discourse with great attention, partly because I believed I should find therein many references to his own ministerial, professional, and spiritual activity. I do not now find it immaterial that at divine service I sat apart from the congregation, in the vestry, because I was less distracted there.

I have mentioned before that my father belonged to the old orthodox school of theology; therefore the well-known, strong, highly-colored language predominated as well in sermon as in song, a language which I, in more ways than one, might denominate a *stone* language, because it requires a strong explanatory power to free the inner life therein contained from the outer covering. Yet, later, the developed power appeared too weak to influence the active life, the stirring, responsive strength of a simple, introspective young soul, one just unfolding itself—a mind asking everywhere for cause and connection, very often after long experiment, investigation and consideration.

Joy and Strength in Self-Activity.

Whenever the thing ardently sought was found, I experienced great joy. Among the circumstances under which I grew up, especially in my first childhood, external charms influenced me much. They were early an object of attentive observation to me. The result of this investigating and inquiring observation coming in my earliest boyhood, was very clear and marked, although directed not so much to words as to things. I realized that the passing influence of external charms gives nothing really lasting and satisfying to man, and that on this account they are not to be valued above conduct.

This result affected and determined my whole life, as this first consideration and comparison of the inner and outer world, and their interchangeability, is the key-note of my entire life since. Uninterrupted self-observation, self-reflection and self-education is the key to my life, early shown and continued to the later periods of it. To arouse, animate, awaken and strengthen man's joy in and power for working continually on his own education had been and remained the fundamental necessity of my educational work. All my efforts

and methods, as a teacher, are directed towards the awakening and fostering of this joy and strength, of this personality by which the human being first truly sets himself to work as a man.

The hard, unpleasant expressions of an orthodox theology I soon transformed in my imagination, to which, perhaps, two circumstances especially contributed. I heard the same expressions an indefinite number of times; for I lived also under the precepts of the confirmation instruction which my father imparted to his household. I heard the terms in the most different connections, whence finally the conception sprang up of itself in my soul. Secondly, I was frequently the silent witness of my father's earnest and rigid pastoral care; of the frequent interviews between him and the many people who visited the parsonage, to obtain counsel and instruction. I was thus again led from the outer to the inner world. Life, with its most secret impulses, and the words and opinion of my father thereupon, passed before my eyes, and I realized in this way things and words, deeds and professions, in their most vital connection. I saw the fragmentary and burdened, torn and dismembered life of man as it appeared in this collection of five thousand people to the observant eye of their earnest and resolute pastor.

Discordant Life—Harmony of Nature.

Matrimonial and family relations were often the subject of his admonitory and corrective conversation and remonstrances. The way in which my father spoke of this made me consider the subject as one of the most pressing and difficult for man, and, in my youth and innocence, I felt deep grief and pain that man alone among created things should pay the penalty of such a sexual difference that made it hard for him to do right.

I could find nothing to reconcile that within and without me which was absolutely adapted to my mind, heart and inner need. And, indeed, how could this be possible at my age, and in my position?

Just then my oldest brother, who lived away from home (like all my older brothers and sisters), came back for a time, and when I told him my delight in the purple threads of the hazel buds, he made me notice a similar sexual difference among flowers. Now my mind was satisfied; I learned that what had troubled me was a wide-spread arrangement throughout nature to which even the quiet, beautiful growths of flowers were subject. Henceforth, human and natural life, soul and flower existence, were inseparable in my eyes, and my hazel blossoms I see still, like angels that opened to me the great temple of nature. I received what I needed: in place of the church, a natural temple; in place of the Christian religion, the life of nature; in place of harmful, hating human life, a quiet, speechless plant life. Henceforth it seemed as if I had the clew of Ariadne, which would lead me through all the wrong and devious ways of life—and a life of more than thirty years with nature, often, it is true, falling back and clouded for great intervals—has taught me to know this, especially the plant and tree world, as a mirror; I might say, an emblem of man's life in its highest spiritual relations; so that I look upon it as one of the greatest and deepest conceptions of human life and spirit when in holy scripture the comparison of good and evil is drawn from a tree. Nature, as a whole—even the realms of crystals and stones—teaches us to discriminate good from evil; but, for me, not so powerfully, quietly, clearly and openly as the plant and flower kingdom.

I said my hazel blossoms furnished me Ariadne's thread. Much was thus

solved to me again and again in an entirely satisfactory way; for example, the first life experience of the first beings in Eden, and much that is connected with them.

Three crises of my inner life, which happened before my tenth year, I must bring out here before I turn to my outer life of this period. As folly, misconception and ignorance, even in the earliest epoch of the world, are presumed to have determined its ruin, so it happened in the time of which I now speak. My inner life was then very quiet. I said to myself, very determinedly and clearly, the human race will not leave the earth until it has reached so much perfection in this dwelling-place as can be reached on earth. The earth—nature, in the narrow sense—will not pass away until men have attained a perfect insight into the composition of the same. This thought often returned in different aspects to me; to it I often owed rest, firmness, perseverance and courage.

Reconcilement of Differences.

Towards the end of this period, my oldest brother, of whom I have already spoken, was in the university. He was studying theology. The critical philosophy of that time began to illumine the doctrines of the church. It could not but happen that father and son were often of different opinions. I remember that once they discussed, with a lively exchange of words, some religious or church opinion. My father was excited, and on no account would give up. My brother, although mild by nature, was growing red, and could not resign what he held as true. I was here also, as so often, an unobserved listener, and I still see my father and brother as they stood opposed in their war of opinion. It seemed to me almost as if I comprehended something of the subject of their strife, and that I must decide that my brother was in the right; and yet there seemed to be something in my father's view that was not entirely incompatible with a mutual understanding. It came to my mind that in every foolish idea there is a true side to be found, which often misleads to a convulsive, firm hold of the wrong. This view came out in my life more and more, and later, when two men in my presence contended for the truth, I learned to know it from both. On this account, I never liked to take sides, and this was my salvation.

Another experience of my youth which had a definite influence upon my inner life was the following: There are constantly recurring, positive demands in our church religion to put on Christ, to show Christ in the life, to follow Jesus, and so on. These demands were often presented to me through my father's zeal in teaching and his earnest life.

The child knows no fear from the claims which are adapted to the childish spirit. As he receives to himself and recognizes the claim as a whole, so he wishes the fulfillment of the same to be entire and perfect. By the so-frequent recurrence of this demand came to me in its highest importance, also, the great difficulty in the way of its fulfillment; it even appeared to me that the latter was quite impossible. The contradiction which I believed I discovered in this way was oppressive to me in a high degree. Finally, the blessed thought came to me: human nature, in itself, does not make it impossible for man to live and represent again the life of Jesus in its purity; man *can* attain to the purity of the life of Jesus if he only finds the right way to it. This thought, by which as often as I think of it I am transplanted to that place and condition of my boyhood, was by chance the last of that epoch of life, and so it may close the account of my inner development at that point. In looking back upon it, I see that it was the heavenly moment of my life.

Disturbed Outer Life.

From the delineation of my inner boy life one might possibly infer a happy, satisfied outer life. Such a conclusion would not be correct. It appears to have been my destination to set forth and unravel the sharpest and hardest contrasts and contradictions. My external life was, therefore, of an entirely opposite character. I grew up without a mother; my physical condition was neglected, and through this neglect I had acquired many bad habits. I liked to be occupied; but often erred, in my awkwardness, in choosing material, time and place. So I often drew on myself the highest dissatisfaction of my parents. From my aroused feelings, I was deeply sensible of this, and for a longer time than it lasted with them, and so much the more because I found myself at best at fault in the scheme, though not in the motive. In my mind, I saw always one side, viewed from which my doing the thing was not entirely wrong, still less deserving of punishment. In my opinion, designs were attributed to my actions which did not lie in them. This consciousness first made me what I had the credit of being—namely, a bad boy. Finally, from fear of a severe punishment, I concealed the most innocent transactions, or shielded myself by false assertions, when I was asked. Enough, I early passed as *bad;* and my father, who did not always have time for investigation, received the thing as it was represented to him.

In play with my half brothers and sisters, according to the mother's construction I was always the occasion of all improprieties that happened. As the sympathy of my parents separated itself from me, my life separated more and more from them, and I was deprived of contact and union with men.

In this mournful condition, I ardently wished a change. I counted my older brothers and sisters happy who were all out of the house. At this troublous time, my oldest brother, already mentioned many times, returned home. He appeared to me as an angel of life; for he recognized in and under my mistakes the human side of my being, and took me often under his protection, with my misdemeanors. After a short time, he departed again, it is true; but my inner being was bound in the closest way with his, and, after his death, this love was the turning-point of my life.

The happiness of being able to leave the paternal roof finally fell to my lot, and it was of the highest necessity; for otherwise the violent contradictions of my inner and outer life would necessarily have confirmed the bad reputation that had now attached itself to me.

Life Away from Home.

When I was ten and three-quarter years old, a new life began, quite different from the earlier one. I permit myself here to make a comparison of this my early life with my present, to show how the former is to me the source of knowledge, and experience for the latter.

As I, when a child and boy, strove to educate myself properly, according to the laws placed by God himself in my nature, although yet unknown, so I strive now in a similar way, according to similar laws, and by a similar process, to educate men—the children of my fatherland. What I attained by my exertions as a boy, with a certain degree of unconsciousness, man often gains with a certain degree of ignorance, not less truly, but generally under more favorable circumstances than those which I experienced in my boyhood. So life is to me, in its great and small phenomena, in those of mankind and the human race, as well as in those of the individual (although he himself arbi-

trarily distorts his life); so the present, past and future is to me an unbroken, continuous, great whole, in which one thing explains, justifies, conditions and demands another.

My childhood taught me that when mistrust exists where confidence should be, where separation takes the place of unity, when doubt is active where belief in man should operate, sorrowful fruits must appear, and a burdensome, oppressed life is the consequence.

I now go back to the recital of the history of the development of my inner and outer life.

A new life now began for me, different from the former one. An uncle on my mother's side—Superintendent Hoffman, of Stadt-Ilm—visited us this year. He was a gentle, benevolent man. His appearance among us made a beneficent impression on me. As an experienced man, he may have perceived the unhappiness of my situation; for, soon after his departure, he asked my father, by letter, to give me into his charge. Consent was easily and gladly given. Towards the end of the year 1792 I went to him. His wife and child had died early. Only his aged mother-in-law lived with him. As austerity reigned in my father's house, so here kindness and benevolence. I saw there, in respect to myself, distrust; here, confidence; there, I felt constraint; here, freedom. While there, I had been hardly at all among boys of my own age; here, I found certainly as many as forty fellow-pupils—for I entered now the higher class in the town school. This market-town lies in a quite broad valley, by a clear little stream. My uncle had a garden, near the house, which I could visit, and I was allowed to roam through the whole region, if I only appeared at home again punctually at the right time; which was an irremissible law. I drank here fresh courage in long draughts; for the whole country was to me a

Physical Growth and Play.

place of action, as earlier our farm premises had been. I gained freedom of mind and bodily strength. The eyes of our higher spiritual teacher never disturbed our plays, which went on in an appointed place before him, and were always merrily conducted. The frequent re-action after play was often grievous to me, which took place because my bodily strength and activity were not developed according to my age, and my bold daring could never supply the quiet, vigorous strength, and the knowledge of its limit, which my companions enjoyed. These happy ones had grown up in the constant use of their youthful and boyish strength I felt myself fortunate beyond measure when at last I was received as an equal companion in the play of my school-fellows. But what afterwards skill, purpose and life remedied in this respect, I then felt always a physical weakness at variance with boyish vigor.

That of which my former education had robbed me being supplied, my life became vigorous, outwardly unconstrained—and, as I am told, I have made this useful to others in a high degree.

The world lay open to me as far as I could take it in. It may be that my life at that time was as free and unconstrained as my former life had been confined and bounded; at least my youthful comrades of that time have communicated to me several incidents which make me believe that my gayety bordered on wildness and carelessness—so far did I, even as a boy, intend the outward acts of my life to be of a more simple kind than those of my contemporaries. My heretofore quiet life in nature was now a more free and living one. At the same time, my uncle's house was a peaceful, generally a quiet

one, so that I lived and grew in this direction also, and now consequently a true balance came into my life. Thus in two places of culture I was quite at home, as formerly—although more frequently distraction of mind took possession of me—I mean, the church and school. In the latter, the hour of religious instruction quite captivated me. Like my uncle's life and character—gentle, kind, and breathing love—so were his pulpit utterances. I followed them entirely, and gave an account of them at the Monday repetition.

Religious and School Instruction.

But the religious instruction of our teacher was most agreeable to me. In him and through him I received greater light and higher confirmation for everything that I had explained to myself. I spoke later, when a young man, of the excellence of this instruction, to my uncle, and he expressed the opinion that it might be really good, but too philosophical, and for this degree of advancement difficult to understand. "For you," he added, "it might answer, because you had already received excellent instruction from your father."

This teaching sufficiently illuminated, animated, warmed, even inflamed me, to whom it was the thing desired, so that I was often deeply affected, especially by the representation of the life-work and character of Jesus. I was then dissolved in tears and a most decided longing filled my breast to be able to lead at once a similar life. When I now hear reports of the youthful overflow of my spirits at that time, I must believe that it may easily have led the superficial observer to the wrong opinion that all religious admonitions and teachings passed over me without making an impression. How incorrectly would such an observer have judged the true condition of my inner life!

Reading, writing, arithmetic, and religious instruction were well-conducted in the school of Stadt-Ilm. Latin was miserably taught and yet more sparingly learned.

Here, as in many similar schools, the element of generalization was entirely lacking. The time I spent on Latin was not lost, in so far as it taught me that a course of instruction so carried on can bring forth no fruit in the scholars.

Mathematics lay very near my nature. When I received private instruction in this branch also, my advance steps were so marked that they bordered on the by no means small height of knowledge and ability of my teacher.

How astonished I was when in my twenty-third year I went to Yverdun for the first time and could not solve the problems which were there given to the pupils! This was one of the experiences which quickly captivated me with Pestalozzi's manner of teaching, and decided me to begin mathematics anew according to his method. But of that later.

In Geography we recited everything parrot-like, used many words and knew nothing, for there was lacking in this instruction, also, the slightest connection with life and any intuition, although we could name properly our colored market towns and little boroughs. I received private instruction in Geography also. My teacher wished to go on with me in this branch. He gave me England to study. I could not place this land in relation with the villages and country in which I lived, and so I received little from this instruction likewise.

Special instruction in German was not thought of; yet we received teaching in writing and spelling. I do not know with what orthography was connected. I believe with nothing exactly; it floated in the air.

I had instruction, also, in singing and playing the piano; but without result. I mention all this merely to connect it with something later.

My life during the whole time of my abode at my uncle's had three directions; the religious, the unfolding and establishing of that which was expressed in my boyish play, and the quietly active ideas gained in my uncle's peaceful home. To this life I devoted myself fervently, without thinking what contrasts my outer life might show.

My life passed, as that of my school-fellows, without a visible or perceptible control over me, quite unrestrained, and yet I do not remember that a base act was ever perpetrated by any of us.

Influence of Manner on Children.

Something presses upon my thoughts now, which, as a teacher, I cannot leave unnoticed. We had instruction from two teachers; one was pedantically severe; the other, the special teacher of our class, was humane and easy. The former never effected anything with the class; the latter, what he wished; and if it had been laid upon him, or he had known his strength and power, he would have been able to accomplish something great.

In the little city there were two clergymen, both directors of the school. My uncle, the first clergyman, was mild, gentle, and full of feeling, effective in his life as in his profession and pulpit. The second clergyman was rigid, even hard; he quarreled and found fault disproportionately much. The former guided us by a look. Certainly few would have been rude enough to deny any word of his entrance to their hearts.

The long admonitions of the other, as a rule, passed over us without making any impression. My uncle was, like my father, a true pastor of his flock; but a gentle, human friendliness guided him. The conviction of the truth of his utterances guided my father; he was earnest and severe. Both passed away more than twenty years since; but how different the two congregations appear! In one they are reckless, now that rigid control is shaken off, and if I hear correctly, much unbridled license reigns; in the other, the little city elevates itself to always greater prosperity, and everything thrives from an inner culture as well as from a true citizen-like industry. I mention these things because the consequences laid hold on me as a life experience.

In this way I lived until my confirmation, a few weeks excepted, which I passed with my parents during the long school vacations Here also, everything appeared milder, and the thrifty, economical activity which went on there, into which I was led anew during my temporary stay, exercised a very beneficent influence over me.

At that time I sought first in the library of my father the engravings, especially those which represented incidents in the universal history of the world. One plate on which was contained the representation of our alphabet together with many others, made a very surprising impression on me.

By it I was placed in a condition to understand the dependence and the derivation of our written characters from the old Phœnician letters. This gave me a dark intimation of the inner dependence of languages, of which I heard and saw much from my brother's studies, and from pursuing the investigation myself. The Greek especially lost in my eyes much of its strangeness when I recognized these written characters again in German. The idea of harmony that I gained at that time had no effect on my life then, but a powerful one at a later period.

At this time I read many kinds of juvenile writings. The story of Samuel Lawills made a lively impression on me. I wished a ring for myself which by

a pressure on the finger could inform me of any objectionable design of the hand, and I was very indignant at the youthful possessor of this ring who threw it away in anger because it pressed him quite hard in a moment when he wished to do a passionate deed.

The time of my confirmation passed, and this, like the preparation for it, was carried on by my uncle. I experienced in this the most effective and penetrating impression of my life—the threads of my being found their point of unity and rest at that time.

Choice of Vocation.

I was destined for some civil calling, and the question was now asked—for what? It was already decided by my step-mother that I should not study. Since two of my brothers had devoted themselves to study, she feared that by new expenses the property of my father would be too much diminished.

There is in our country a vocation which is frequently chosen by the most respectable and faithful parents for their sons. It is a situation in financial and mercantile affairs. The aspirants for this course have two ways of entrance; either the one who enters it begins with a subordinate revenue officer as secretary, or with one of the highest civil officers as servant. As my ability in writing and reckoning appeared to my father satisfactory and sufficient for this course, and as he also knew very well that it would lead later not only to a life free from care, but to property, he destined me for this calling. But the revenue officer who could use a young man of this kind gave reasons why he could not and did not wish to receive me then.

Something in my soul strove against either of these two resources, something which absolutely kept me from treading that path, although all kinds of inviting allurements were held out. My father meant well and honorably by me, but destiny willed it otherwise. Yet it is extremely probable that in this case an externally careless and happy lot would have fallen to me, while I now have to strive with care and poverty. Enough; this course was closed to me. My wish and my desire were now considered. I wanted to be a husbandman, but in the entire meaning of the word, for I loved the mountains, the fields and the woods; also I heard that to acquire skill in this department one must understand fully geometry and surveying. After what I had opportunely learned to know of the latter, this prospect was delightful to me. My father sought to find me a place, but the stewards demanded too much apprentice money At this time he made the acquaintance of a forester who had a great reputation as geometrician and assessor of taxes. They came to an agreement, and a contract was made for two years' instruction in forest matters, taxing, geometry and surveying. I was fifteen years old when I began, in 1797, as the forester's apprentice. He showed me repeatedly his many-sided knowledge, only he did not understand the art of teaching others; also the business of water transportation did not allow him to devote to me the promised and necessary time for my instruction. So soon as I was clear on that point, my own peculiar life drove me to use the really good books on forest affairs and geometry which I found there. I made the acquaintance also of a physician of a neighboring market town, who from love of it indulged in physics, and he gave me botanical books by which I became acquainted with other than wood plants. I used the long time of the forester's absence, during which I was left entirely to myself, for drawing a kind of map of the district in which I lived; botany, however, busied me chiefly. My church religion changed into a relig-

ious life in nature, and in the last half year I lived entirely in and with plants, which attracted me wonderfully, without, however, the meaning of the inner life of the plant world yet dawning on me. The collecting and drying of plants I carried on with the greatest zeal. This time, in manifold ways, was devoted to my self education, self information and elevation.

Influence of Theatricals.

I now mention an incident, the most important to my inner condition. There is a little country town a league distant from my dwelling-place. A company of wandering actors had arrived there who played in the princely castle. After I had once seen one representation, hardly one of the following remained unsought by me. The exhibition made a deep and vital impression on me, and this so much the more as a long denied nourishment seemed to be supplied to my feelings by it. These impressions were much more lasting and effective to me, as every time after the play I retraced my way home in a dark or starry night and worked over to myself the purport of the play. My interest led me to seek the actors, and among them an earnest young man especially attracted me, with whom I spoke of his calling. I congratulated him on being a member of a company which was able to cause such beautiful effects on the human disposition, and expressed also the wish to be a member of such a company. Then this honorable man painted the actor's vocation to me as a glaring and deceptive evil, and confessed to me that he had chosen this calling only by necessity and would soon leave it.

My father, to whom I had freely revealed my attendance at the plays, reproached me bitterly on this account, and regarded my action as highly culpable, which contradicted greatly my own experience, as I placed my play attendance beside my best church attendance. Later, as so often already, my brother was the mediator between my father and myself. In 1799, St. John's day, my apprenticeship was at an end. The forester who had now the advantage of my activity wished to keep me a year more; but a higher purpose was awakened in me. I wished to carry on mathematics and botany more comprehensively, and would not remain. When my time had expired I left and returned to the paternal roof. My master knew well that he had not fulfilled his duty towards me, and in this probably oppressive consciousness he took a not exactly honorable course of procedure towards me. He did not know my private work, for example, the study of some elementary mathematical books which I was easily able to comprehend. Besides he was dissatisfied that I would not remain a year longer. He sent a letter to my father in which he brought bitter complaints against me, and put the blame of my ignorance entirely on myself. This letter reached my parents' house before I did, and my father sent it to my brother, who was preacher in a village through which my homeward way led. Soon after I arrived at his residence he showed me the letter of accusation. I righted myself by disclosure of my master's unconscientious way of dealing, as well as by setting forth my private work, and in a reply to my master I examined all the charges made against me and his conduct toward me, so that I satisfied my father and brother. My mother saw, however, in the forester's verdict, the confirmation of her own views. The aspirations of my spirit, which already began to quicken into existence, were again fettered, and my life appeared again cold and hard.

Studies at Jena.

It happened that my father had to make a remittance of money to one of my brothers, who was studying medicine in Jena. I had nothing to do, and was appointed a messenger. Arrived in Jena, and penetrated by the active intellectual life, I wished to stay there. It was eight weeks to the close of the summer half year of 1799. My brother wrote my father that I could fill this time profitably in Jena, and, in consequence of his letter, I was allowed to remain. I now received instruction in topographical and local drawing, and employed the whole time on it.

On Michaelmas Day I returned home with my brother. My purpose and spirit were aroused in many ways, and I expressed the wish to my brother to be allowed to study also. My father was willing to give his permission, if I knew how to plan the means to reach my end. I possessed a very narrow maternal property, but esteemed it insufficient. I was still not of age, and so needed the consent of my guardian. When I had received this, I went, in 1799, to Jena as a student. My registration named me student of philosophy, which appeared to me very strange, because I had only thought of quite practical knowledge as the object of my study, and had formed another idea of philosophy which I often heard named. The word made on my dreamy, easily-moved susceptible life a very great impression, and its effect did not fail. The impression disappeared, it is true, almost at the beginning; but it gave my studies an unexpected higher meaning.

I heard lectures on practical mathematics, arithmetic, algebra, geometry, mineralogy, botany, natural history, physics, chemistry, the science of finance, on the care of forest trees and forest matters, on architectural and common building, and surveying.

I continued topographical drawing. At first, the mathematical instruction appeared to me unimportant; later, however, I could not follow in every case. The lectures of my excellent teacher had not the same value that they might have had and would have had if I had seen in the sequence of the instruction and the progress of the same more inner necessity and less arbitrariness. It was this consideration that decided me against this process of teaching. If I felt it already in the pure mathematics, how much more must it be the case with practical mathematics, and especially with experimental physics. The experiments could not captivate me. I sought and wished to see the whole in its inner connection. In botany, I had a sensible, loving and benevolent teacher (Batsch). Through him, my insight into nature was essentially quickened, and my love for observing it made more active. I shall always think of this man with gratitude. He was also my teacher in natural history. Two ideas which he set forth especially laid hold of and satisfied me: first, the thought of the relation of animals, branching out on all sides; and, second, that the bone or framework of fish, birds and men is one and the same, and that of man is to be considered perfected as the ground type of all the rest, which nature strives to represent in their subordinate frames.

During my abode at the university, I lived very much retired, and economically. I appeared seldom in public places, and visited only my older brother, who was studying medicine at Jena during the first year of my stay there.

Consequences of Debt.

When I went to the university, my father had, I believe, given me the entire remittance for the first half year. My brother asked for a part of the money,

which I did not need immediately. He hoped to be able soon to refund the sum. I gave him willingly the greater part of my little stipend; but, unfortunately, I could not get the money back, and thereby came into great difficulty myself. Towards the end of the third term the pressure of my situation increased. I had become thirty thalers in debt to the proprietor of an eating-house, if I mistake not. When this man had made legal demands for payment several times, which I could never satisfy, and had even turned to my father himself, but had received from him a very positive denial, I was threatened with imprisonment in case of longer failure to pay. And I really met with this punishment. My guardian, who still had some means at my command, would not assist me, because the letter of the law spoke against his stepping in as a partisan. I was the sport of the caprice of this inflexible man, and languished as such for nine weeks in the prison at Jena. But, finally, my renunciation of any later paternal inheritance satisfied my father, and I was freed in the summer of 1801. I left Jena and my academical course immediately, and returned to my father's house. I was now just nineteen years old. Naturally, I entered the house with a heavy heart, a troubled mind and oppressed spirit. Spring, however, quickened and awakened all nature, and called back my slumbering endeavors.

My father now strove to obtain a suitable position for me in my chosen calling—to create, at least, an activity which should bring me nearer it. A favorable opportunity soon presented itself. A relative on my father's side had an estate in Hildburg which a steward managed. The friendship of this relation for my father allowed me to become acquainted with practical husbandry, under the oversight of this steward.

The misunderstanding with my father often painfully occupied my thoughts at this time. I had to respect and reverence him. In his extreme old age he was strong and sound in body as in mind, impressive in word and counsel, and vigorous in action, earnest, and had a firm will, but was at the same time full of noble self-sacrifice. I knew that my father was old and near the grave—it grieved me not to be understood by him.

Death of the Father.

After an abode of some months on this estate, a letter called me home. My father carried his anxiety for my future on his heart until the end. He died in February, 1802.

I now stood free in this relation, and could determine my life according to circumstances. With this feeling I left home again at Easter of the same year, in order to take the place of actuary of the forest court near Bamberg. The place lay in a rarely beautiful district. My duties were light. After them, I could go out freely in the spring weather, and grow strong in mind and feelings.

Although this officer, with his whole family, was a Catholic, yet he chose a tutor recommended by Professor Caius, who had many excellent qualities, so that we were soon friendly.

In the early spring of 1803 I left this place and went to Bamberg with the firm expectation that the proposed government and land changes and the projected land survey, would quickly give me an appropriate sphere of action. My expectation was in no wise disappointed. I made it my aim to become acquainted with the land geometers there, and immediately received from one a similar employment. He had had much surveying to do and had it still on hand. He

commissioned me to prepare the necessary maps because I had some readiness in map drawing. This gave me occupation for a longer time, which was compensated sufficiently for my needs. Now naturally with the new government the appointment of land surveyors was agitated, and those living in the city had to hand in plans of Bamberg as a test. I was not unacquainted with such work and prepared a plan with great pleasure and gave it in. My work received approbation, and I my reward; yet as an inexperienced young man, a stranger, I received no appointment. After this work was finished I was commissioned to measure a little estate. This business had for me weighty consequences. I only mention one point; the joint proprietor was a young Doctor of Philosophy who inclined toward the new school of Schelling. It could not but happen that we alluded to that which animated our inner life, and so it came to pass that he gave me to read, Schelling's "*Bruno* or the *Spirit of the Age*." What I read in this book influenced me powerfully. The friendly young man, who was not much older than myself (we had already seen each other in Jena), saw my lively interest in the contents of the book. I had also repeatedly spoken to him of it. Therefore he said to me one day the following words,

Philosophy and Art.

which were very strange and inexplicable to me then: "Guard against philosophy; it leads you to doubt and night. Devote yourself to art; it gives life, peace, and joy." I remembered the words of the young man, yet I could not understand him since I looked on philosophy as belonging to the life of man, and could not comprehend how one could come into night and doubt if he followed quietly the inner life. His words made me turn my attention to myself, my life and endeavors, and showed two separate and very different ways of life. My friend, the teacher of the officer's family, had in the mean time left his place. He told me that he was on the point of going to Frankfort and from there to France. I saw him depart regretfully, not suspecting that some years later, life would bring us together and he would directly decide my career Here also, as so often in life, separation led to unity and unity to separation.

I pass over several essential influences for the building up of my character and moral life, and come to the end of my stay in Bamberg. I had now to think in earnest of seeking again a certain definite work. I really stood alone. I had no one who could help me. I caught the idea from a paper then much read, "The *Universal German Advertiser*," of advertising for a place and adding as a proof of my qualifications some architectural and geometrical work to the illustrations of the paper. I immediately entered upon the scheme. For an architectural work I chose the plan of a nobleman's castle in the country together with the proper out-buildings; for the geometrical design I chose a table out of the maps prepared by me earlier, which I completed. In 1803 I sent these, together with my application for employment, to the paper named, with the request that the editor would add some approving words to my sketches. My work and testimonials won approbation. My request was gratified, and I received different commissions each of which brought something welcome to me. The choice was difficult; but I finally decided on the acceptance of a private secretaryship with the president and former private counselor of Dewitz in Mecklenberg, who now resided in Gross Milchow. In the rough and very severe winter days of February I journeyed thither on foot. The people, simple, active young men from Saxony and Prussia, received me in a friendly manner. I had never yet had the opportunity even to see the accounts

of husbandry on a large scale, much less to carry them on, and here I had to do it by a perfect and plain scheme by which everything was written down in the most exact way. This was of the greatest advantage to me, and thus I was able to satisfy my new employer, and especially his wife, who examined into the smallest things in the closest manner. The surroundings of the estates of Dewitz were very charming. Good fortune had led me at all times into beautiful natural regions. I constantly enjoyed what nature offered me, and she was always truly bound to me like a mother. When I had acquired some skill my business became simple; it had a regular recurring weekly course and gave me time to think of my own improvement. My work on these estates was, however, short.

The direction of my life and mind was already decided, and a star had risen inwardly for me which I must observe. Therefore I could consider my occupation then only as a sheet anchor to be given up as soon as the opportunity was furnished to take up again my special vocation. This opportunity soon came. My uncle, who, like my brother, bore me in love on his heart, had just died. To the last he had thought of me, and charged my brother to do everything to give me a secure position in life, and to prevent my leaving the place which I had for a time, at least, without a certain prospect of a sure and better one. Providence ordered it otherwise. Directly after his death through the little inheritance falling to me, the means were in my hand to fulfill the wish of my heart, the strivings of my spirit. So wonderfully God guides the destiny of men!

So though healthy in body and soul, head and heart, yet my spirit felt soon the need of a higher culture. The president had two sons who were trained in Halle in pedagogy. They visited their parents in company with their teacher. He was a mathematician and versed in physics. I found him open and communicative. He was so good as to name and point out to me the manifold problems which he had laid out for himself for solution, and thus awakened my long slumbering love for mathematics and physics.

For some time my desire had turned especially to architecture, so that I was firmly resolved to choose it for my career and to study it with all earnestness. The time when my present work could no longer satisfy me had come, and I asked for my dismissal. The highest outward inducement to it was this: I remained in correspondence with the young man whom I learned to know as a teacher in Bamberg, who had left that place to go to Frankfort and then to France. He now lived again as tutor in a merchant's family in the Netherlands. I imparted to him my wish to give up my place and seek a position in architectural affairs, and asked him whether in the accomplishment of my wish I could not work best in Frankfort, where so much life and human intercourse were united. My friend wrote me that in the beginning of the summer he should spend some time in Frankfort, and if I could also come there, a conference on the situation would be most advantageous. In consequence of this promise I took the firm and unchangeable resolve to step out of my place in the early spring and go to Frankfort. Yet where should I procure the money for such a journey? In this difficulty I wrote again to my oldest brother who had so justly understood me and asked for assistance. His answer came. With joyful trembling and anxiety I held it in my hands. For an hour I carried it around with me before I opened it; for days I did not read it, for it appeared to me highly improbable that he would be able to do anything for the

accomplishment of the wish of my soul, and so I feared to find in the letter the destruction of my life. When after some days of alternation between hope and doubt I finally opened it, I was not a little astonished that in the beginning of it the most heartfelt sympathy was expressed. The farther contents moved me deeply. It contained the news of my uncle's death, and the announcement that a legacy had fallen to me as well as to my brothers and sisters. The die was cast. From this moment my inner life had quite a different signification and character, and yet it was all unknown to me. I was like a tree that blooms and knows it not. At the end of April, 1805, with peace in my heart and joy in my soul, I left the struggling purpose and spirit of my former condition. The first days of a rarely beautiful May I *spent* in the best sense of the word with a friend. This very dear friend lived on an estate beautifully situated in Uckermark. In these beautiful but very quiet and solitary surroundings I fluttered merrily about from one flower to another like a butterfly. I deeply loved nature in her colored and jeweled attire and drew near to her in my youthful gayety. When I first made the discovery that the landscape viewed with this feeling appears in heightened beauty, I expressed this perception in the following words: "The more deeply we bind ourselves to nature, so much the more adorned she gives us everything back." In May, 1805, I arrived on my journey at the house of my brother, so often mentioned, who had now received another place as pastor.

He was kind and full of love as ever, and instead of blaming me expressed his assent in the most decided manner. He encouraged me to follow my inner determination faithfully and unchangeably, and wrote this sentiment in my album at my departure: "Man's lot is to struggle towards an end. Be a man, dear brother, firm and decided. Overcome the obstacles which oppose you and be confident. You will gain your end." So I departed encouraged by sympathy and agreement, strengthened and confirmed in my resolution by my brother.

Just before midsummer I entered Frankfort, according to the agreement mentioned between my friend and myself. During my journey of many weeks in that beautiful spring-time I had time to become quiet and collected. My friend kept faith and we worked together towards bringing on a favorable future for me. The plan of seeking a place as architect was firmly held. Many favorable circumstances also seemed to point towards its accomplishment; yet my friend was determined that I should ensure my support by private instruction until something farther should show itself for the maturing of my plan But the more decided the prospect became, so much the more a repressed feeling took possession of me. I began to ask myself, "How can you work through architecture for the culture and ennobling of man?" Yet I remained true to my resolution and began to work at my calling with an architect. My friend who was unceasingly active for the fulfillment of my aim, introduced me to a friend of his who was then head teacher in the model school just established in Frankfort. My life and aim was mentioned and discussed. I expressed myself freely. "O!" said Gruner, turning to me, "give up architecture; it is not for you. Become an educator. We need a teacher in our school. Make up your mind and you shall have the place." My friend advised the acceptance of Gruner's proposal, and I began to waver. Then an outward circumstance happened that decided me. I received news that my testimonials, especially those which I had received in Jena, were lost. They

were sent to a man who had actively interested himself in me, and I could not divine by what ill luck the loss had happened. I therefore concluded that providence had taken down the bridge of retreat and hesitated no longer, but willingly and joyfully grasped the hand offered me and was soon a teacher in the model school in Frankfort-on-the-Main.

Teacher in Model School—Pestalozzi.

The watchword in education at that time was Pestalozzi. That word was also pointed out to me as mine, for Gruner when an under teacher in the school had been Pestalozzi's pupil, and as head teacher had written a book on this method of instruction. I remembered now that in my early boyhood in my father's house I learned from a paper the following news: In Switzerland, so I understood, a man, Pestalozzi by name, living for forty years quite isolated from the world had learned to read, write and reckon by himself and his own exertions. This announcement acted beneficially on me. I felt then the slowness and unsatisfactoriness of my own development, and this intelligence consoled me, and filled me with hope that I might supply the deficiency in my culture by my own efforts.

It was natural that everything about Pestalozzi affected me wonderfully, and I formed the resolution of seeing this man, who so thought and strove to act in his life and work. In August, 1815, I went to Yverdun where Pestalozzi had come shortly before. As soon as I arrived I was received in an especially friendly manner by Pestalozzi and his teachers on account of the recommendation of Gruner and his co-laborers, and was conducted into the recitations and left more or less to myself. I was still very inexperienced in teaching. What I saw elevated and depressed me, awoke and amazed me. My stay lasted fourteen days. I worked over what I could to give a true written account of how I saw the whole and the impression it made on me.

I left Yverdun in the middle of October with the resolve to return for a longer time as soon as I was able. When I returned to Frankfort my appointment was definitely confirmed by the consistory. The work which awaited me in the school was assistance in the preparation of an entirely new plan of instruction for the whole institution, which consisted of four or five boys' and two or three girls' classes, and was attended by nearly two hundred children. There were four regularly appointed and nine private teachers. The subjects which were assigned to me were arithmetic, drawing, geography, and the German language. I taught mostly in the middle classes.

Of the impression of my first instruction and school keeping in a class of from thirty to forty boys, between the ages of nine and eleven, I spoke thus in a letter to my brother: "It seems to me as if I had found something not known and yet long desired, long missed; as if I had finally found my native element." I was like a fish in water or a bird in the air. Before I carry farther this side of my life development, I must take up another thing which was more important for me by far as a man, an educator and teacher, and which was soon complicated with the first.

Soon after my early friend whom I had met in Frankfort had established me with Gruner, he returned to his situation as tutor.

Private Tutor.

Since it was not possible for him to present me personally to a family that desired suitable private instruction for their sons, he did it in writing, and several days before my journey to Yverdun his kind letter introduced me to this

himself and to the outer world. The highest sentiment which came from me then was: "Everything is unity; everything rests in, proceeds from, strives for, leads and returns to unity." This striving for unity is the foundation of the different phenomena in human life. Fortunately works on education appeared then from Seiler, Jean Paul and others. They helped me partly by the agreement therein presented with my views, partly by their opposition. What especially pressed on me at this time was the lack of an organized series of objects of instruction. Cheerful and free action springs from viewing the whole as a unity; it is made necessary by the being of everything and the life and action resting in it. When I now seek to make clear to myself the life and influence of an educator, the notes of that time meet me, freshly inspiring and cheering me. I now look back into that childhood of my educational life and learn from it, as I look back to and learn from the childhood of my natural life.

Why is all childhood and youth so full of richness and knows it not, and why does it lose it without knowing it, and learn first to know it when it is lost? Must it always remain so? Will it not finally—not soon—happen that the experience, the insight, the knowledge of age will build a defense, a support and protection around childhood and youth? Otherwise what advantage to age is its experience, to the hoary man his wisdom? What advantage to the human race is the experience of age, and the wisdom of the old man if it sinks with him into the grave?

My first life with my pupils was very circumscribed. It consisted in living and walking in the open air. Cut off from the influence of a city education, I did not yet venture to introduce the simple life of nature into the sphere of education. My younger pupils themselves taught me and guided me to that. In the following year this life of my pupils was especially roused and animated, when the father gave them a piece of a field for a garden which we cultivated in common. Their highest joy was to give their parents and me presents of the fruits of their garden. Oh, how their eyes glistened when they could do it! Beautiful plants and little shrubs from the field, the great garden of God, were planted and cared for in the little gardens of the children. After that time my youthful life did not appear to me so entirely useless. I learned what a very different thing it is for the care of a plant, whether one has seen and watched its natural life at the different epochs of its unfolding, or if he has always stood far from nature. Then when I lived in nature with my first pupils so cheerfully and gayly, I said to myself that the life of man connects itself with the care of nature's life. For were not those presents of flowers and plants the expression of regard and acknowledgment of the love for parents and teacher, the expression of the child's own love and joyful childish thought? A child that freely and voluntarily seeks flowers, cherishes and cares for them in order to wind them into a bouquet or wreath for parents or teacher cannot be a bad child or become a bad man. Such a child can easily be led to the love, to gratitude to, and knowledge of his father, God, who gives him such gifts. I assert that a child naturally guided needs no positive ecclesiastical form, because the lovingly cared for, and thereby steadily and strongly developed, human life, also the cloudless child's life, is of itself a Christ-like one.

Life as an Educator.

I now turn to the recital of my life as an educator. What a young man gains in one year from nature when she lies clear and open before him, she does not give him when the vision is closed and he is separated from contact with her.

Both these seasons give different results and make different demands. When more separated from nature he becomes more concentrated within himself. The life of youth then demands material for firmly establishing itself, and lends to otherwise shapeless material a living form. My pupils soon came to me with this demand, from which arose the following self-questionings: What did you do as a boy? What happened to you to quicken your impulse for activity and representation? By what means was this impulse at that age most fitly satisfied? What did you wish as the end of this satisfaction? Then out of my earliest boyhood something came to me which gave to me at that moment all that I needed. It was the simple art of imprinting on smooth paper signs and forms by regular lines. I have often tried this simple art and it has never failed of its end. From these forms on paper we advanced to the investigation of the paper itself, then of pasteboard, and finally of wood. My later experience has taught me to know still other materials for making forms and shapes. But I must dwell yet a moment with that simple occupation of paper forms, because it occupies the child so entirely for a time, so satisfies and fills the demand of his strength. Man demands to know nature in the variety of her forms and shapes, and to understand it in its unity, in its inner activity and reality, and therefore he goes on in his course of development and formation according to the process of nature; he imitates in his plays her creative process. In his early plays the young human being likes to imitate the first activities of nature. Thus he likes to build, for are not the first solid forms of nature built? Let this intimation of the higher meaning of the free occupations and plays suffice here. From the love, zeal, persistence and joy with which children pursue these occu-

Play—Activity—Gifts.

pations arises a very important thing of a different character. Play must necessarily bring a child into a deeper, higher communion with a higher existing whole. If he builds a house he builds it to inhabit it, like grown people, and to realize limitations and to impart something to others! Notice the fact that the child who receives freely, gives freely if his heart is not smothered and dulled by the profusion of the gifts he receives. This is inevitable with the innocent child. Fortunate is he who understands how to satisfy this need. That only has worth to a child at this time which he can use as a means of union between his loved ones and himself. This should be respected by parents and teachers and used as a means of awakening the instinct of activity and representation and unity with others, and therefore not even a trifling gift of a child should remain unnoticed.

I strove earnestly to give my pupils the best possible education, the best possible instruction; this end, however, could not be reached in my condition at that time and with my degree of information.

Residence with Pestalozzi.

When I fully realized this, the thought arose that I should be benefited by a stay with Pestalozzi. I expressed this with great decision, and in consequence it was decided in the summer of 1808 that I should go to Yverdun with my three pupils. Thus it happened after a short time that I was there as both teacher and scholar, educator and pupil. In order to be fully and perfectly placed in the midst and the heart of Pestalozzi's work, I wished to reside with my pupils in the building of the institution, in the castle so called. We wished to share everything with the rest; but this wish was not granted us, for strange selfishness interfered. Yet I soon came to dwell as near the institution as

possible, so that we shared dinner, afternoon lunch and supper, the instruction adapted to us and the whole life of the pupils. I for myself had nothing more serious to do than to allow my pupils to take a full share of that life, strengthening spirit and body. With this aim we shared all instruction, and it was a special care to me to talk with Pestalozzi on every subject from its first point of connection, to learn to know it from its foundation. I soon felt the need of unity of endeavor in means and end. Therefore I sought to gain the highest insight into everything. I was pupil in all subjects, numbers, form, singing, reading, drawing, language, geography, natural science, dead languages, etc. In what was offered for youthful life, for comprehensive teaching, for higher instruction, I missed that satisfying of the human being, the essence of the subject. Pestalozzi's views were very universal, and, as experience taught, only awakening to those already grounded in the right. I revealed my feelings on this subject very earnestly and plainly to Pestalozzi, and finally, in 1810, resolved to leave Yverdun. In connection with the subjects taught, the instruction in language struck me first in its great imperfection, arbitrariness, and lifelessness. The discovery of a satisfactory method of teaching the mother tongue occupied me especially. I proceeded from the following considerations: Language is the image, the representation of a world, and is related to the outer world through articulately formed tones; if I wish properly to represent a thing I must know the original according to its character. The outer world has objects; I also must have a decided form, a decided word for the object. The objects, however, show qualities; language must, therefore, have quality words in its construction. These qualities are necessarily bound up with the objects; qualities of being, having and becoming.

I learned also to recognize boyish play in the free air in its power, developing and strengthening spirit, disposition and body. In these plays and in what was connected with them, I recognized the chief source of the moral strength of the young people in the institution.

The higher symbolical meaning of play had not then opened to me, so I regarded it merely as a moral power for mind and body. The walks were like the plays in their moral influence, especially those in Pestalozzi's company. There is no question that Pestalozzi's public, and especially his evening reflections, in which he liked to exert himself to awaken and unfold the ideal of noble manhood and true human love, contributed most essentially to the development of the inner life. On the whole, I spent in Yverdun an inspiring, grand, and for my life, decisive time. In 1810 I returned to Frankfort. I had wished to enter a university immediately, but saw myself obliged to remain in my place until July of the coming year.

Gottingen.—Study of Language and Nature.

In the beginning of that month, I went to Göttingen. I arrived there in the middle of the half year, because I felt that I needed several months to right myself, to bring my inner and outer being, my thoughts and actions into harmony. Several months really passed before my inner life quieted itself. I sought to find how to place mankind as a whole in and outside of me. So I was led back to the first appearance of man on earth, to the country where he originated, and to the first expression of mankind, his speech. The study and investigation of language formed now the object of my endeavors. Learning the eastern languages seemed to me the necessary object of my efforts and aspirations, and I forthwith began with Hebrew and Arabic. From these I

wished to open a way to other Asiatic tongues, especially the Indian and Persian. Greek likewise allured me by its fullness, order, and law. I was now free. I was happy. I was cheerful, and peace reigned within and without me. As I lived alone through the day, I walked late in the afternoon in order to be greeted by the light, friendly rays of the sinking sun. I walked until nearly midnight in the beautiful suburbs of Göttingen, in order to strengthen body and mind. The heavens lit with stars accorded with my feelings So the summer half-year had flown and Michaelmas day had come. My self-development had imperceptibly led me away from my study of language to natural objects. My design of studying nature in her first phenomena and elements again sprang up. But my remaining means were too small to continue longer at the university. Since I had nothing but my own mental strength I thought I could supply the means necessary for the farther attainment of my end by literary work. I began to be active in that direction, when my outer condition took a very different turn through an unexpected legacy. I had an aunt, my mother's sister, whose sudden death put me in a condition to carry on my desired studies in an unthought-of way. My situation was now highly agreeable, and I felt such a quiet joy and cheerfulness as never before.

Physics, chemistry, mineralogy and natural history were my first studies. The study and investigation of nature seemed to me the foundation and corner-stone of human development, improvement, and education. The lectures on natural history at this university gave me a view of the fundamental forms, of crystals and minerals. I could not live an entire term more by my own means, but hoped to be able to assure my support in Berlin by giving instruction. Therefore I resolved to go there at the beginning of the next winter term, in order to study mineralogy, geology, crystallography and their laws.

Residence in Berlin.

After a visit of some weeks with my brother in Osterode, I went to Berlin in October, 1812. The lectures I had desired gave my mind and spirit what I needed, and unfolded in my feelings still more my conviction of the inner connection of all cosmic development. For my maintenance I gave instruction in a then famous private school.

Now came the year 1813, pregnant with fate. Every one was called to arms, to protect the fatherland. I had indeed a home, a native land, I might say a motherland, but no fatherland. My native country did not call me. I was not Prussian, and so it happened, owing to my retired life, the call to arms inspired me little. It was something different that called me, not with enthusiasm, but with a firm resolution to enter the ranks of the German soldiers. It was the feeling and consciousness of the ideal Germany, that I respected as something high and holy in my spirit, and which I wished to be everywhere unfettered and free to act. Farther, the firmness with which I held to my educational career, decided me. Although I could not really say that I had a fatherland, yet it must happen that every boy, that every child who should later be educated by me would have a fatherland, and that that fatherland now demanded protection, when the child himself could not defend it. I could not possibly think how a young man, capable of bearing arms, could become the teacher of children whose country he had not defended with his life-blood. This was the second thing that influenced me to my decision. Thirdly, the summons to war appeared to me a sign of the common need of man, of the country, of the time in which I lived, and I felt that it would be

unworthy and unmanly not to struggle for the common necessity of the people among whom one lives, not to bear my part towards repelling a common danger. Every consideration was secondary to these convictions, even that which grew out of my bodily constitution, too feeble for such a life.

Short Campaign as Soldier.

At Easter, 1813, I entered Dresden in order to join the infantry division of the corps of Lutzow at Leipsic. Owing to the retirement of my life, it was natural that I, although matriculated as a real student, yet stood far from the others, and really had no acquaintance among them, and so among my strong comrades, whom I joined in Dresden, I could find no acquaintance, although there were so many students from Berlin among them. At the first day's rest after our march out of Dresden, our leader introduced to me one of our comrades from Erfurt, as a Thuringian and fellow-countryman; it was Langethal. Although a passing acquaintance at first, it was destined to be a lasting one.

Our first march and halt was Meissen. We had already enjoyed, during the march, a beautiful spring day, and so we rejoiced during our rest in a yet more beautiful evening. Led by the same impulse, all who were students found themselves together on an open place on the banks of the Elbe, in the vicinity of a public house, and the old Meissen wine soon united us. We sat some twenty in number, a merry circle, at a long table, and greeted and pledged each other now really for the first time. It was here that Langethal brought me his friend at the university of Berlin, the young Middendorff, a theological student. We were together until the middle of the beautiful spring night, and on the following morning we visited the magnificent cathedral of Meissen. Thus we three found each other, who from that time have remained united for now almost fifteen years, in a common struggle and for a higher life; although not always in the same outer bond of life, yet in the inner striving for self-education. Langethal and Middendorff had a third friend among our comrades, Bauer by name. I became acquainted with him also at Meissen, I believe; yet we first associated as friends at Havelburg. With him the narrow circle of my companions in war was closed.

My principal care was to improve myself in my present calling, and so one of my first endeavors was to make clear to myself the inner necessity and the connection of the demands of service and drill; it came to me very soon and easily, from the mathematical, physical side, and strengthened me against many little disagreeable things which easily befell others when they thought this or that command could be omitted as too trifling. During the long stay in Havelburg I strengthened my inner life, so far as the service permitted, by living much in nature. We friends sought to be together as much as possible. Our camping life was especially pleasant to me, because it made many facts of history clear to me. Owing to the fate of our corps, which was dislodged from the real theater of war, and with the great aggressiveness of our military activity, we passed, at least I did, our war life as in a dream. Only occasionally, as at Leipsic, at Dalenburg, at Bremen, and at Berlin, we seemed to wake up, yet only to sink again into a feeble dream.

It was specially oppressive and enervating to me, never to know our real relation to the great whole, and to be able to say nothing satisfactory either of the reason or the aim of our employment. It was so to me, at least; others might have seen it more clearly and better. The campaign afforded me one thing, however. In the course of the actual soldier's life, I aroused myself for

the interest of the German land and people; my exertions became patriotic in that direction. Everywhere, so far as the exhaustion of my mind allowed, I bore my future vocation about with me, even in the few battles in which we took part; there also I could collect experiences for my future work. Our corps marched through the districts of Bremen and Hamburg, Holstein, and from there we came finally, in the year 1813, to the Rhine. Peace prevented us from seeing Paris. We were stationed in the Netherlands until the breaking up of the corps. At last, in July, 1813, every one who did not wish to serve longer, was allowed to return home and to his earlier calling.

At my entrance to the corps among Prussian soldiers, the promise of an appointment in the Prussian state was given me through the intercession of honored friends. It was a position as assistant in the mineralogical museum of Berlin, under Weiss. Thither I turned my way as to the next place of my destiny. I wished to see the Rhine and Main, and also my native country. So I went from Dusseldorf back to Lunen, and from there through Maintz, Frankfort and Rudolstadt to Berlin.

I left the army with an utter feeling of dissatisfaction. The inner longing for accord and harmony, for inner peace, was so powerful, that it pressed itself before me in symbol and form unconsciously. With an inexplicable, anxious desire, I passed through many beautiful regions and many gardens on my return; but I was always drawn from them unsatisfied. In Frankfort I visited a large garden ornamented with the most varied beauties. I looked at all the luxuriant growths and fresh flowers which it offered; but no blossom gave satisfaction to my inner being. When all the manifold beauties of the garden entered my soul at a glance, it flashed upon me vividly that I found no lily among them. I asked the owner of the garden, "Have you no lilies in your garden?" He responded quietly, "No." When I expressed my surprise at that, he told me just as quietly that no one had ever missed them in the garden. But I knew, now, what I had missed and sought. How could my inner being express it in words more beautifully than thus: You seek quiet peace of mind, harmony of life, purity of soul in the image of the quiet, pure, simple lily. The garden in its beautiful variety, without a lily, seemed to me as the many-colored life passing before me, without unity and harmony. I saw afterwards, in a walk, costly blooming lilies in a country garden; but they were separated from me by a hedge. I must especially note one thing; in the place where I saw the lilies in the garden, a three-years' old boy trustfully drew near me.

Assistant in Museum of Mineralogy.

The first day of August, 1813, I arrived in Berlin, and immediately received the appointment mentioned above. The duties obligatory on me brought me in contact, for the greatest part of every day, with minerals, those dumb proofs of the quiet, creative activity of nature, and the witnesses of the same. Geology and crystallography opened to me a still higher circle of insight and perception, and also a higher aim for seeking, aspiration, and striving. Nature and man seemed to me to explain each other, although in such different degrees of development.

Although Langethal, Middendorff, Bauer, and I had during the whole war served not only in the same corps, but also in the same battalion, yet we were separated the last of the time, especially when quartered in the Netherlands, so that I, at least, at the dismissal of the corps, did not know to what region my friends had turned.

Re-union with Middendorff and Langethal.

So it was an unexpected joy to me when after some time I saw them all again in Berlin. My friends pursued earnestly their theological studies, I, my study of nature. So at first there was little contact between us. Thus sped several months when life suddenly called us together again. It happened through the summons to war in 1815. Together we reported as volunteers. According to our earlier position and the will of the king we could enter immediately as officers. Soon each one of us was assigned to his regiment.

Such a number of volunteers reported themselves that neither state officers had to leave their posts, nor students to break up their studies. For this reason a counter order admonished us to remain.

Middendorff, certain of his speedy departure to the army, did not wish to rent apartments for the short time of his stay in Berlin, and since mine was sufficient for us both, he came to me.

At first, owing to the different directions of our lives, this seemed to bring us not much nearer; soon a stronger point of union showed itself. Langethal and Middendorff, in order to support themselves accepted places in families as tutors; but so that their attendance at their lectures was not shortened. At first the work undertaken seemed simple to both; but soon they found difficulties in regard to the instruction as well as the education of the children intrusted to them.

Our conversation often led us to these subjects, and so they turned to me with questions especially in regard to mathematical instruction, and we appointed two hours a week in which I imparted instruction to them. From this moment the mutual intercourse became active and permanent.

SUPPLEMENT BY THE EDITOR—W. LANGE.

Here the account breaks off suddenly. I had to decipher it out of an almost illegible manuscript. I do not know whether the letter destined for the Duke of Meiningen on the occasion of the negotiation concerning the people's educational institution in Helba, was ever brought to an end, finished and sent; but I doubt it. Finally my own introductory account of the efficient activity of Froebel in Switzerland gives further information concerning the life of this remarkable man.

In 1839, Froebel, accompanied by Middendorff and a Herr Frankenburg, went to Dresden and was active there for the establishment of the Kindergarten. After Frankenburg had undertaken a Kindergarten in Dresden, Froebel returned to Blankenburg and Middendorff to Keilhau. The friends did not separate entirely; but from time to time Middendorff took a helpful and active share in the efforts at Blankenburg.

Froebel now summoned a distant relative to him, but could not long continue his establishment for pecuniary reasons in spite of the continued support from Keilhau. He took refuge again in his mother-institution, without, however, any way influencing its direction. In August, 1848, he held a teachers' union in Rudolstadt, and laid before it his plan for the education of young children. The aim of the gathering was attained. He won universal approbation, and the world of teachers became mindful of his exertions.

In the autumn of 1848 he went to Dresden again in order to carry on there a course for the training of Kindergartners.

In the spring of 1849 he sought a new abode in Liebenstein. In the fall of the same year he was called to Hamburg by a woman's union, after Midden-

dorff shortly before in the institution of the celebrated teacher, Doris Lutkens, had made an appeal for Froebel's cause.

The idea of the Kindergarten quickly took deep root in Hamburg. In the spring of 1850, he returned to the hunting-castle, Marienthal, at Liebenstein, which the Duke of Meiningen had granted to him at his request for educational purposes. He had established here an institution for training Kindergartners. In July, 1850, he was married for the second time to a pupil, Louise Levin.

In 1852, the German Teachers' General Assembly, meeting in Gotha with Theodore Hoffman presiding, invited him to its sessions. At his entrance the whole assembly rose as one man, and he had the joy of a universal recognition of his efforts. Soon after, these same efforts were banned by the Prussian ministry. This ban was the indirect cause of his death. He made the greatest exertions day and night to avert the reproach of the unchristian spirit and the destructive tendency. The unfinished defense lies before me. I cannot read this his last work without emotion. On the twenty-first of July, 1852, death caused his pen to rest.

[Mad. Marenholtz Bulow's Reminiscences of Froebel, supplement this autobiography very satisfactorily. It was translated by Mrs. Mann, and published in Boston by Lee & Shepard.]

FRIEDERICH FRÖBEL UPON PESTALOZZI.

LETTER TO THE PRINCESS-REGENT OF SCHWARZBURG-RUDOLSTADT, April 27, 1809.

MAN AS THE SUBJECT OF EDUCATION.

PESTALOZZI'S principles of education and instruction and his proceedings, growing out of them, and the means for their application are founded entirely upon the phenomena of his existence as a created being.

Man as he is represented to us is a union of three chief attributes; body, soul, mind; to cultivate these harmoniously and as a whole is his object. Pestalozzi goes from this existence of man into the phenomena, that is, from that which he is by the sum of his powers and according to his destiny (its suitable culture). Hence he takes man into consideration according to this sum of his powers as a bodily, intellectual and emotional being, and works upon him in this sum of his powers and for their harmonious development and culture, from which first arises that whole which is called man.

Pestalozzi, therefore, works not merely upon the bodily powers and their development, not only upon the culture of the mind and its development, nor only upon the soul and its development (although he is accused of doing so), nor merely upon two of these at once, as body and mind, or body and soul, or soul and mind. No! Pestalozzi develops man, works upon man in the totality of his powers.

Man in his manifestations must run through three principal epochs, according to his powers; that of the body, that of the soul, that of the mind; he runs through them not separated, or singly, so that he first runs through that of the body, then that of the soul, and at last that of the mind; no, these epochs are convertible in the man developed in perfectly undisturbed natural relations; their circular course returns ever again, and the more so the more perfect the man becomes—until the limits of his powers as well as of their development fall away and are removed, and the continuous whole—man—stands before us.

It would be highly unjust, therefore, to say of Pestalozzi that he developed men, the powers of men, each power separately at three different epochs, first the body, then the soul, and then the mind, since he really takes them all into view at once in harmonious and brotherly union, and although he seems, perhaps, for the time to be treating merely the physical powers, he is observing and taking into consideration equally the influence of this treatment upon mind and soul.

He has man as a whole in his eye, as an unseparated and inseparable whole, and in all that he does and wishes to do for him and his cultivation, he does it for him as a whole. At no time does he act only for

the development of one power, leaving the others without nourishment; for example, he never is acting for the mind alone and leaving unconsidered, unsatisfied and uncared for and in inaction the body and the soul; all the powers are cared for at all times.

But often one or other of the three great divisions of man's nature stands forth and apparently dominates the others.

Pestalozzi takes into view man according to and in his manifestation, according to the laws of nature and those which are grounded in the mind of man, when he works specially upon the predominant power; it is not done in an isolated and divided way, but in order to work through his treatment upon the other equal but slumbering and resting powers. So, for example, in one and the same epoch upon the senses, through these upon the body, and through these again upon the feelings, and so in a perpetual round.

Pestalozzi takes man according to his manifestation. But man does not manifest himself alone, for and through himself; he manifests himself under conditions determined by nature and by his mother, and both these united—that is, by love.

So the man becomes child, that is, the sum and substance of the love of the father and mother.

Pestalozzi then wishes to develop and cultivate the man in his manifestation as child, through the conditions under which he appears, that is, the love of the father and mother. We think of the father and mother as united by love in order to exalt the child, *i. e.*, the sum of their love, into an independent being by means of education.

Can there be a truer, more careful nurse and developer of this love made visible, this independent essence, this child, than the father and the mother, than the two united by mutual love, to which the child owes his existence—indeed, whose sum and substance the child is?

Pestalozzi thus wishes only what nature and the being of man wishes; he wishes that man in his manifestation as child shall be developed by his father and mother, and in their mutual love be cultivated throughout and educated according to his capacities as a corporeal, feeling and intellectual being.

MAN IN HIS MANIFESTATION AS A CHILD.

The existence of mind and soul in the child is expressed merely by simple life.

Mind and soul appear limited by and in the mass, the body—for still all parts in the body are one; the mind and the senses by which the world without works through the body upon the mind and soul are not yet distinguishable.

The body of the child is still a mass; it appears so tender and frail, so much too material and awkward for the mind and the soul of the child, yet slumbering and weak, to work through it.

By degrees the senses, feeling, sight, etc., develop and separate.

The child feels the warmth of the mother's breast and the breath of her loving lips; it smiles (the first appearance of the *soul*, the first sign of the soul's existence).

The child perceives the mother; it feels her nearness, her distance, etc.; the child *looks* (the first appearance of *mind*—the first sign of its existence).

At the moment of the beginning of this separation of the senses, the true mother works upon the unfolding and development of the child according to its various capacities; the love of the mother makes the child feel, see, hear.

Thus are developed, without giving any account of themselves—yielding only to holy feeling, to the demands of their nature—the *senses of the child*, which are the paths to its mind and soul.

Here is the third point, where Pestalozzi takes into account the parents—where he appeals to them with the view of exalting the being of their love to the higher life, to conscious independence—where he gives them means and guidance to develop and cultivate the capacities of their child.

What Pestalozzi wishes as means of development he had pointed out in his *Book for Mothers*, which many have misunderstood and which is yet the highest which can be given to man, the most loving feeling could create, the highest and best gift which he could bestow in the present circumstances upon his brethren and sisters.

What Pestalozzi expresses in that book are only suggestions of what lies in his soul, as a great, glorious, living and unspeakable whole.

His soul felt the joys of heaven in his intuition of the perception of the father and mother following the call of nature by the education of their children. Overpowered by this heavenly joy, he sat down and wrote, not for word-catchers and quibblers—no! he wrote for parents, for fathers, for mothers, who he thought would conceive and feel as he did, to whom he only needed to point out what they should do, what they could do, and how they could do it.

The highest object of recognition, of the intuition of mind and soul to man, is humanity.

Pestalozzi took pleasure, in his *Book for Mothers*, in pointing out to man what he wished; and, in order to point out all that he wished, could he choose anything higher and more perfect than man, whose body is destined for the earth and whose being is destined for heaven? That he chose the highest, the most perfect thing, is now made a reproach to him!

But is there a more glorious, more exalted, more beautiful, more worthy object of observation and recognition than man?—and is not the body the house of our spirit, which is destined for eternity and for communion with God? Can it, as he himself says, be contrary to nature to learn to know it *early*, to respect it *early*, to rejoice in it *early*, that it may be made holy for us? Can it, as they charge Pestalozzi,

be contrary to nature to orient one's self early in the house where one dwells?

As I stand before you, it cannot be my aim to contradict the objections of Pestalozzi's opposers, who for the most part misunderstand him, since I am merely striving to represent literally the essence of Pestalozzi's fundamental efforts according to his own representation; I merely say that a great part of the objections made to these efforts consists in this; that Pestalozzi, for various reasons, errs very much when he enlists the child himself in the first cognition and development of himself and the man, and even starts from the body of the child.

But how can it be a crime; how can it be against nature to respect the body early, to learn early to know the body and its use, the use to which we all owe everything, by which alone we learn to know the world without, which helps us to sustain and battle for our life, as it helps us to recognize God, to do good, and to rescue our brothers and sisters with strong arms from the brink of perdition?

Truly, whoever wishes to teach the child to respect his body must respect himself; if he wishes to learn to know it, he must know himself; whoever wishes to instruct in the use of it, must know it himself, all this must come to his consciousness; whoever works to make the child feel the sacredness of his body, to himself it must be sacred!

Indeed, no man could understand Pestalozzi who had not in his soul, when this elementary book first fell into his hands, that which Pestalozzi felt to be exalted in humanity; to him those principles were dead forms without sense or significance, and afterwards one person, perhaps without examination, repeated the judgment of another who seemed to him well-informed.

But were all these men parents to whom Pestalozzi spoke? Noble Princess, if I were not afraid of wearying you, I could say much upon the excellence and the principles of Pestalozzi, of the man himself; I only permit myself to express one thing of which I am deeply persuaded in my own mind.

Many a young man and boy, powerful by the nature of their collective capacities, would not have lost his powers in the bloom of his youth, if his parents or teachers had followed in his education the principles laid down by Pestalozzi in his *Book for Mothers.*

Many a young man would have known how to be a useful and estimable subject, in the years of his ripeness and understanding, if his body could have fulfilled the requisitions of his mind and heart.

Pestalozzi's *Book for Mothers* is only a suggestion of what he wishes to do; he wrote significantly; "or a guide for mothers in the observation of their children, and to teach them to speak."

But man is not the only thing upon earth; the whole outward world is the object of his recognition, and the means for his development and culture.

Pestalozzi said, therefore, and still says: "As I have shown you that you can bring man by degrees through gradual development of the child to the conscious inspection and recognition of the world without, so bring every other object of the world without to his inspection and recognition, every object which approaches the child, which lies in his circle, in his world, as he himself lies in this world!"

Scarcely does it seem possible that herein can lie anything contrary to nature, difficult to be recognized, or difficult to be carried out, and yet the opponents of Pestalozzi find more than all this in it. Pestalozzi's opponents reproach him strongly that he merely speaks of this observation and recognition.

But we observe with all our senses, and how could Pestalozzi believe that any one would accuse him, when he used the word observation, of meaning simple observation with the eyes?

The *Book for Mothers* is to teach the mother, in the first place, to develop and to cultivate the senses of the child both singly and in their harmonious united working. In the second place, it is to show how and in what natural series of steps, one may bring the objects of the world in which he lives to the observation and recognition of the child. In the third place, it is to put the mothers and the teachers in a condition to teach the child the use and destination of his powers and capacities, as well as the use and design of the objects of the world without; and to bring them to his consciousness.

And in all this they accuse Pestalozzi of expressing one-sided principles and methods of instruction, although it is surely impossible to fulfill the conditions he requires without developing and cultivating man in all the directions of his great powers.

Others came forward and said, Pestalozzi would have dead words and repetitions; what he gives is dead and therefore killing. Still others came forward and said what Pestalozzi wishes the child to know should be taught him earlier and better; they point to the number of children's books that have appeared for every age, and for children of all conditions; to the books that have been written on natural history, on excursions, journeys, stories and picture books of all kinds, etc.

By all these means that has not been done which Pestalozzi wishes to have done. Everything is given to the child prepared and *related*, so that his understanding has no work to do.

The powers of the child's mind are not rendered active and self-working. The understanding of the adult has already prepared everything so that the activity of the child's understanding and recognition are left without employment. The consequence of this is weakness of mind and especially of the self-acting judgment of the child, and his egress out of his own inner world instead of making him at home in it and acquainted with it.

They have also reproached Pestalozzi for the form of his *Book for Mothers*. But when he wrote, it was not his opinion that the father,

mother, teacher, whose hand-book he designed it to be, would necessarily confine himself strictly and anxiously to his representations. He strove only to represent what was essential in general, so far as this was possible for him to do so, and to touch upon all parts of the whole.

Some complained in regard to the book that the sequence was not logical enough; but Pestalozzi wished neither to establish a strong logical sequence, nor, still less, to confine the use and application of it.

What Pestalozzi had really contemplated was in the opinion of others too precise and stiff.

Although it was hardly possible that Pestalozzi should not begin his list of the parts of the human body with the head, he did not say that if other parts, the hand for example, should attract the attention of the child, it should be withdrawn from that and directed to the head because that happened to stand first in the book. Pestalozzi says expressly, the peculiar *Book for Mothers* is the *nature of the child* in its manifestations.

I know a mother who has treated her child now two and a quarter years old in the spirit of Pestalozzi, and according to his meaning. It is delightful and exalting to the heart to see that mother and child.

And surely the object of that mother's activity, the inner life of her soul, could not permit her through her love for her child, indeed, would make it impossible for her, to follow to the letter the directions in Pestalozzi's book; yet this mother did not find his writings contrary to nature, nor killing to the mind of her child; no! It was what Pestalozzi wished that she comprehended in her inmost soul. It is a joy to see that child with his angelic voice, his childlike innocence, and his love not only for his mother, but for everything that surrounds him.

It is the highest enjoyment to see how at home the child is in his world, how continually active and occupied he is in it. He stands now at a higher point of knowledge and acquaintance with the world around him, but uninjured in his innocent childishness.

This child lives a gentle inner life; he rejoices inwardly in awakening nature, and seizes everything with attention that strikes his senses which his early awakened powers of body and mind make easily possible to him. The mother followed Pestalozzi; what she did she did by following his meaning. It is not possible in the working of these principles to see the limits of the culture of body, soul and mind.

Often and willingly has this mother said, who always strove to do her duty before she knew of Pestalozzi, that from Pestalozzi she had learned how to be a mother.

Pestalozzi's *Book for Mothers* would have been much less unjustly judged if the second part had yet appeared. It is still wanting, alas! Pestalozzi has not expressed his idea fully in its application; this is an important view which every one should take before forming a judgment.

As much and even more should be taken into consideration in judging of the book, is that what Pestalozzi wishes is not limited to the

time when the faculty of speech appears in the child, or even when it actually begins to speak; no! it begins in the working and application at the moment when the child perceives outward impressions decidedly, that is, discriminates between light and darkness. The mother must already have taught the child to observe everything, to separate everything which comes within the circle of his life, before the peculiar moment of time when the development of language begins.

I know children so treated who were a year and a half old before they began to speak, but who could discriminate between all things that immediately surrounded them, and appeared to have distinct and quite significant conceptions of everything. If the child has been so treated it has the very essential and useful advantage, when it does begin to speak, of knowing well the objects it is about to name, and hence needs not to divide its powers but can apply them unitedly in the naming of them. It can now make important progress in speaking, and this is really the case with such children.

The *Book for Mothers* first gave a guide for teaching the child to observe that language is the medium of sympathy.

The mother must work according to nature, at the same time upon the child's capacity for language and its development. To elevate the social life between mother, father and child, the mother widens the child's power of language. The father, the mother, the members of the family, now teach the child the meaning of the language they speak, that they may mutually understand each other more easily, and sympathize about everything that surrounds them.

But Pestalozzi not only wishes that everything that happens unconsciously shall be brought to the consciousness, that that which has happened shall not be left to chance, but that it shall happen consecutively, all-sidedly and comprehensively, and in conformity with the developing progress of the child.

The meaning of language which Pestalozzi now wishes to have the child learn is the meaning of it in the closest sense, the special meaning; for only from the knowledge of the particular and individual thing can man rise to the knowledge and command of the universal.

The child is taught then the meaning of every single word, every single expression. The manner in which this is done lies darkly in the demands of human nature, but the *Book for Mothers* gives this guidance in the first place.

According to Pestalozzi the child is now to learn by observation, for example, the meaning of contrasted words which it either hears or even speaks already intelligibly; as dark, bright; heavy, light; black, white; transparent, opaque; there, here; furniture, tool; animal, stone; go, sit; run, creep; coarse, fine; more, less; one, many; living, dead; prick, cut, etc. Pestalozzi here shows particularly how contrast, which he always designates as to be found in every conception, is specially cultivating.

Thus far the mother has developed the child's capacity of language according to Pestalozzi's method; she has taught it to speak. But now before she carries it farther, she and other members of her family must cultivate this capacity.

The speaking of the child rises by degrees to connected language. The child knows and raises itself to a determined knowledge of the meaning of all that it speaks.

By all that the mother has hitherto done for the child, it is now in a condition to know precisely the objects with which it is surrounded, to observe them singly, to separate them from each other. Its power to observe is perfectly awakened, and in full activity. The circle of its knowledge widens as its world widens; it accompanies its mother wherever her employments call her. It is continually led to know more objects of the surrounding world. The objects themselves stand forth more and more prominently.

It recognizes intelligibly what was hitherto unknown and unseparated, and still lies partly so, and will continue to be more or less so until it consciously surveys a fixed portion of the outward world, and free and independent of that world, can again create and represent it.

To raise the child to this perfectly conscious recognition of the outward world, must hence be the object of its mother's striving. The glorious kingdom of nature now opens by degrees to the child; led by its mother's hand it enters that glorious kingdom. Nature is now its world; the child creates nature from its world.

A hundred little stones, a hundred little plants, flowers, leaves, a hundred little animals, innumerable objects of nature accompany its steps; its heart beats loudly. It finds friends, it carries about and takes care of objects; but it does not know why it is happy, why it carries about and takes care of these objects, why its heart beats so loudly. Should these impressions be allowed to vanish without having been firmly retained?

According to Pestalozzi, the mother now teaches the child to perceive these objects on all sides, to recognize all their qualities, that is, with the help of all their senses; she teaches it to use its observation upon the whole aspect of them, and to give an account of them to others.

The child now holds firm points to which it can fasten its joy,—sound, motion, shape, form, smoothness, etc. It sees the connection of these qualities and a hundred others to qualities partly determinable, or merely supposable; so that the child is now first conscious of its joy.

How happy is the child now whom its mother has made conscious of all these impressions, so that he possesses a firm point by which the outward world stands in contact with him, so that he does not remain in the dark with his heart oppressed with feeling; so that he does not wander in a mist like the traveler who journeys through a pleasing country on a spring morning when nature is partly wrapped in vapor, and shows him the light that gleams through it, promising a delightful

view. As man longingly waits for the dispersion of the mist by the rays of the sun, so that the objects of nature may appear in light and clearness, so the child waits for the guidance of the loving mother who will explain to him the rapture of his heart and show him why he rejoices in anticipation.

What a calling for the mother! She teaches the child to become conscious of his joys, of the objects of his delight; she teaches it how to give an account of all it sees and feels, to express it in words and to share it with others.

The mother thus raises the child into a creature of intelligence and feeling; she teaches him the qualities of objects; she listens to every remark, every discovery, every word of her child; she rejoices when he rejoices; she receives his love and sympathy in her own breast, she reciprocates it and guides it with delight.

As the nature of the child receives life and significance thus, so the language which the child, the mother, the father, the family speaks, receives life and significance. Every word becomes an object, an impression, a picture; to every word the child joins a world, a cycle of impressions; he goes in his remarks upon the qualities of things, from the easier to the more difficult, from the simple to the complex; he loves to seek and find it all himself; "Dear mother, let me find it myself," he says. Often have I with joy and light-heartedness heard children make this prayer with shining, sparkling eyes!

Later, the mother leads her child to classifying similar things (which it tends to do of itself) and to discriminating between different things; thus the child learns to compare what it sees.

The child besides observing, also imitates. Imitation betters and perfects his observations. The mother not only allows this imitation, she not only rejoices in it, but she aids it.

The child likes above all things to imitate the sound which it has evoked from some inanimate object perhaps, or which it seems to him to produce. It tries to imitate the sound of everything, falling, jumping, breathing, moving. All the objects of nature, animate and inanimate, seem to emit sounds; they speak audibly to him. The mother rejoices in the child's delight when in the spring it imitates the sounds of nature, and she challenges him to do it; she does it unconsciously when her impulse to do it is not disturbed. Who has not seen a poor mother playing with her child or heard her say, "What does the sheep do? What does the dog say, the ox, the bird?" The child's imitations increase; it imitates the twittering of the bird, and thus its own human tone is awakened.

If the mother sings, and accompanies the song of the birds with her human tones, he will imitate this, and thus will not only his feeling be awakened for the highest human expression, song, but his whole being is exalted, from the humming of the bees to the representation of his own feelings by simple, connected and varied human tones.

The outward world is now no longer to the child, guided by Pestalozzi's method, the chaotic, confused, misty mass, which it was earlier. 1. It is now individualized. 2. What is separated it can name. 3. It can seize it at a glance independent of other relations, and according to its relation to himself and to others. 4. It can designate what it observes and all its relations by language; it can speak and knows the meaning of the language of its parents. 5. It knows an object not only on one side but on several sides. 6. It can take an object in at a glance in many relations. 7. It can compare one object with another and recognize the peculiar qualities of each.

Ideas of Number.

The first general quality of objects is their computability. Objects are now individually separated to the child's mind, consequently following each other in time and thus appear computable.

The mother now teaches her child to recognize the computability of objects, and to separate the qualities and relations of computable objects in nature, with real objects before it, and not first by counting in an abstract manner.

By the exercises arranged by Pestalozzi the mother brings to the consciousness of the child something which hitherto was merely an obscure presentiment, scarcely a conscious feeling; she brings the conception of number, the precise knowledge of the qualities and relations of the computable, to his clear, intelligible consciousness.

The mother teaches the child that one stone and again one stone are two stones, etc.

Farther, she teaches him to know the value of numbers by the opposite process, for example, ten nuts less one nut are nine nuts.

Already this little exercise has brought conversation to life between mother and child, when, for example, in the first case, she says to the child, "Lay down two flowers and one flower; how many flowers have you? how many times one flower have you? how many times two flowers have you?" etc.

Or, in the second case, for the solving of numbers, she says to the child, "Put away one of your six beans; now how many have you? how many times one bean have you still?"

The mother goes a step farther; she now lets him add two, three and four; for example: "One stone and two stones are three stones."

The child learns by observation that 5 are 5 times 1, are 4 and 1, and 3 and 2.

Or, 1 and 3 are 4, 4 and 3 are 7, 7 and 3 are 10 objects.

The mother then goes backwards over the same ground. For example: if you take 2 from 15, 13 remain.

Questions enliven and elevate conversation between the mother and child.

The mother may work in the field or in the house; the child sits near

and plays with stones or flowers. The mother asks: "When you put 2 flowers to 1, how many have you?"

All this is play to the child; it handles its favorite objects; it moves them about, and sees a purpose in doing it, for in all its plays the child gives itself a problem. The child is with its mother, so it is happy, and its mind and feelings are awakened.

When the child knows how to count in these different ways, and knows the qualities of numbers thus represented, it will soon find that the pea leaf has 2 times 2 little leaves, and the rose leaf 2 times 3 little leaves. A hint to the mother, and she carries her child still another step in the knowledge of computation. The child has several single objects around it. "Place your little blocks," the mother says, "so that 2 will lie in every heap. Have you done it? Count how many times 2 you have." The child will count: "I have 2 times 2, 3 times 2, or I have 1 time 2;" or it will say perhaps a little later, "I have 1 two heap; 2 two heaps," etc.

The mother goes farther and says: "Place your things so that 3 or 4 or 5 will lie together, and tell me how many times 3 or 4 or 5, etc., you have." [She selects one of these numbers, of course. We omit many similar exercises in numbers now familiar to kindergartners.]

Form.

So Pestalozzi would have the mother teach the child form in its play. "Here is a lath—it is straight; here is a branch—it is crooked." The child remarks the laths on the fence, the prongs on the rake; they are at equal distances from each other. His mother tells him they are *parallel.* The ribs on the leaf of the large plantain unite in a point; they are radiating. The child goes into the woods with its mother; it sees the fir trees and the pines, it is pleased with the variety; and it knows how to describe it. The needles of the fir tree are *parallel*, those of the pine unite in a point.

The child observes the relations of the branches to the stem. Its mother has taught it to observe angles. The branches and the stems form angles, but these joinings of branch and stem make in one tree quite a different impression upon the child from those in another tree. How delighted it now is to recognize this variety, so that it has a firm point to which it can fasten its impressions. It is the greater or less inclination of the branch to the stem. So in the surroundings in nature, which is its world it recognizes, led by its mother, it sees 3 or 4, or many cornered forms. The intersection of the hemlock twig forms a regular pentagonal (or five corners). The mother leads the child to a regular comparison of this form and to seek its variety.

The child will soon pluck leaves and find other objects in view of their forms, and with childish critical senses will separate them from the objects to which they belong. He will go farther than I venture to describe.

"See, mother, what round leaves I have found," and the child shows

the mother many such leaves, of larger and smaller sizes, which he has picked. "See how little this one is, and how big this one is!" he thus leads himself to the contemplation of size. A hint, a word from the mother, and the child has received a new item of culture.

He selects three leaves, lays them upon each other, and says: "That is the largest leaf, that is smaller, but that is the smallest."

"Mother, look at this long stalk. The stalk of the flax is only half as long," he will perhaps say, if he has learned the meaning of the word half. Or, after the mother has laid the flax upon the corn stalk, he will say, "this is 2 times as long," or perhaps as long again as that one, or he breaks a pear leaf in the middle, lengthwise, and finds both halves equally long; perhaps he cannot describe what he finds and his mother tells him that these two parts of a whole are called halves, and thus widens the circle of his knowledge again.

Pestalozzi wishes to make known intelligibly in small things the attributes of form as well as the recognition of the foundation of its qualities.

The child will lead on the attentive mother and father still farther.

The child will soon come to the consideration of large equal objects in comparison with large unequal objects; he will find that a part is smaller than the whole, the whole is larger than a part.

Objects of nature as well as of art will lead the child to this comparison.

Everything in his circle, in his world, will thus become means of information, material for development.

If the child is in its earliest years where the mother is, and rightly guided, it costs but a suggestion from her and it can busy itself many hours.

It accumulates objects, arranges and investigates them; it is quiet and happy.

One will scarcely realize that the child is occupied, and yet the powers of its soul and mind are coming forward and developing themselves by practice.

In this way all the capacities and powers of the child are now developed according to Pestalozzi's method; his senses cultivated, his inner and outer being exalted to true life; he errs no more unconsciously as one enveloped in mist; the way is open for every kind of knowledge, every shade of feeling. Sympathy, that beautiful attribute of man, is possible to him in its whole scope; his language is formed.

With deepest love he hangs upon the glance of his mother, his father —the parents to whom he owes all this joy.

All which has thus far been done by the mother was the object of the *Book for Mothers*, and suggested by it; at least this is what Pestalozzi wished for as belonging to the calling of the mother.

Pestalozzi wishes that the child shall live in this manner seven happy, delightful years.

The child has now, thus guided, received its culture through the mother, for what is now in the child, what now transports it will always live in it, will give value to its life, dignity to its being. She now surrenders it fully prepared to the father, the parental teacher, or to his representative, the school-master, for definite instruction, definite teaching.

The instruction which the father or school-master will now give to the child will join on where the mother ended.

The child should find no other difference between this teaching and that of its mother; now every object stands singly, all instruction has a determined time. The manner of handling the subjects of instruction must be in harmony with that of its mother.

Man as a Scholar.

[The next division of this article upon Pestalozzi is entitled MAN AS A SCHOLAR, and in it Fröbel describes minutely Pestalozzi's mode of teaching everything:]

Language—the mother tongue in reference to its meaning, the formal part of language; descriptions of nature, of the products of art, of the earth's surface. Second course of geographical instruction, the knowledge of numbers, forms, size, singing, drawing (Schmidt's method), reading, writing.

This instruction is not given from books, but from life, observation of nature, walks, examination of works of art and use, etc., etc.

INTRODUCTION OF THIS METHOD INTO THE SCHOOLS.

The demands which Pestalozzi makes upon the teacher are simple and natural; they are founded in the nature of the teacher as well as in the nature of the scholar. Therefore they will be intelligible and easy of execution and representation to every teacher, even the country schoolteacher, who can unite good will with power and understanding, as soon as he has suitably prepared himself in the method. It is the same with the subjects which Pestalozzi wishes to have taught. They go from the simple, their march is connected in a determined sequence lying in the nature of every subject of instruction. If the teacher has been taught only the first point, the nature and essence of his subject, through observation in his own practice, he can not only proceed easily according to the demand of that subject, but even instruct the scholar in it consecutively.

The teacher with good will and the impulse to perfect himself (and upon what teacher who wishes to perfect others would not this requisition be made?) will very soon perceive with the utmost joy the glorious effects of the Pestalozzian method upon himself; he will find it grounded in his nature. The Pestalozzian principles will thus become his own; they will flow into his whole life; and thus he will express it with mind, love, warmth, life and freedom in all his acts, and instruct

and represent it to his scholars according to their needs, as to his own children and brethren.

There would be few difficulties in introducing Pestalozzi's method into the schools, if teachers, and those who feel it their destiny to be such, should make themselves familiar at his institution with his principles, and should acquire the readiness and dexterity in applying them, which they could do on the spot. Supposing that they know and honor the duties and demands of their calling, strive to fulfill them with all their power, and, thinking for themselves, not act mechanically, their efforts would be facilitated by the Pestalozzian method; in the first place because it corresponds to their natures as well as to that of their pupils, and again because its workings will fill them and their pupils with inward joy and exhilarating pleasure; it would enable them to fulfill their calling not only with love and joy, but with power and enthusiasm. They will not be behindhand in their own self-perfecting when they teach their scholars, even the lowly among the people, even the preliminary points of every subject; they will have the opportunity for thought whereby their own minds will be farther developed. Their human hearts, their loving souls, will be filled with nourishment. They will never be machines even when they are teaching the simplest thing; for they will never depend upon arbitrarily given rules, followed every day regularly without farther thought. Indeed, if they wish to teach according to Pestalozzi's principles, it will be necessary to think, so that what they teach will be living and active in itself, and be presented livingly and glowingly so as to awaken life and activity in others.

By their knowledge of this method, the teachers, in order to understand its introduction, will make it not only possible to fulfill their duty far more comprehensively and better than before, but will find their work much facilitated by it, for by its conformity to nature it bears within itself the quality that every advanced scholar will be able to teach and instruct others. Very essential and many-sided advantages will arise out of this to both scholars and schools.

1. All the scholars will be, according to their needs and at all times, employed under a teacher, will be always under inspection, and never left to themselves or to indolence, a thing so common in schools, but will be at all times engaged in their development and culture.

2. For the instructed and assistant pupils will themselves penetrate deeper into the method, and hence be better able to comprehend the teaching they will receive. Their power of thought and judgment will be in continual exercise, their feelings and souls will have the opportunity to practice love and ready service, and thus, while upon one side their understandings will be cultivated, on the other they will rise to practical humanity. The school itself will thus be sustained like a family, the teacher of which is the father, the pupils of which are the children; these will be like brothers and sisters of the same family, in which the weaker will be sustained by the stronger.

Whose heart does not beat quickly to see the schools of his beloved fatherland thus exalted?

The assistant teacher will receive thus the most highly essential advantage; he must never weaken his powers by frittering them away, that he may always be able to devote them wholly to the department taught by him.

The school receives this essential advantage—that unity reigns in the whole instruction. So much more important progress will the pupils make. The school can thus naturally answer perfectly to the demands of the parents, the children always be suitably and directly employed, and all things work together for their culture.

The instruction will thus gain in life, interest and variety by every class of the pupils being occupied specially and particularly according to their ages.

If we were to take into consideration the wants of the people in the arrangement and application of subjects of instruction in the people's schools and the country schools, a teacher in a country or village school, supported by some of his most capable pupils, could fulfill the demands of Pestalozzi for eighty or more scholars by seven hours of daily instruction (two afternoons being excepted).

Since the child is first capable at eight years of age of being treated as a scholar, according to Pestalozzi's principles, if hitherto but little has been done for his development by his parents and his mother, a fixed time, to fall between the sixth and seventh year, must be arranged by local conditions to receive him into the school in order to supply what the first education at home has neglected.

Therefore at first all the children who go to the school will be divided into two principal classes or divisions.

The first division will constitute the children's class, and these pupils will be under eight years of age. The manner of their treatment will be determined by their age, for they are children in the narrow sense of the word; they have not emerged from the circle determined by the foregoing representation of the *Book for Mothers*.

The second division will consist of the school classes, and the pupils will be from eight years up to the age in which they usually leave school. The manner of their treatment is determined by Pestalozzi's method of instruction.

This second division must be divided again into two parts; into the lower class in which the pupils are at all events from eight to eleven years old, and the upper class which contains the pupils from eleven years of age to the end of the school time. The whole school would be divided then into three classes; the first or child's class; the second or lower school class; the third or upper school class.

According to this division of the classes the following subjects of instruction are possible:

The second class could receive two hours' instruction in the descrip-

tion of nature; the third class two hours in natural history. In this way the pupils become acquainted not only with the greater part of the natural products of their fatherland, particularly of the region in which they live, but also of the foreign natural products of essential importance to that region.

The second class could devote two hours in the week to the description of products of art; the third class two hours to technology. And here what is essential to the pupils in the circle in which they live is alone necessary.

Then two hours of description of the earth for the second class, and two hours of knowledge of different countries. The second class could give one of these hours in the middle of the week to a walk. Thus they would learn to know Germany (its physical limits) and especially the Thuringian valley accurately, and have a general view of Europe.

In the description of other countries, they are taught the products of nature and art in each country, the manner of life and system of government of the inhabitants, and the relations of every land and of the inhabitants of each to the territories in which they live.

The fatherland of the pupils stands first in importance in all these three topics.

The second class can have six hours of arithmetic. The third class also six hours of the same. In the second class it will be chiefly mental arithmetic, in the third class chiefly ciphering or written arithmetic (on the slate).

The second class can have four hours upon the theory of forms and drawing; the third class four hours in geometry and drawing. To fix more sharply the relation of the hours for arithmetic, theory of forms, geometry and drawing, a part should be precise local knowledge, a part dependent upon what knowledge the pupils of the child's class in the lower school class already have.

The second class can have six hours of reading and mother tongue; the third class four hours of the formal theory of language.

The exercises in beautiful handwriting can be connected afterwards with grammatical exercises.

The third class needs neither special hours for reading or writing, because the pupils have been firmly grounded in these before they passed into the third class. To practice and cultivate themselves more in both, they find sufficient opportunity in writing upon the other topics.

The second class can have three hours in singing, and the third class the same.

Lastly, the second class can have six hours of religious instruction, and the third class nine hours. In the third class this consists of the reports of the preaching, passages of scripture and songs; in the recitation of Bible texts and songs, not only in the words but in the signification which the pupil has given to both.

The particulars of the instruction in the first or child's class I pass

over, since the subjects, as well as their treatment, are designated in the way in which they are represented.

In no other than the Pestalozzian method can the child be employed in such a variety of ways, or in so few hours could such a goal be reached on every topic.

According to Pestalozzi's meaning and principles, no topic should stand isolated; only in organic union do they lead to the desired goal, which is the cultivation and education of the child and pupil.

This suggestion for the assignment of hours and subjects is only made for the country schools; for the city schools, there are generally three regular teachers for greater perfection of instruction.

But the organization of a school according to Pestalozzi's principles makes two essential requisitions; first, that the children of the school age can only be received into the school at two fixed seasons; and that all school children, except in the vacations, shall come to school punctually and uninterruptedly. If a single hour is neglected by the pupil, it is never possible to make it wholly up without great disadvantage to his companions in that topic, since this method makes a steady advance and is characterized by a continuous progress.

All the faults which hitherto may be found in country and city schools are prevented by the introduction of this method.

Order, permanent and spontaneous occupation, taking into account both mind and character, gradual progress in culture, living and fundamental knowledge in the pupil, love, true love of it on his part, love for the school and for the teacher, contempt for all superficial knowledge in the schools of all kinds, or among the people. These are the essential consequences of schools directed on Pestalozzi's principles.

To every one who relies upon the school for his circle of knowledge, he has marked out the path for perfecting and ennobling himself.

Love for teachers and companions, parents and family, will in riper age become a more exalted love of country, deep reverence for the princes who are to be regarded as superior fathers.

The many-sided practical power, the strength of mind and body he has acquired, will make it possible for every one so trained to act not only with power for the welfare of his own family, but to be an actively working subject for the good of the people.

Simplicity, contentment with his condition of firm independence of character, thoughtful action, the promotion of family and public happiness, practical virtue, true religion, will characterize the citizens educated according to Pestalozzi's method.

Upon the Possibility of introducing Pestalozzi's Method among the Mothers and Parents of the People, for the Natural Education and Treatment of their Children up to the Sixth Year.

Even the introduction of Pestalozzi's method into the families is not so difficult as it is thought to be, for every mother loves her child, has

him with her most of the time up to a certain age, and willingly converses and occupies herself with him.

It needs little guidance, therefore, even of the uncultivated mother, in order to teach her how to treat her child according to its nature and to lead it farther on than usual; it depends upon how this guidance is given to her.

Mere words will work quite in a contrary way, but every mother likes to have people interested in her child.

Could these dispositions of the mother be used to give her confidence in Pestalozzi's method so that she could converse with her child and occupy herself with it in an intelligent manner, one might so interest the mother herself in it that she would soon perceive the benefit and joy of the child in her occupation with it; while she occupies herself with the child she cultivates herself also.

But what is thus naturally given must not go beyond her power of conception and representation. The more simple, easy and comprehensible what is given her the better. And what country teacher or country clergyman has not often an opportunity so to influence parents and child!

If even but little can be effected, what is really essential might be done by a country teacher or pastor, with the help of a few members of the community, to spread the knowledge of a better nurture of little children, one more conformable to nature. By the direction of the schools according to the principles of Pestalozzi, where the older and more advanced pupils teach the more backward ones, the introduction and generalizing of the above mentioned treatment of the children would surely be possible, and made far easier because the older members of families are so often left in charge of the younger ones by their parents.

By such direction of the schools, these representatives of the parents may receive the material with which they can develop and cultivate their little brothers and sisters by occupying them happily. How many evils which so often are inflicted upon children might be averted in this way!

The child so guided will never give itself by way of pastime to evil habits; it will become accustomed early to a proper way of thinking and feeling and will then never have any pleasure in idleness. The number of children deserving of compassion who run about under the name of "blackguards" and do not know what to do with their time, would vanish out of sight under this influence. All would strive consciously and unconsciously for the high aim of becoming productive and estimable citizens, and of protecting those who are weaker in their endeavors to seek the same goal.

Honored princess, linger a moment over this picture; find in it the happiness which this method will spread abroad over all conditions of men.

And how much more glorious would be the effect of such schools, when the pupil youth so guided shall become a father, and the young woman educated on these principles shall once be a mother. She will be a true mother; unconsciously and without farther guidance she will impart to her child what is in herself; she will naturally treat and educate her child according to Pestalozzi. Capable young people who feel the calling within themselves can thus cultivate themselves for still higher work, and be useful whether as husbands or fathers by their information, counsel and acts.

Let them unite with some others of the community who are most active for its welfare; let them use this spirit to do good with.

On Sundays and feast-days let them come together, if only a few, to gather the youths and maidens around them; let them invite some of the fathers and mothers to make it more agreeable.

Let the knowledge of the world and of nature be the subject of their conversation, not formally or discursively; no, let it proceed from their own observation and examination how they as well as children learn to occupy themselves from the simplest thing to the most complex. At least let the possibility of the introduction of the Pestalozzian method among the people be shown. By its introduction to the schools its influence among the people will be so much the more secure and rich in consequences.

Upon the Connection of the Elementary Instruction of Pestalozzi with higher Scientific Instruction.

The series of elementary instruction continues uninterruptedly into the higher and scientific.

To represent this progress in detail would carry me too far. Permit me simply to indicate the connection.

Language retains as higher scientific construction both the directions it had taken as elementary instruction.

In one direction, and indeed formally, it rises to the philosophy of language (form is here taken in a wider sense); in the other direction it rises to scientific and artistic representation.

Classification or system proceeds from the description of nature directly, according to one direction; according to the other, the history of the products of nature.

Both run parallel. As the description of nature rises to individual classification, so from natural history proceeds the individual histories of the species.

The description of the surface of the earth becomes in uninterrupted sequence the history of the earth's surface; afterwards it necessarily blends with ancient geography. Since the old geography proceeds according to its elements from the highest point of the earth's surface, this determines the biblical geography to be the beginning of this topic.

Description of men becomes anthropology, physiology and psychology (which must come out of history and through which, first receives here its true meaning) and at last human history. Here first comes the history of individual men, then their history as fathers of families, then the history of the whole family of the people and the nation.

Only biblical history corresponds to this natural continuous progress, since it ascends from the individual to the whole, therefore the beginning would be made with it; in it lies the starting point for farther progress. Here comes in the study and learning of the ancient languages. History and ancient geography now run parallel.

The introduction of the Pestalozzian method of instruction in geography is highly essential to the study of ancient geography.

Arithmetic develops without a break into the mathematics of abstract computable quantities in all its branches.

Geometry develops in a similar uninterrupted succession into the mathematics of fixed magnitudes in its whole extent and all its subdivisions. Knowledge of the elementary powers of nature develops into natural history in the wider sense and in all its compass.

The description of the products of art becomes the history of the products of art in its greatest range.

Elementary drawing rises to drawing as an art and proceeds to plastic representation of different kinds.

The theory of form according to its essence must stand in a higher contact with the æsthetic; their connection is not yet found.

Song rises to art and founds instrumental music in its various forms.

Thus, according to Pestalozzi, the whole is carried out till all these sciences and arts meet again in one point from which they all issued—MAN.

The first of this encounter is Philosophy ; to recognize it makes the scholar a learned man. When he finds himself at this point, he may determine by himself the direction and aim of his life with clearness and true consciousness.

And thus the Pestalozzian method sets man forth on his endless path of development and culture on the way to knowledge, bound to no time and no space, a development to which there is no limit, no hindrance, no bounds!

A. FROEBEL.

LANGE'S REMINISCENCES OF FROEBEL.

Abridged from Dr. Lange's "*For the Understanding of Frœbel*," by Mrs. Mary Mann.

FRŒBEL AT HAMBURG.

Wichard Lange says of Froebel, whom he saw for the first time in 1849, on the evening when he met the ladies of a Hamburg society who had invited him to visit them and speak of the Kindergarten,—"Out of the single thoughts of Froebel one soon sees, as I saw that evening, that the question 'How can one contribute to the happiness of mankind?' had attained in his mind what might be described as a fearful intensity. In every motion, in every word, in every gleam of his eye, the burning desire betrayed itself to further the happiness of his race. The essence of humanity is God-like; it consists in thinking, living, and willing. The aim of all life is to live. In the reaching of this aim lies happiness. Everything is happy that truly lives, that is, that exists according to its inner nature. This purpose impelled Froebel to all his efforts. What lives must develop itself; development is life; the cessation of development is death. In unintelligent creatures development is the necessity of nature, but where there is understanding this necessity becomes freedom, for man can hinder or further his own development at will. The fundamental idea of Froebel is to educate man to freedom. He who can develop himself unhindered is happy, is free. A people to whom this possibility is given may be called a happy and free people. To make the individual free he must be brought to a freedom of development in which he is in a condition to clear away all hindrances from his path. But this is only possible through education. 'My investigation has cost me much trouble, much expense, many plans,' said the old man to the ladies. 'I have had to wrestle, aye, to fight, and my associates in the work have put the greatest hindrances in my way. A correct estimate of the subject was possible only to a Diesterweg. The teachers of Meiningen thought Diesterweg could describe my cause in six lines; but who knows how many times six lines he has written upon it!'* 'Now,' he added with much emotion, 'I hope to be able to contribute to the welfare of mankind. If I had not faith that I can do it, I should have found it difficult to come to Hamburg. I should have preferred an easier life in my narrower home.' Stimulated by sympathetic expressions, such as that of Herr Traun, who regretted that he had not made his acquaintance ten years before, he grew more and more eloquent, and let his attentive audience look deeper and deeper into his thoughts. 'That man must of necessity be brought into the path of development, and that education is necessary for this, he spoke of as self-evident. As it is the problem of the world's spirit to conquer and

* Deisterweg's first notice of Froebel appeared in the *Jahlbach* in 1851, which was followed up by frequent and full descriptions in the *Rhine Blätter*.

explain matter, so it is the problem of the individual spirit to make all phenomena, even all obstacles, serviceable to the aim of his own development in the arena of life. For this is necessary an exalted enthusiasm for the God-like and noble, a developed intelligence, pleasure in thinking, and a will full of the germs of life. The aspiration to the God-like and noble is the inner, more beautiful nature of man, and this must be fostered. To foster it negatively, injurious material influences must be removed from early youth; to be fostered positively, religious and moral feeling must be excited by the contemplation and observation of nature. Empty words and phrases must be avoided if we wish to develop the intelligence. The pupil must be led to observe what he is learning, not merely to look at it, but to look into it. The receptivity of the mind has hitherto been cultivated; Froebel would cultivate its inborn power of production. He would unfold, not mould; he would water, guide, and support the tree, not prop or force it. The fostering of the will is negative when it is guarded on the bad side; it is positive when the innate love of goodness is exalted to an unconquerable habit by continuous exercise, by marrying it to the enthusiasm for the beautiful and true, by which it becomes all-powerful. This view of education, as well as his insight that the earliest youth is the most important season of life, inevitably led Froebel to the idea of the Kindergarten, to that ideal intercourse of dumb innocence which must be guided and find its unity in an idealizing human breast. Here and nowhere else is guaranteed the possibility of holding off injurious influences. But the negative as well as the positive side of education utilizes the child's impulse to activity. Out of the true use and culture of this impulse all the rest follows of itself.

"Man must not be instructed, but developed. 'I separate instruction from development very sharply,' Froebel said that evening, and it is a discrimination of the greatest importance. The instructed mind may be compared to a river which flows round the cliffs and impediments, narrows and widens according to necessity, crooks and bends, and skillfully and smoothly creeps to the ocean. Such a stream, hedged in by cliffs and impeded by rocks, is not adapted to commerce; it loses its idea, its aim, for the aim of the living flood is to be the means of culture. The *developed* man is like a stream whose powerful rush demolishes the rocks, levels the hills, pulses like a great vein through the earth, drawing thousands of cities to its brink, and tracing out the highway of commerce and culture. What is destined to be must be through the use of an idea; that power of being is thought alone. If man is developed like the last-mentioned stream he knows but one goal to his life, and that is to develop himself by developing humanity. The aim of humanity is development, as well as the aim of the individual. It must pass on to the human ideal. . . Materialism makes the earthly the aim; I know no more decided enemy of materialism than Frederick Froebel. His measures will in their last consequences offer the means of destroying materialism and idealizing the world. Even selfishness is stupid, that it has not more decidedly and powerfully opposed it. 'There exists no other power than that of thought, as I said to one of the princes,' said the old man that evening. 'The oneness of the laws of the universe with the laws of the spirit must be

recognized,—everything must be seized as bearer of the idea; every man must be governed by ideas, and every man must acknowledge matter to be the form for the realizing of thought.' Froebel himself often doubts if he shall reach the realization of this idea, which is, so to speak, himself. He expressed this doubt in his short address to the ladies: 'Ladies, believe me, I gratify the demands of my heart in thanking you for your invitation. I have the pleasure of presenting to you an idea which is great and holy; an idea whose realization must lead to the happiness of man. If it is not salient in its truth and its might before your eyes it is because of my feeble presentation, and I beg you to throw the failure upon me. Fate decided upon me and chose me for its bearer without having consulted me beforehand. It showed me the importance of an education conformable to nature by giving me bitter experiences and privations, while the early loss of my mother threw me upon self-education. What one has been obliged to contend with bitterly he wishes to soften to his fellow-men. Thus the necessity of self-education led me to the education of my fellow men. To strive for this is the aim of my life, and will be my occupation to the grave. Make allowances for my personality, and cleave to the cause, for the cause is great and important.'

After his brief address, he conversed with Herr Traun upon collateral subjects, and I was astonished at his profound love of fatherland, his deep knowledge and insight into our language, which he designated as "the flower of all Western tongues." Frau Westenfeld said to us that Froebel's appearance had repelled many ladies. This was natural, but his enthusiasm will yet animate and excite them.

What is new in Froebel?

"What is new in Froebel? Froebel's fundamental idea is to educate man for freedom. Rousseau rescued individuality; since his time all education has rested upon the recognition of the individual and the consciousness that the development of self is necessary. The one-sidedness of Rousseau's efforts consisted in this, that he would cultivate men only as men, without reference to society; therefore, he did not know what to do with his Emil. Pestalozzi found the means with which to cultivate the intellectual individual. Whoever wishes to be an individual must work and produce, not receive only. This insight awakened in Pestalozzi the principle of object-teaching—intuition; 'for nothing is in the mind that has not first been in the senses.' Self-activity in man, from childhood up, is the ground and means of a natural unfolding. But if education is to lead to self-activity it must be by taking into consideration the nature of man, for only what is really in man can be unfolded. . Does not the worst unbelief come out of the doubt of the possibility of perfecting and ennobling man? The essence of man is not of necessity recognized in history, for history is not a definite whole; but the laws of the spirit are recognized in their totality in the affinities of nature. . . First in our time has the identity of the laws of the spirit with the laws of the universe been clearly seen. . . The mission of Froebel is to give to education not a one-sided but an all-sided foundation.

"With the use of the humanistic ideal appeared the following postulate:

Study the being of man in history! With the appearance of Pestalozzi came another: *Study the being of man in its manifestation of individuality;* with Froebel: *Ground the being of man upon the macrocosmos.** The *microcosmos* is understood to be in perpetual motion toward the *macrocosmos.* The path of this movement is history,—*what has already been done.* Out of the three—macrocosmos, microcosmos, and history, a system of natural developing education unfolds itself. The new thing which Froebel has done is that he has taken the study of this trinity as the foundation of the science of education, and has represented the necessity of starting from the laws of the macrocosmos.

"Upon this foundation alone can a Froebelian school be founded. Every system that has any meaning contains the past within itself. The Froebelian pedagogy differs from the Pestalozzian not in its demands but in its basis. The foundation of a developing education conformable to nature is first presented and shown in its full meaning by Froebel, and only through his school is it possible to raise pedagogy to a science in the true sense of that word. It is possible with him because he proceeds upon the principle upon which all science rests,—*the laws of the mind are identical with the laws of the universe.*

"Pestalozzi and Froebel differ no less in the direction of their efforts. When the call, *consider individuality,* rang up the Rhine, it was natural the new education created by Pestalozzi took with the poor whom the rich had utterly ignored. One class of men had stamped *physical necessity* into an atomized powder and thus destroyed individuality. Pestalozzi would suffer no smutty, ignorant, unskilled man to be deprived of his right to express his will, or be condemned to a merely animal existence. He would create for the proletariat the possibility of improvement and independent industrial activity, and rouse a lawful, protesting, hostile voice against human sway by brutality and vice. To this end he created the people's school. Pestalozzi was, if the appellation will not be misunderstood, *the pedagogic socialist.*

"When, in the year of the French domination, the death of all German nationality seemed irremediable; when the dastardly hirelings left their standards in a heap on the field of battle, Fichte saw that for the redemption of Germany a nation must be educated. 'Create a people by national education,' he cried to the princes. The princes appealed to the people, and outward freedom was inaugurated. It was not Blücher, or Scharnhorst, etc., it was Fichte who drove the French out of the land. It was Fichte's deepest conviction that the idea of the perfect State could be gained only by education. He said 'the State cannot be constructed intelligently by artificial measures and out of any material that may be at hand, but the nation must be educated and cultivated up to it. Only the nation which shall first have solved the problem of education to perfected manhood through actual practice, will solve that of the perfected State.' The philosopher was the creator of the idea of national education. Fichte was the *pedagogic statesman.*

But Frederich Froebel is the *pedagogic apostle of freedom.* He resembles

* In the medieval philosophy *macrocosm* expressed the great world, and man was conceived of as the *microcosm,* or epitome of the great world.—*Tr.*

Pestalozzi in so far as he has established the universal right to development, has recognized birth or wealth no longer as a criterion of the position of man in society, but makes the inner contents of the man the determining force. He resembles Fichte in that, like that truly German man, he wishes to awaken the conviction that the individual has importance and significance only in connection with society, the whole. The unity of man supposes the antecedent necessity of the limitation of the individual. The love of the individual will waken to unity, and this love will tear up selfishness by the roots. He resembles Fichte in that he sees that humanity *in concreto* exists only in the form of nations, and thence awakens the national consciousness, holding to and developing the peculiarities of our nation. Froebel is in this respect the union of Pestalozzi and Fichte. But he separates again from the other heroes of pedagogy by the means he has discovered for teaching the end he has in view. Pestalozzi reopened and utilized the school. He saw plainly that he had not done enough. He recognized the importance of the mother, and the necessity of elevating domestic education, but was sure no other means would help the latter object than the study of two books. Fichte hoped for nothing from the home, where, according to his opinion, rooted selfishness had barricaded door and gate against rational education, and therefore he wished to withdraw children from the influence of the mother and let them be cultivated in large educational establishments. Froebel stands between the two. He sees the 'too little' in the measures of Pestalozzi, the 'too much' in the propositions of Fichte. He has struck the medium by the idea of the Kindergarten. He would have the children taken from home for a time, but only with a view of coming to the aid of the mother. He would have education in common like Fichte, in order to limit the feeling of individuality, and then let it have its play, that selfishness may not spring up, or that it may be nipped in the bud. He would have the isolation of the family, and then uproot the inactivity and vicious propensities often engendered by it by a thoughtful, systematic, playing system of occupation for the child. He, like Pestalozzi, wishes for the improved culture of the mother, not by a little reading of books, but by initiation into an intelligent, because natural, system of early education. The new thing which he has here brought into view is the consecration and systematic utilization of play. He has exalted the idea of the mother, for the mother is in his view the one who feelingly comprehends and fosters the being of the child in all the manifestations of the different periods of its life. He also gives unmarried women an opportunity to be mothers, and has thus given back to many unhappy beings the conditions of happiness. He has laid the way for the true emancipation of women by giving them the possibility of grasping the wheel of universal development independently, and making their central point the direction of the education of the future race.

Pestalozzi brought the ideas of Rousseau to realization. Diesterweg explained and purified them. In the Roman states the idea of Rousseau took no root because education remained dependent upon the church. Pestalozzi could not annul that dependence, but Diesterweg gave it its death-blow, and first created the possibility of a people's school in the true sense of the word. Froebel received from him the purified idea of the

people's school and fused it with the idea of national education.* By the fostering of Diesterweg and Froebel the first people's school entered upon a new step of development. Both men will find their new Diesterweg, who will explain the idea and purify the practice.

Personal Relations of Froebel.

"Frederich Froebel's father was a man rich in insight, truly religious; and he turned his attention with the greatest solicitude to the early education of this youngest son of his beloved, departed wife. He understood how to unfold mind and heart in the promising boy by a judicious training. The child passed ten years in the parental house, which stood at the foot of the Kirchberger, one of the highest summits of the Thuringian forest; separated from the great world only by a flower and fruit-garden and a church-yard; one the region of growth and bloom and ripe life, the other the abode of death. These ten years were of the greatest importance to the development of our genius. To point out the details of this unfolding is not the aim of these lines. A fuller treatment can only properly do it.

"At the end of 1792 the father acceded to the wish of Froebel's maternal uncle, who had also long since lost his wife, and soon after his only son, to give him Frederich, the youngest son of his beloved sister, for further education. This maternal uncle was Superintendent Hoffman of Stadtilm, a little city in the principality of Schwarzburg-Rudolstadt. Hoffman was as humane as he was distinguished, and as gentle as he was earnest and decided. The boy who had been shut out from society was now in its full tide, among the numerous friends and relatives of his uncle. It was with him as with the seed, which, plunged into the earth by the hand of the sower, then transplanted to the manifold, continuous, and persistent influences of universal life, unfolds and grows into the powerful tree. He remained four years in his uncle's house, receiving instruction during that time partly from him and his father,—culture partly from private instruction, or in the public school. In 1796 he returned to his father's house. The time had now come when he must think of the choice of a calling for life. The boy already showed the disposition to comprehend clearly and thoroughly everything that came within his reach for his culture, but also a no less marked tendency to a practical calling. This tendency, as well as the circumstances of his father, which were not brilliant, determined him not to follow the example of his elder brother, who had devoted himself to purely scientific study, but to take up forest-lore. He assumed the calling with the intention of grounding himself in it as deeply and as allsidedly as possible. In 1797 he entered upon this pursuit under the direction of a practical forester. The young Froebel, in his unexampled efforts to learn the care of forest growths in the most thorough manner, and by his zealous, unassisted study of practical geometry, earned the greatest admiration of his teacher, and indeed excited his astonishment in a high degree. He had passed almost two years thus, when suddenly his passion for the study of natural science was aroused. The physician of the place

* Note by the translator: Froebel's Kindergarten was in full operation before Diesterweg knew him.

where he then resided gave him a scientific work upon botany, which the young forester scarcely laid out of his hands till he had made its contents completely his own. From this time nothing could hold him back from devoting himself to the study of higher mathematics and natural science. In the autumn of 1797 he entered the University of Jena with the purpose of studying agriculture in the most comprehensive sense, and also financial mathematics. A little property from his mother was now made over to him by his father. This insignificant sum enabled him to stay a year and a half at the university. After this he again studied by himself.

"In 1802, when he was twenty years of age, his father died. He was now left quite at his own disposal. A combination of various circumstances induced him in 1804 to take the place of private secretary to a man of considerable wealth in Mechlenburg. . . In this place his practical scientific studies flourished as never before. The thought now occurred to him that he would gratify an inward desire for the thorough study of architecture. For this purpose, in 1805, he yielded to the urgency of a friend to come to Frankfort-on-the-Main. With that meeting began a new era in his life. An offer of private pupils enabled him to fix his residence in Frankfort. His teaching made an impression upon the principal of a newly-created model school, Dr. Grüner. On the evening of his first interview with this gentleman, who greeted him in the most friendly manner, the twenty-three year old youth spoke upon the subject that moved his soul so deeply,—the whole aim of his life and his strivings. After the lively conversation had ended, Grüner said to his young friend, with the deepest conviction: 'Froebel, you must be a schoolmaster!' At the same time he offered him a vacant position in the model school. As Froebel afterwards expressed it, 'the scales fell from his eyes.' It was clear to him in a moment that the offered reality was what his mind and heart had so long unconsciously sought in this never-ending struggle for self-culture. Offer and response followed in the same moment, and Froebel became a teacher in the model school of Frankfort.

Experience in Teaching.

"We can readily imagine that the young teacher endeavored to satisfy the demands of his present position to the best of his ability. He perceived very soon that the method of instruction must be directed by the laws of development of the human mind as well as by that of the subject to be taught, and that the essence of the method is the art of adapting the momentary stage of development in the scholar to the corresponding one of the subject. This law of development he carefully sought; this art he endeavored to make his own. Grüner perceived the restless striving of his young friend, and gave him for his theoretic outline in pedagogy the writings of Pestalozzi. This awakened in Froebel the burning desire to know personally the man who was seeking to prepare the way to a new education conformable to nature. He went to Yverdun, was fourteen days in the Pestalozzi Institute, and returned to his former situation with the resolution to understand precisely, earlier or later, by practice, the efforts of the Swiss schoolman.

"He was soon able to carry out his resolution, for in 1807 a very esti-

mable family in Frankfort gave him the direction of their children's education, which he undertook on the condition that after a time he should take his pupils to Yverdun, in order to put himself in connection with Pestalozzi's Institute. From 1803 to 1810 he went to Yverdun with his three pupils, lived quite independently of the Institute, but put himself in living relation with it. He was now at the same time pupil and teacher. Deeply penetrated by the importance of the Pestalozzian efforts, he was eager to spread his principles actively in his own country. Yet he could not avoid seeing that the principle of Pestalozzi as developed did not reach the inner connection of the child's soul with the mother and outward things. He conceived the purpose of improving and contributing his own culture to laying a deep and firm foundation. This purpose determined him in 1810 to leave Pestalozzi and the family of his pupils in order to devote himself in Gottingen to the deeper study of the natural sciences. In 1811 he entered the University of Berlin for the same purpose. In Berlin the persuasion was strengthened to ripeness in him that all life, that is, development into the whole, was founded upon one law, and that this unity must be the basis of all principles of development, its beginning and end. This conviction was the fruit of a profound study of nature in its law of development, and the most careful contemplation of the child. He gained an opportunity for this latter observation by teaching, while he was studying in Berlin, in Plamann's famous Pestalozzian institution for boys.

"In the spring of 1813 the extreme need of the fatherland called him into the ranks of the volunteer soldiers, and there quite early he made the acquaintance of his later companions and fellow-workers. Langenthal and Middendorff, who had been also studying in Berlin. During the war he never lost sight of his fundamental thought, and he utilized all its phenomena to illustrate it. The rapid progress of events in the summer of 1814 left him free to go back to his former relations. He soon became, by the influence of higher patrons, assistant and inspector in the Royal Museum of Mineralogy, under Professor Weiss.

"Froebel was now truly encompassed by the treasures of nature. When he had combined the results of his unwearied investigations in the university, it became more and more clear to him that the recognition of the conformity to law and the harmony of nature was only so far of truth as it can be applied to human life, and thus effects its transformation. The more opportunity our investigator had to watch nature in its development, the more he was impelled to compare the results of this search with the conformity to law in the development of humanity in the child. Ever clearer to him was the identity of the laws of development of the *macrocosm* with those of the *microcosm*; more and more important did this knowledge appear to him to be for the development of individual men, as well as for the race; ever anew was his delight kindled in putting in practice an education conformable to nature. He resolved to give up his position in the museum, and devote himself wholly to the education of men and children. His repeated application for discharge was granted him, after friendly and urgent remonstrance from Professor Weiss. The question now was where to find the natural and vital point of connection with his new undertaking. This soon appeared in his own family,

for the war had left the children of his eldest brother fatherless. To begin his educational activity with these children was his plan when he left Berlin. He took leave of his friends Langenthal and Middendorff, who had returned after the war to their theological studies, and with whom Froebel continued in the closest friendship. He did not tell them anything about his plan, but promised to inform them when he had reached something definite. In 1816, at the end of September, he left Berlin and found in Greisheim five of his sister's children assembled for education and care, and there and with them his great educational undertaking began. He had no outward means for carrying it on, nothing but this inward conviction and firm trust in its result. By the sale of a collection of minerals he realized a few crowns, which he used for the adornment of his Christmas festival and the partial re-building of his little house. One brother took care of the maintenance of his two sons, who received education and care in the budding institution, and also for the maintenance of their charge. The mother, who in the beginning lived in Greisheim, took care of the fatherless nephews. In the early part of the year 1817 Middendorff, the youngest friend of Froebel, decided to aid him as far as possible in the execution of his purpose. He hastened, accompanied by the youngest brother of Langenthal, who, at the wish of this friend, joined the other pupils to Griesheim in April of the next year. The expenses of the young Langenthal were defrayed by a responsible family in which the brother was house-tutor. Middendorff was in circumstances that enabled him to assist in the plan by practicing some little economy.

Griesheim was not long the place of the new institution. The widowed sister-in-law of Froebel was obliged to choose for her place of abode, the little village of Keilhau, which lies in what is called the Schalathal, an hour's ride from Rudolstadt. She purchased for her subsistence a little peasant's property. To be able to carry on the education of her children, Froebel and Middendorff followed her to Keilhau. Both men occupied a small tenement that had neither window, floor, or stove, and, with narrow means, these friends of youth had to contend with the greatest obstacles. A sketch of these privations, as heard from the lips of Middendorff, would be instructive and interesting.

School at Keilhau.

"In October, 1817, the elder Langenthal joined the two friends. In November of that year a school-building was put up in the widow's yard, but it could not be finished immediately. Towards the spring of 1818, the number of pupils had increased to twelve. Froebel was now thinking of marrying, that his pupils might have a loving mother and superintendent of the house-keeping. It was his wish to bring home a motherly woman, who could understand him and appreciate his efforts. Such a being was his now dead wife, Wilhelmine, Miss Hofmeister of Berlin. She was the daughter of a royal Prussian counsellor of war. She was full of enthusiasm for Froebel's educational idea. As inspector of the Mineralogical Museum of Berlin, he had often in confidential conversations imparted to his friend Counsellor Hofmeister, and his daughter, what was moving in his inmost soul. The daughter had so often listened to the outpourings of

his mind and heart with unspoken enthusiasm that she was now willing to follow him out of the throng and rush, the glittering halls and refined society of the great city, into the quiet village in which dwelt the man who asked her to give him her hand for the realizing of a great idea. If it had not been for her, the world would never have known Frederich Froebel as the originator of the Kindergarten.

"On the 20th of September, accompanied by one of her foster-daughters, Wilhelmine Hofmeister entered the Keilhau circle as wife, mother, and house-keeper. Shortly before his marriage, Froebel came into possession of the yard in which the newly-built school-house stood. In 1820 his eldest brother, father of his first two pupils, decided to give up domicile and manufactory in Asterode on the Nanz, and to devote the activity of his family and his outward means to the idea of his brother. He had so often carried his brother in his arms when a child, he wished now to live with him and associate himself with his thought, that bond which holds the world together most firmly. The development of the institution now made quiet, secure, and continuous progress.

By degrees appeared the following writings, which testified of this progress to the world:

PUBLICATIONS, 1819–1826.

1. Concerning the German Educational Institution at Rudolstadt, 1819.

2. Continued information of the German Educational Institution at Keilhau; Rudolstadt, 1823.

3. Christmas festival in the Educational Institution at Keilhau—a Christmas gift to the honored parents of the pupils, the friends and members of the Institution, 1824.

"Beautiful family festivals cast a beneficent light, from time to time, like brilliant sparks of illumination, over the whole lives of the united friends of education. Such irradiation shone out on the 16th of September, 1825. On that day were betrothed the two friends of Froebel, Heinrich Langenthal and the afore-mentioned foster-daughter of Frau Froebel, Ernestine Crispine, and William Middendorff and Albertine, daughter of Froebel's eldest brother. The pupils of the Institute had made a path on the celebration of this festival, for the ascent of the encircling mountain, that the happy couples, in the beginning of this most important era of their lives, might be able to look down from that height on the result of many years of effort. There was inward and many-sided joy on that day in the quiet, peaceful valley in the Thuringian forest. This happy day was followed by a second, an ascension-day in 1826,—the day of Langenthal's and Middendorff's marriage.

"In the following year, 1826, appeared two books by Froebel:

"1. *The Education of Man;* the art of education, instruction, and theory practiced at the German Educational Institution in Keilhau, by the author, founder, and superintendent, Frederich Froebel.

"2. *Educational Family weekly paper for Self-culture,* and the culture of others. Edited by Frederich Froebel; Leipsic and Keilhau.

"One work, entitled *Ground Principles of the Education of Man,* whose contents he imparted to his friends in Frankfort-on-the-Main, before their publication, gave the latter an opportunity for a longer scientific confer-

ence upon the subject with the author of the little work. Froebel proposed to visit these worthy friends in order to prosecute these conversations by word of mouth. Before Froebel set out upon his visit there appeared another powerful fellow-worker at Keilhau in the person of Johannes Arnold Barop, the nephew of Middendorff, married to the sister of Frau Middendorff (Froebel's niece). After he had finished his theological studies in Halle he became a zealous coöperator in the Institute at Keilhau.

Experience in Switzerland.

"Froebel made his visit to Frankfort in the early part of May, 1831. It was one of marked importance for the further development of his cause. He met in Frankfort with the famous Xave Schnyder von Wartensee, well known in the musical world as a critical author and methodriker, as well as an opera composer, and he was a friend and cultivator of natural history. Froebel was soon on terms of intimacy with him. Schnyder von Wartensee was often a witness of the pedagogic and didactic efforts of his friend. Under this influence he asked Froebel to found an institution according to his principles at his family-seat, the castle of Wartensee, on Sempacher lake, in the canton of Lucerne. Froebel joyfully seized this opportunity to spread further his efforts after a developing education conformable to nature. The 20th of July of that year found him in Switzerland, and on the 12th of August he and Schnyder, with the requisite authorization, founded the first educational institution for girls in Switzerland. Schnyder then returned to his old occupation, and parted from Froebel with these words: 'I have given you a new field for spreading your views. Now win the love of men, which shall never fail you.'* The confidence, indeed, the love of men, soon showed itself. Froebel was obliged to invite Ferdinand Froebel, his first pupil, who had just finished his philosophical studies at Jena, to come to his aid; a call which Ferdinand joyfully obeyed. He came to his uncle as fellow teacher and educator on the fifteenth anniversary of the day on which he had come as a pupil. A year after, 1832, late in the autumn, Froebel was requested by a society of fathers to plan out his Institute at Willisau. The society offered to purchase for the purpose the Upper bailiwick's Castle. Nothing delayed the undertaking but the want of the grant from the authorities. In the interval Froebel went to Germany, there to prepare for its establishment.

"Ferdinand Froebel and Arnold Barop, who had come on a visit to Keilhau in 1832, went with him to the Institute at Wartensee. The pleasure of returning to the old circle after six months' absence was very great to Froebel. A few days after his arrival his beloved nephew William, brother of Ferdinand Froebel, died. He was a teacher in the institution where he had been himself educated. His uncle specially loved our William Froebel, and was plunged into the deepest grief by his sudden death. But he was soon called out of the quiet valley into the battle-ground of life. The consent of the Swiss authorities was obtained for the founding of the Institute for girls at Willisau.

* This is not strictly correct.

School for Girls at Willisau.

In the beginning of 1833 Froebel returned to Switzerland, accompanied by his wife, ever ready to sacrifice herself, but with health much shattered by the complication of circumstances and her ceaseless motherly cares. On the 1st of May the two entered Willisau, and on the 2d the institution was opened. In spite of storms and conflicts which were occasioned by Catholic opposition, the tender plant grew vigorously. During the conflict the neighboring government of the canton of Berne had been attentively observing the Froebelian Institute. This was proved in 1833, for the Berne government sent men of sense and experience to pass judgment on the results of the examination. Their report showed that out of five young schoolmen from Berne, who for the most part belonged to a certain sphere of active work, two went to Willisau for a year and a half of culture under Froebel's direction. The remote consequence of this was that Froebel was obliged to have a course of instruction at Burgdorf, in connection with several others for teachers, whose number increased to sixty. For the direction of this course, and to forward his institution at the same time, he summoned his friend Langenthal to Switzerland, and this so much the more readily, that Barop had returned to Keilhau in 1833 in order to assist Middendorff in the mother Institute. In the same year the institution at Willisau received another co-laborer in the person of Adolf Frankenberg. In 1834 Froebel returned from Burgdorf to Willisau, into his old place, and to hold his second autumnal examination; but he soon gave a hearing at Burgdorf to a call from the State authorities, who requested him to found an Educational Orphan Institute in the newly-erected orphan-house. In the summer of 1835 he entered upon his new field. When the afore-mentioned institution was again opened, Langenthal went with him as assistant, and his wife as Frau Froebel's assistant. The loss of Langenthal at Willisau was made good by Middendorff, who willingly left wife and children in Keilhau in order to help forward the prosperity of the daughter Institute. The tender plant at Burgdorf also took root by the unceasing care of the men and their wives, and grew apace. Frau Froebel, especially, and above all others, worked vigorously and unweariedly. But her health had been much shattered by the former journey to Switzerland, as mentioned above, and was still more so by the hard labors at Willisau, to say nothing of the trouble and care which the commencement of house-keeping at Burgdorf had required. Her body and mind needed rest and nursing, and she wished to go back to Keilhau; but, at the same time, she wished to see once more her beloved aged mother in Berlin. A journey to Keilhau and Berlin was therefore projected for the early part of 1836, for the unceasingly working couple. But in March of 1836 came the news of the sudden death of the mother. The already sick woman, Madame Froebel, was prostrated by this blow, so that the physician urged her to return to Germany. Froebel now assigned his work at Burgdorf to Langenthal, and left for Berlin with his wife, partly to adjust the matter of her inheritance.

Genesis of the Kindergarten.

During Froebel's residence in Berlin the fundamental thought of his educational efforts penetrated his soul more clearly than ever: here it was

that his hours of musing were occupied with the plan that was forming within him for the early instruction of little children. It was now clear to him that the elevation of all education, that of the earliest childhood as the most important time for human development was indispensable, and that in its behalf play, as the first activity of the child, must be spiritualized and systematically treated. *The idea of the Kindergarten* rose upon him;* he wrote to Berlin for his first materials for plays and occupations, and immediately formed the purpose of founding an institution for the care of the earliest childhood. He selected for this new institution the little town of Blankenburg, on the Schwarze, at the entrance of the so-called Thuringian-Switzerland—a place which, on account of its healthy, beautiful situation, was particularly suitable for his sweet wife. In 1837 the institution was founded. In 1838 Froebel issued from Blankenberg a paper entitled '*Seeds, Buds, Flowers, and Fruits out of Life, for the Education of United Families.*' A Sunday issue was under the call: 'Come, let us live with our children.'

"This year, the year 1838, in reference to the system of Froebel in general, and the Kindergarten in particular, is a classical year, and should be so called, and the paper must here be recommended to readers to whom it is destined to give a fundamental conception of this pedagogic innovation. It contains an exposition of the great principles of the system, and a development of the material for play in its natural necessity and its harmonic connection. The new idea of the Kindergarten drew all the friends of Froebel again around him. Langenthal left Ferdinand Froebel to conduct the orphan home in Burgdorf, and went to Blankenberg, Middendorf left Willisau and returned to Keilhau, into the lap of his family, which had long missed the loving father. Froebel, in 1839, in company with Frankenberg, responded to a call from Dresden to speak upon his educational principles, especially to present his idea of the Kindergarten. We know that the seed fell upon good ground in that city. During his residence in Dresden his wife died; one of those rare women who served an idea at the greatest possible sacrifice, that of her life. She lived to see the Kindergarten idea accepted through the representations of her husband, and parted from him satisfied. After this deep wound,—the bitterest experience to him—had done bleeding, the veteran worked on actively, and repeated at Hamburg what he had said in Dresden. A great purpose now took possession of his soul. He had not as yet an institution in which his system could be presented in its whole comprehensiveness, and which should at the same time secure the further development of his work for the young. Here and there were institutions in Froebel's sense, and also Kindergartens; but a central point was wanting, a heart from which life flows into all the limbs, in order to throw it back again to the source.'

(*To be continued.*)

* Prof. Payne presents his conception of the genesis of the Kindergarten in Froebel's meditations and experience, very happily in his Lecture.—*Froebel and the Kindergarten.*

THE KINDERGARTEN—ITS GENESIS AND NAME.*

To Froebel, the friend of children, to whom the childish nature readily and willingly revealed itself, was it given to find, in the very growth of the child, the natural way of development. Long years of loving observation taught him that the individual inner life of the child reveals itself nowhere more freely and perfectly than in play. He wished to apply his means of development to the personality, as it makes its appearance in self-activity, and this could happen only in play. With this his problem was solved at once. He had only to allow the child to play; to give him suitable materials for it; to find proper games to teach the child and his companions, and to prepare them by degrees for useful occupations, and eventually for real work, by methodically arranged gradations. Of this we will hear him speak. In a letter to Barop, written Feb. 18, 1829, he says: "During the short time employed in writing these lines the thought of my and our educational work has essentially unfolded itself, while it has gone further back in respect to its application, and grounded itself so much the more deeply. The education and training of little children from three to seven years old has occupied my mind for a long time. A multitude of thoughts and influences crowding upon me at once decided me to establish an institution for the care and development of orphan and motherless children of both sexes, of the ages abovementioned." This thought appears much more clearly in a letter from Burgdorf, Switzerland, written March 1, 1836, in which he announces to the educational circle at Keilhau that he has decided to found an institution for instruction in the art of accurate observation, leading to self-improvement, through play and occupation. In the course of the letter he says further:

"For a long time I have cherished the thought of making my means of facilitating accurate observation for culture and instruction complete and universal by a multiplication and publication of the same. Only since the end of the last year, and especially since the beginning of this, do my circumstances and relations permit the carrying out of this undertaking. I consider and order my whole life in reference to it since I have taken the decided resolution and formed the plan; first to perfect all my methods of facilitating accurate observation, of teaching, instruction, and culture, into many series following each other, separated into members, but vitally connected in the form of children's plays, and as a means of self-occupation and self-information through observation and creation, through a varied self-activity, and therefore through a methodical and legitimate satisfaction of the instinct for culture in the child. My undertaking differs very essentially from all similar ones already introduced, in its spirit, in its inner qualities, in its unity, from which everything proceeds, and in conformity to the laws of life, according to which all manifoldness is revealed, in its inner vital coherence; in a word, in the many-sided human scientific, as well as practical, foundation." Then follows the further presentation of the peculiarities of the system. Soon after

*By Ferdinand Winther, in Diesterweg's Wegweiser.—Edition of 1876. Translated by Miss Lucy Wheelock, of the Chauncy-Hall Kindergarten, Boston.

this private announcement there followed, in the Sonntagsblatt, in 1838, a public request that families should unite to carry out the motto of this paper, "Come, let us live with our children." He says therein,

"As this paper is designed, first of all, to explain and introduce the proposed institution, it begins immediately with the foundation of the whole. In the germ of every human being lies embedded the form of its whole future life. On the proper comprehension and care of this beginning depends solely the happy unfolding of the man leading to perfection, and the ability to accomplish his destiny, and thus to win the true joy and peace of life. The active and creative, living and life-producing being of man, reveals itself in the creative instinct of the child. All human education and true culture, and our understanding also, is bound up in the quiet and conscientious nurture of this instinct of activity, in the family; in the judicious unfolding of the child, to the satisfaction of the same, and in the ability of the child, true to this instinct, to be active."

Froebel's practical experiment with the Kindergarten in Blankenburg was received at first with doubtful smiles. But when the people saw with what joyful zeal children of every age, after a short time, pressed to the merry sports, in the invention of which Froebel was inexhaustible, and in the guidance of which he was a master; when the children took home their ornamental sewing and weaving, where, contrary to their former habits, they devoted themselves, of their own free will, to entertaining occupations, then, with their growing understanding of the system, the parents began to appreciate it, and doubt changed to true interest in Froebel's young creation. In the midst of this activity, full of life and experience, the idea of the Kindergarten grew clearer and fuller in Froebel's mind, so that in 1840, at the Guttenberg festival, which the educational institutions for children and youth in Blankenburg and Keilhau celebrated in common, he could present a new and more comprehensive plan, which he hoped to call into life with the help and participation of the German people.

Appeal to the Women of Germany in 1840.

One cannot read without admiration and emotion the words with which, in his speech at the festival, he tried to win the German women for his work. "Therefore, I dare," he said, toward the end of his speech, "confidently to invite you who are here present, honorable, noble, and discreet matrons and maidens, and through you, and with you all women, young and old, of our fatherland, to assist by your subscription in the founding of an educational system for the nurture of little children, which shall be named Kindergarten, on account of its inner life and aim, and German Kindergarten, on account of its spirit. Do not be alarmed at the apparent cost of the shares; for if you, in your housekeeping, or by your industry, can spare only five pennies daily, from the presumptive time of the first payment until the end, the ten dollars are paid at the last payment. Do not let yourselves be kept from the actual claims of the plan by the contemptible objection 'Of what use to us is it all?' Already the idea of furthering the proper education of the child through appropriate fostering of the instinct of activity, acts like light and warmth, imperceptibly and beneficently, on the well-being of families and citizens; how much

greater then are the possibilities of the daily, or even weekly, or monthly, attendance at such an institution. Staying here for a few hours has a good and blessed influence for days, weeks, months, and years, for good is not like a heavy stone which only acts, and is perceived where it presses; no—it is like water, air, and light, which invisibly flow from one place to another, awakening, watering, fertilizing, nourishing what is concealed from the searching eye of man,—even slumbers in our own breasts unsuspected by ourselves. Good is like a spark which shines far and points out the way and direction. Therefore, let us all, each in his own way, advance what our hearts recognize as good—the care of young children. Do you ask for the profits of your investment; in technical language, the dividends on your shares? Open your eyes impartially, your hearts also; there is more in it than we have represented in the plan of the undertaking. Or is the beautiful any less a gift and a real value in our life because it passes away easily? Is the good also any less a gift because only the heart perceives it? Is the true any less a gift because it is unseen, and only the spirit observes it? And shall we count for nothing the reaction on the family weal, and the happiness of the children, in joy of heart and peace of mind? You can enjoy these great gifts in full measure; for they are the fruit of your coöperation, the fruits of the Garden which you establish and care for,—the fruits of your property. Besides, is it not almost more than this to take the lead and stand as models for a whole country, to advance the happiness of childhood and the well-being of families throughout an entire nation?"

Universal German Institution.

Froebel was not deceived in his deep, unshaken confidence. Owing to the deeply-felt need of suitable training for children before their entrance into school, the Kindergarten was founded as a Universal German Institution at the Guttenberg festival in 1840, a day which pointed to a universal breaking of the light, and in his report of June, 1843, which is signed by the burgomaster Witz, as well as by Middendorff and Barop, Froebel could announce good results of his effort and a general and honorable recognition. In order to kindle the sparks of appreciation glimmering here and there into a clear flame by the breath of his own never-failing enthusiasm, he proposed to visit all the larger cities of Germany. He succeeded, especially in Hamburg and Dresden, in winning laborers for his vineyard, and in establishing Kindergartens. The seed-corn which he thus scattered fell in good soil, and grew to flowering plants through the faithful care of his pupils and adherents.

Mother Play and Nursery Song. Sonntagsblatt.

Of his literary works of this time, two, devoted to the pedagogics of the Kindergarten, deserve especial mention. *Die Mutter- und Koselieder* is so called from the little rhymes which Froebel gives the mother to sing or repeat in order to occupy and entertain profitably her child from one to two years old, with all kinds of sports and plays, when dressing and undressing, washing, eating, etc. The little arms and legs, hands and fingers, play the principal part; they learn to do little feats, to manage and move themselves, and are strengthened by exercise. Many occur-

rences also of domestic life or those nearly allied, are judiciously illustrated by picture and song. This method happily discovered by Froebel has since received the highest artistic development through Richter and Oscar Pletsch. The *Sonntagsblatt* (1838–1840) has a special value from the fact that Froebel published in it his "play-gifts" which characterized the Kindergarten and its method of culture, explained their meaning, and described their use. A comparison of Froebel's play-gifts with those which from year to year competitive industry offers so richly—not exactly for the benefit of the world of children—first shows them in their true light. Almost all the playthings which we buy in our toy-shops filled with all possible expense, are finished and perfect in themselves, often perfectly constructed objects whose beauty cannot be denied. Children stand amazed and delighted at the sight of a Christmas table ornamented with such gifts. But how long does the joy last? After a short time it changes first to indifference, then to disgust; and economical parents put away under lock and key for a later time, the things that are still tolerably well preserved. What can the child do with playthings on which already the fancy of an artist has worked and has left almost nothing for the self-activity of the child. The only thing it can do with these is to take them apart and destroy them. But the punishments inflicted on such occasions, show how many parents entirely misunderstand this expression of the instinct of activity so worthy of recognition, and the desire for knowledge and learning of the children. If one give to an indulged child the choice of his play-material, he will see that a stick of wood will be the dearest doll, mother's foot-stool the coach of state, a little heap of sand material for cooking, baking, building, writing, and drawing, and father's cane a darling pony. According to these experiences Froebel was anxious to make his gifts for play as simple as possible.

Gifts for Play.

First Gift for Play. The Balls—three balls of primary and three of secondary colors. With these the very little ones practice catching, swinging on a string, hopping, rolling, hide and seek, etc. With advancing age all known ball-plays come in succession.

Second Gift. Sphere, Cylinder, and Cube. The sphere, a solid ball, movable, but in every position the same. The cube stationary, but differing according to the position. The cylinder, rolling or standing, connecting the other two. All three in their connection leading over to the building plays.

Third Gift. The cube, divided into eight equal parts. It shows the whole and its parts, outside and inside, relations of size and number, arrangement, and direction.

The Fourth, Fifth, and Sixth Gifts form another step by perpendicular, horizontal, oblique divisions into different sizes. The variety of the different forms is infinitely great and is classified into—First, forms of knowledge, in which the laws of form, magnitude, and number are used; second, forms of beauty, by which the perception of what is pleasing to the eye is represented; third, forms of life, in which objects of real life, as furniture, implements, buildings, plants, and animals, are imitated.

The three following gifts, *Seventh, Eighth, and Ninth*, are, the flat or laying tablets, stick-laying, and ring-laying. These lead the child who has practiced representation with the building boxes, or through surface and linear forms, to drawing, which stands in relation with the interesting pricking and sewing. When the outlines of the form of life and beauty drawn on the paper are pricked through with the needle so that they show on both sides of the paper, then drawing in colored outline is again represented by sewing with colored threads. Weaving comes in here, which is first practiced with colored paper strips, and later with the most diverse materials, such as straw, bast, leather, ribbon, etc., and intertwining with thin, pliable wooden sticks.

As these occupations lead from the line to the surface, so the paper-folding, which follows, goes back to the solid imitating such things as a boat, hat, star, bird, etc. The hand is trained to skill, and the eye to careful observation, by the cutting by which the smallest piece of paper is changed into a means of entertainment and culture; and still more by the pease-work, in which the pointed ends of fine wooden sticks are stuck into soaked peas, and by this means the forms laid are fixed. When they create little architectural works, the objects represented appear in outline; they are transparent, also, and explain and illustrate perspective, figurative representation. Modeling in wax and clay ranks here as the last and highest step in which self-activity is given the fullest play, as well as the opportunity for the satisfaction of any existing artistic talent.

This close connection, at every step, with life, marks the standpoint from which Froebel wished to consider even the smallest thing in the life of a child. It is not the least excellence of the succession of clay moulding, pease-work, cutting, folding, weaving, building, pasting, pricking, sewing, and similar employments, which pertain to the first exercises in the comprehension of form and in training the eye, and form a necessary stepping-stone to geometry, geography, drawing, and writing, that they mingle in his plays and amusements, in whatever moves and animates childhood; and thereby satisfy the unity of the consciousness.

Movement Plays, and Songs.

The "play-gifts" mentioned form the part of the Kindergarten occupations which Froebel classed under the name of "mental plays." He shows quite a different phase of its workings in the "movement plays." They have, besides the common aim of plays, the object of satisfying the impulse of the child for the movement of its limbs, and also of advancing the bodily development. For a gain in this direction should not only always go hand-in-hand with mental improvement, but in the Kindergarten receives a prominent place.

The Kindergarten must offer fundamentally what most dwellings allow only occasionally from lack of room, and the grown-up inhabitants of them from desire of quiet; what the deplorable lack of free public places given up to the young; what the larger cities, with their foot-passengers, riders, and wagons, make almost impossible to children—an unchecked movement of their limbs, which is to them a necessity almost as pressing as drawing the breath. For, besides the closed room or hall, it must have, where possible, an open place planted with trees—a play-ground.

Here in the fresh air the little ones may live in cheerful activity and motion, and thus bloom merrily like the flowers of a garden. From the numberless dancing and singing plays which are handed down to the child's world from age to age by tradition, and of which every province and every city carefully cherishes special ones as its peculiar property, Froebel has collected the best, improved many of them by stripping off excrescences marring the original, and made them serve the educational aim of the Kindergarten. He has also added to them by his own invention. Through them all the pupils of the Kindergarten are first brought into living intercourse with each other, and share in the beneficent influence which living with his equals exerts on the child. Every movement play furthers the activity of all participants for a common end, which can only be reached when law and order rule. The Kindergartner guiding the play suffers no arbitrariness, no rude forwardness, no quarrelsome disputes, no domineering of the stronger and crowding of the weaker. Every one must do his part, according to his gifts and powers. The timid and those holding back must be encouraged, the forward ones instructed and reminded of their bounds, and all must have their rights. Living in such a well-ordered and conducted community exerts a good influence on the conduct of the children so very quickly that it shows itself in the family sometimes after a few weeks, in greater patience and ready willingness. The fear that a watchful guidance will disturb the happy little ones in their joy is quite unfounded. He misunderstands children who thinks that they prefer to play senselessly and aimlessly. On the contrary, when they are sure that a grown person will enter into their ways with kindness, they will invite such an one to show them an orderly play, or to decide how it must be properly played, or to bring the right order into that already begun.

The movement plays have another more vital center of union in the songs which accompany them. Every play has its song, which arises from it or is related to it, and which is sung sometimes by an individual, sometimes by the chorus. There is hardly anything which so claims the entire spiritual life of children and so irresistibly invites sympathy as singing. No sense lends its perceptions so directly to the heart as that of hearing. No activity is such a direct and almost involuntary expression of inner harmony as singing. Rightly then did Froebel and his friends devote to it an especially careful attention, and direct by it a prominent part in the plays. If, in spite of the many words and melodies given, one cannot repress the remark that neither the practical nor the musical side of the Kindergarten appear to be unfolded in the same degree as the educational, still he must think fairly, and not expect everything from one man. Many a roughness in Froebel's often extemporized verses, which often digress too strongly to the instructive and playful, has been polished already by a tender hand. In our folk-songs there yet lie concealed many grains of gold that should be unearthed and polished.

Intercourse with Nature.

A third and by no means subordinate direction of the activity of the Kindergarten is devoted to the intercourse of the children with nature,

It is doubly important where circumstances render this intercourse difficult, where they embitter to man the feeling of his kinship with nature, and at the same time spoil the life at many points by too much art. Children should not pass by unsympathetically the beauties which nature everywhere offers in rich abundance; their sense and perception of them must be awakened and trained. The care, under judicious guidance, of plants and animals, offers the best means for this. Whatever grows by the child's own care wins his deepest interest. The contemplation furnishes him solid knowledge and increases his sympathy to admiration and love. Therefore, a part of the play-ground should be reserved for a garden, in which every child has his own little bed which he cultivates himself. If in any way a place can be made for some domestic animals, were it only a canary bird, a little dove, a pair of hens, or some gold-fish in a globe, it will furnish a fuller satisfaction to this instinct. If the fields can be reached without danger of too great exertion on the part of the little ones, a walk should be taken at a proper time, which affords numberless opportunities, not only for the observation of nature, but for the entire unfolding of the spiritual life of the child. If such unsought occasions are used with tact they have often a greater influence than the methodical instruction imparted by the best system of teaching.

In the Kindergarten, after a quiet occupation and the general play, there should also be pauses to be devoted to unconstrained oral intercourse between the Kindergartner in charge and the children, and which are filled up most suitably by stories. A little story often does more than a long sermon. But it is difficult to tell a story well, and the art must be practiced. More difficult still is the choice of material which must be adapted to the children's point of view.

There are yet wanting good Guides, and Manuals, with model lessons and exercises;* but with the means of occupation and play already spoken of the Kindergarten is in a condition to take hold of the child's life, rousing, animating, and unfolding it in all directions. The few hours of the day which the children spend there will echo in their homes through the richness and vividness of their impressions. The never-resting instinct of activity in healthy children is no longer at loss for an object. The child does not trouble his mother so much; he is more skilful, happier; his bad angel, wearisomeness, is banished.

Improved Domestic Education.

In spite of all this the Kindergarten, according to Froebel's intention, has solved only half of its problem, and stands still before the other half, which consists in this, that it must be carried on by a bettering of the education in the family. This higher aim cannot be considered as reached when only an indirect influence is exerted on the family life through the pupils of the Kindergarten. No, quite the reverse. Froebel created the Kindergarten with the special intention of perfecting by practice in it, united with theoretical cultivation, the education of woman for her vocation, which, as experience teaches, cannot be consid-

* Our American Kindergartners, and Mothers, who wish to adopt the Froebel Material and Methods into the Nursery, have now an excellent Manual in "*The Kindergarten Guide*, by Maria Kraus-Boelte and John Kraus," published by E. Steiger, New York.

ered to have been generally accomplished by simple theory and books for mothers, excellent as these may be in themselves. This aim, however, must not be lost sight of, for important reasons. For since the mother's influence is the first, and therefore the strongest, it follows, of course, that it is of the highest importance that it should be the best. And since it is not so everywhere, should we not use every opportunity to bring it to this ideal? We have lower, middle, and higher girls' schools. Which of these has made a specialty of training young maidens for housewives and teachers of their own children? Not one! And they will have nothing to do with it. But this problem still exists. Surely the time will come for the young girls when they must take care of children, wait upon the sick, and look after kitchen and store-room. Is it to be supposed that they learn everything of themselves? The theory of educating little children, for which most young girls receive their only preparation in playing with dolls, must become a regular and essential part of female education, before the "experimenting and educating by hearsay" cease. Nowhere can this be learned better than in the closest connection with the Kindergarten.

Froebel developed this in the first detailed plan which he carried out in this direction. In such a seminary for Kindergartners and nurse-maids, with which also a Kindergarten must be connected, young maidens can, in a year, be so instructed and practically trained in the care of little children, that they learn to avoid grave errors and gain a foundation, from which an independent, wider culture is possible. And can not one in this way, better than in any other, come nearer a satisfactory solution of the vexed "Woman question?" Will not the administration of household affairs and the education of children continue to be the occupation most suited to woman's nature, and, at the same time, the noblest aim of all feminine activity? And will not the unmarried young women find in them reconciliation and contentment in richer measure than any 'emancipation' is able to furnish? There have been already women who were zealously active in this direction, and in the greater cities where the need is the most urgent, glorious results can be shown. It seems to be reserved for these associations of women, with the aid of all the strength active in this direction, to smooth the way for a more comprehensive organization. The seminaries for Kindergartners in Hamburg, Berlin, Dresden, Gotha, and other places, all of which are under the direction of private individuals and supported by voluntary contribution, to which the pupils add a small nominal sum for instruction, have for a number of years sent out a good number of well prepared and trained young women of all conditions, who are much in demand as domestic assistants, especially for educating children, and help to a more universal appreciation of a natural method of treating the little ones. It is for the interest of the teacher to advance this work in every way, because the Kindergarten, which does not seek to supply the family education (for this is by all means the best and generally desirable), but only wishes to aid the parents in the care of their children for the period when they do not devote themselves to their education and cannot be represented by teach-

ers, which should even teach all parents the proper discharge of their duties as educators, is a preparation for the elementary school.

Much could be said here of the mental helplessness of children who, sent to school in their sixth or seventh year, sometimes bring to the teacher an extraordinarily small number of impressions, scarcely any clear conceptions, and a very limited use of the mother tongue.

The experiences of Froebel in Switzerland are repeated in different degrees almost everywhere, and are not new to the teachers of the lowest elementary classes. But they express the wish to establish an organic connection between the Kindergartens and the school, and previously show at least, theoretically, their possibilities and usefulness.

The "General Union for family education and that of the people," has repeatedly offered a prize for an essay on this subject, without receiving a satisfactory solution of it according to their ideas. Recently, the prize was adjudged to a paper of Carl Richter, a teacher in Leipsic, the author of the "Pedagogical Library," and of another work '*On Object-Teaching in Elementary Schools*,' of which honorable mention is made.

The hope of a future organic connection between the Kindergarten and the school, as well as the wished-for introduction of Froebel's method into charitable institutions for little children, is not entirely unfounded. There are hardly any serious obstacles, since the Kindergarten in no way anticipates the real school instruction. And as the Gymnasium has recognized it as useful to have scholars properly prepared for its Sexta, by the passing through some elementary classes of the so-called Vorschule or preparatory school, so in the future perhaps it will be considered necessary to add a Kindergarten to every elementary school, which will grow in time to be an excellent bond between the school and home.

So the Kindergarten shows itself on every side as an institution in accordance with the spirit of the age for bettering the education, of which it is the natural foundation, and helping to restore it again in families. In spite of the obstacles arising at first from misunderstanding and from the feeble support of the public, in the course of a year it won for itself an honorable place among the institutions for the education of youth. This was owing to the sound strength of the fundamental idea from which it proceeded, to a need arising from circumstances, and to the continuous exertions of enthusiastic adherents, especially among women. Under their guidance the Kindergarten has quietly accomplished a great work, in giving to thousands of children happy hours whose stimulating influence is felt in the family.

Although it has not yet received the desired recognition, it may be, perhaps, that well-meant but mis-directed zeal has contributed as much to this as the cool reserve of those who scorned it under the form, so little like a school, into which Froebel poured his full heart to nourish the living germ. When it shall be developed more clearly and richly by the unwearied zeal of intelligent and judicious patrons, it will then remain an integral part of our children's education.

THE KINDERGARTEN SYSTEM.*

Frœbel first gave the name of Kindergarten about the year 1840 to his school of young children between three and seven years of age at Blankenburg, near Rudolstadt. Its purpose is thus briefly indicated by himself:—"To take the oversight of children before they are ready for school life; to exert an influence over their whole being in correspondence with its nature; to strengthen their bodily powers; to exercise their senses; to employ the awakening mind; to make them thoughtfully acquainted with the world of nature and of man; to guide their heart and soul in a right direction, and lead them to the Origin of all life and to union with Him." To secure those objects, the child must be placed under the influence of a properly trained governess for a portion of the day after reaching the age of three.

Frœbel differs from Pestalozzi, who thought that the mother, as the natural educator of the child, ought to retain the sole charge up to the sixth or seventh year. This necessarily narrows the child's experience to the family circle, and excludes in many cases the mutual action and reaction of children upon each other—under conditions most favorable to development. Mr. Payne embodies the genesis of Frœbel's system in his own mind as follows:

Let us imagine Frœbel taking his place amidst a number of children disporting themselves in the open air without any check upon their movements. After looking on the pleasant scene awhile, he breaks out into a soliloquy:

"What exuberant life! What immeasurable enjoyment! What unbounded activity! What an evolution of physical forces! What a harmony between the inner and the outer life! What happiness, health, and strength! Let me look a little closer. What are these children doing? The air rings musically with their shouts and joyous laughter. Some are running, jumping, or bounding along, with eyes like the eagle's bent upon its prey, after the ball which a dexterous hit of the bat sent flying among them; others are bending down towards the ring filled with marbles, and endeavoring to dislodge them from their position; others are running friendly races with their hoops; others again, with arms laid across each other's shoulders, are quietly walking and talking together upon some matter in which they evidently have a common interest. Their natural fun gushes out from eyes and lips. I hear what they say. It is simply expressed, amusing, generally intelligent, and often even witty. But there is a small group of children yonder. They seem eagerly intent on some subject. What is it? I see one of them has taken a fruit from his pocket. He is showing it to his fellows. They look at it and admire it. It is new to them. They wish to know more about it—to handle, smell, and taste it. The owner gives it into their hands; they feel and smell, but do not taste it. They give it back to the owner, his right to it being generally admitted. He bites it, the rest looking eagerly on to watch the result. His face shows that he likes the taste; his eyes grow brighter with satisfaction. The rest desire to make his experience their own. He sees their desire, breaks or cuts the fruit in pieces, which he distributes among them. He adds to his own pleasure by sharing in theirs. Suddenly a loud shout from some other part of the ground attracts the attention of the group, which scatters in all directions. Let me now consider. What does all this manifold movement—this exhibition of spontaneous energy—really mean? To me it seems to have a profound meaning.

"It means—

"1. That there is an immense external development and expansion of energy of various kinds—physical, intellectual, and moral. Limbs, senses, lungs, tongues, minds, hearts, are all at work—all coöperating to produce the general effect.

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* Lecture delivered at the College of Preceptors at London, Feb. 25th, 1874, by Joseph Payne, Professor of the Science and Art of Education to the College.

"2. That activity—doing—is the common characteristic of this development of force.

"3. That spontaneity—absolute freedom from outward control—appears to be both impulse and law to the activity.

"4. That the harmonious combination and interaction of spontaneity and activity constitute the happiness which is apparent. The will to do prompts the doing; the doing reacts on the will.

"5. That the resulting happiness is independent of the absolute value of the exciting cause. A bit of stick, a stone, an apple, a marble, a hoop, a top, as soon as they become objects of interest, call out the activities of the whole being quite as effectually as if they were matters of the greatest intrinsic value. It is the action upon them—the doing something with them—that invests them with interest.

"6. That this spontaneous activity generates happiness because the result is gained by the children's own efforts, without external interference. What they do themselves and for themselves, involving their own personal experience, and therefore exactly measured by their own capabilities, interests them. What another, of trained powers, standing on a different platform of advancement, does *for them*, is comparatively uninteresting. If such a person, from whatever motive, interferes with their spontaneous activity, he arrests the movement of their forces, quenches their interest, at least for the moment; and they resent the interference.

"Such, then, appear to be the manifold meanings of the boundless spontaneous activity that I witness. But what name, after all, must I give to the totality of the phenomena exhibited before me? I must call them Play. Play, then, is spontaneous activity ending in the satisfaction of the natural desire of the child for pleasure—for happiness. *Play is the natural, the appropriate business and occupation of the child left to his own resources.* The child that does not play, is not a perfect child. He wants something—sense organ, limb, or generally what we imply by the term health—to make up our ideal of a child. The healthy child plays—plays continually—cannot but play.

"But has this instinct for play no deeper significance? Is it appointed by the Supreme Being merely to fill up time—merely to form an occasion for fruitless exercise?—merely to end in itself? No! I see now that it is the constituted means for the unfolding of all the child's powers. It is through play that he learns the use of his limbs, of all his bodily organs, and with this use gains health and strength. Through play he comes to know the external world, the physical qualities of the objects which surround him, their motions, action, and re-action upon each other, and the relation of these phenomena to himself; a knowledge which forms the basis of that which will be his permanent stock for life. Through play, involving associateship and combined action, he begins to recognize moral relations, to feel that he cannot live for himself alone, that he is a member of a community, whose rights he must acknowledge if his own are to be acknowledged. In and through play, moreover, he learns to contrive means for securing his ends; to invent, construct, discover, investigate, to bring by imagination the remote near, and, further, to translate the language of facts into the language of words, to learn the conventionalities of his mother tongue. Play, then, I see, is the means by which the entire being of the child develops and grows into power, and, therefore, does not end in itself.

"But an agency which effects results like these is an education agency; and *Play*, therefore, *resolves itself into education;* education which is independent of the formal teacher, which the child virtually gains for and by himself. This, then, is the outcome of all that I have observed. The child, through the spontaneous activity of all his natural forces, is really developing and strengthening them for future use; he is working out his own education.

"But what do I, who am constituted by the demands of society as the formal educator of these children, learn from the insight I have thus gained into their nature? I learn this—that I must educate them in conformity with that nature. I must continue, not supersede, the course already begun; my own course must be based upon it. I must recognize and adopt the principles involved in it, and frame my laws of action accordingly. Above all, I must not neutralize and deaden that spontaneity which is the mainspring of all the machinery; I must rather encourage it, while ever opening new fields for its exercise, and giving it

new directions. Play, spontaneous play, is the education of little children; but it is not the whole of their education. Their life is not to be made up of play. Can I not then even now gradually transform their play into work, but work which shall look like play?—work which shall originate in the same or similar impulses, and exercise the same energies as I see employed in their own amusements and occupations? Play, however, is a random, desultory education. It lays the essential basis; but it does not raise the superstructure. It requires to be organized for this purpose, but so organized that the superstructure shall be strictly related and conformed to the original lines of the foundation.

"*I see that these children delight in movement;*—they are always walking, or running, jumping, hopping, tossing their limbs about, and, moreover, they are pleased with rythmical movement. I can contrive motives and means for the same exercise of the limbs, which shall result in increased physical power, and consequently in health—shall train the children to a conscious and measured command of their bodily functions, and at the same time be accompanied by the attraction of rythmical sound through song or instrument.

"*I see that they use their senses;* but merely at the accidental solicitation of surrounding circumstances, and therefore imperfectly. I can contrive means for a definite education of the senses, which shall result in increased quickness of vision, hearing, touch, etc. I can train the purblind eye to take note of delicate shades of color, the dull ear to appreciate the minute differences of sound.

"*I see that they observe;* but their observations are for the most part transitory and indefinite, and often, therefore, comparatively unfruitful. I can contrive means for concentrating their attention by exciting curiosity and interest, and educate them in the art of observing. They will thus gain clear and definite perceptions, bright images in the place of blurred ones,—will learn to recognize the difference between complete and incomplete knowledge, and gradually advance from the stage of merely knowing to that of knowing that they know.

"*I see that they invent and construct;* but often awkwardly and aimlessly. I can avail myself of this instinct, and open to it a definite field of action. I shall prompt them to invention, and train them in the art of construction. The materials I shall use for this end, will be simple; but in combining them together for a purpose, they will enjoy not only their knowledge of form, but their imagination of the capabilities of form. In various ways I shall prompt them to invent, construct, contrive, imitate, and in doing so develop their nascent taste for symmetry and beauty.

"And so in respect to other domains of that child-action which we call play, I see that I can make these domains also my own. I can convert children's activities, energies, amusements, occupations, all that goes by the name of play, into instruments for my purpose, and, therefore, transform play into work. This work will be education in the true sense of the term. The conception of it as such I have gained from the children themselves. They have taught me how I am to teach them.

FRŒBEL'S THEORY IN PRACTICE.

I must endeavor to give some notion of the manner in which Frœbel *reduced* his theory to practice. In doing this, the instances I bring forward must be considered as typical. If you admit—and you can hardly do otherwise—the reasonableness of the theory, as founded on the nature of things, you can hardly doubt that there is some method of carrying it out. Now, a method of education involves many processes, all of which must represent more or less the principles which form the basis of the method. It is quite out of my power, for want of time, to describe the various processes which exhibit to us the little child pursuing his education by walking to rhythmic measure, by gymnastic exercises generally, learning songs by heart and singing them, practising his senses with a definite purpose, observing the properties of objects, counting, getting notions of color and form, drawing, building with cubical blocks, modeling in wax or clay, braiding slips of various colored paper after a pattern, pricking or cutting forms in paper, curving wire into different shapes, folding a sheet of paper and gaining

elementary notions of geometry, learning the resources of the mother-tongue by hearing and relating stories, fables, etc., dramatizing, guessing riddles, working in the garden, etc., etc. These are only some of the activities naturally exhibited by young children, and these the teacher of young children is to employ for his purpose. As, however, they are so numerous, I may well be excused for not even attempting to enter minutely into them. But there is one series of objects and exercises therewith connected, expressly devised by Frœbel to teach the art of observing, to which, as being typical, I will now direct your attention. He calls these objects, which are gradually and in orderly succession introduced to the child's notice, Gifts,—a pleasant name, which is, however, a mere accident of the system: they might equally well be called by any other name.

GIFTS FOR THE CULTURE OF OBSERVATION.

As introductory to the series, a ball made of wool, of say a scarlet color, is placed before the baby. It is rolled along before him on the table, thrown along the floor, tossed into the air, suspended from a string, and used as a pendulum, or spun around on its axis, or made to describe a circle in space, etc. It is then given into his hand; he attempts to grasp it, fails; tries again, succeeds; rolls it along the floor himself, tries to throw it, and, in short, exercises every power he has upon it, always pleased, never wearied in *doing* something or other with it. This is play, but it is play which resolves itself into education. He is gaining notions of color, form, motion, action and re-action, as well as of muscular sensibility. And all the while the teacher associates words with things and actions, and, by constantly employing words in their proper sense and in the immediate presence of facts, initiates the child in the use of his mother-tongue. Thus, in a thousand ways, the scarlet ball furnishes sensations and perceptions for the substratum of the mind, and suggests fitting language to express them; and even the baby appears before us as an observer, learning the properties of things by personal experience.

Then comes the *first Gift*. It consists of six soft woolen balls of six different colors, three primary and three secondary. One of these is recognized as like, the others as unlike, the ball first known. The laws of similarity and discrimination are called into action; sensation and perception grow clearer and stronger. I cannot particularize the numberless exercises that are to be got out of the various combinations of these six balls.

The *second Gift* consists of a sphere, cube, and cylinder, made of hard wood. What was a ball before, is now called a sphere. The different material gives rise to new experiences; a sensation, that of hardness, for instance, takes the place of softness; while varieties of form suggest resemblance and contrast. Similar experiences of likeness and unlikeness are suggested by the behavior of these different objects. The easy rolling of the sphere, the sliding of the cube, the rolling as well as sliding of the cylinder, illustrate this point. Then the examination of the cube, especially its surfaces, edges, and angles, which any child can observe for himself, suggest new sensations and their resulting perceptions. At the same time, notions of space, time, form, motion, relativity in general, take their place in the mind, as the unshaped blocks which, when fitly compacted together, will lay the firm foundation of the understanding. These elementary notions, as the very groundwork of mathematics, will be seen to have their use as time goes on.

The *third Gift* is a large cube, making a whole, which is divisible into eight

small ones. The form is recognized as that of the cube before seen; the size is different. But the new experiences consist in notions of relativity—of the whole in its relation to the parts, of the parts in their relation to the whole; and thus the child acquires the notion and the names, and both in immediate connection with the sensible objects, of halves, quarters, eighths, and of how many of the small divisions make one of the larger. But in connection with the third Gift a new faculty is called forth—imagination, and with it the instinct of construction is awakened. The cubes are mentally transformed into blocks; and with them building commences. The constructive faculty suggests imitation, but rests not in imitation. It invents, it creates. Those eight cubes, placed in a certain relation to each other, make a long seat, or a seat with a back, or a throne for the Queen; or again, a cross, a doorway, etc. Thus does even play exhibit the characteristics of art, and "conforms (to use Bacon's words) the outward show of things to the desires of the mind"; and thus the child, as I said before, not merely imitates, but creates. And here, I may remark, that the mind of the child is far less interested in that which another mind has embodied in ready prepared forms, than in the forms which he conceives, and gives outward expression to, himself. He wants to employ his own mind, and his whole mind, upon the object, and does not thank you for attempting to deprive him of his rights.

The *fourth, fifth, and sixth Gifts* consist of the cube variously divided into solid parallelopipeds, or brick-shaped forms, and into smaller cubes and prisms. Observation is called on with increasing strictness, relativity appreciated, and the opportunity afforded for endless manifestations of constructiveness. And all the while impressions are forming in the mind, which, in due time, will bear geometrical fruits, and fruits, too, of æsthetic culture. The dawning sense of the beautiful, as well as of the true, is beginning to gain consistency and power.

I cannot further dwell on the numberless modes of manipulation of which these objects are capable, nor enter further into the groundwork of principles on which their efficiency depends.

OBJECTIONS TO THE SYSTEM CONSIDERED.

It is said, for instance, without proof, that we demand too much from little children, and, with the best intentions, take them out of their depth. This might be true, no doubt, if the system of means adopted had any other basis than the nature of the children; if we attempted theoretically, and without regard to that nature, to determine ourselves what they can and what they cannot do; but when we constitute spontaneity as the spring of action, and call on them to do that, and that only, which they can do, which they do of their own accord when they are educating themselves, it is clear that the objection falls to the ground. The child who teaches himself never can go out of his depth; the work he actually does is that which he has strength to do; the load he carries cannot but be fitted to the shoulders that bear it, for he has gradually accumulated its contents by his own repeated exertions. This increasing burden is, in short, the index and result of his increasing powers, and commensurate with them. The objector in this case, in order to gain even a plausible foothold for his objection, must first overthrow the radical principle, that the activities, amusements, and occupations of the child, left to himself, do indeed constitute his earliest education, and that it is an education which he virtually gives himself.

Another side of this objection, which is not unfrequently presented to us, derives its plausibility from the assumed incapacity of children. The objector points to this child or that, and denounces him as stupid and incapable. Can

the objector, however, take upon himself to declare that this or that child has not been made stupid even by the very means employed to teach him? The test, however, is a practical one: Can the child play? If he can play, in the sense which I have given to the word, he cannot be stupid. In his play he employs the very faculties which are required for his formal education. "But he is stupid at his books." If this is so, then the logical conclusion is, that the books have made him stupid, and you, the objector, who have misconceived his nature, and acted in direct contradiction to it, are yourself responsible for this.

"But he has no memory. He cannot learn what I tell him to learn." No memory! Cannot learn! Let us put that to the test. Ask him about the pleasant holiday a month ago, when he went nutting in the woods. Does he remember nothing about the fresh feel of the morning air, the joyous walk to the wood, the sunshine which streamed about his path, the agreeable companions with whom he chatted on the way, the incidents of the expedition, the climb up the trees, the bagging of the plunder? Are all these matters clean gone out of his mind? "Oh, no, he remembers things like these." Then he has a memory, and a remarkably good one. He remembers because he was interested; and if you wish him to remember your lessons, you must make them interesting. He will certainly learn what he takes an interest in.

I need not deal with other objections. They all resolve themselves into the category of ignorance of the nature of the child. When public opinion shall demand such knowledge from teachers as the essential condition of their taking in hand so delicate and even profound an art as that of training children, all these objections will cease to have any meaning.

My close acquaintance with Frœbel's theory, and especially with his root-idea, is comparatively recent. But when I had studied it as a theory, and witnessed something of its practice, I could not but see at once that I had been throughout an unconscious disciple, as it were, of the eminent teacher. The plan of my own course of lectures on the Science and Art of Education was, in fact, constructed in thought before I had at all grasped the Fröbelian idea; and was, in that sense, independent of it.

The Kindergarten is gradually making its way in England, without the achievement as yet of any eminent success; but in Switzerland, Holland, Italy, and the United States, as well as in Germany, it is rapidly advancing. Wherever the principles of education, as distinguished from its practice, are a matter of study and thought, there it prospers. Wherever, as in England for the most part, the practical alone is considered, and where teaching is thought to be "as easy as lying," any system of education founded on psychological laws must be tardy in its progress.

"The Kindergarten has not only to supply the proper materials and opportunities for the innate mental powers, which, like leaves and blossoms in the bud, press forward and impel the children to activity, with so much the more energy the better they are supplied. *It has also to preserve children from the harm of civilization*, which furnishes poison as well as food, temptations as well as salvation; and children must be kept from this trial till their mental powers have grown equal to its dangers. Much of the success of the Kindergarten (invisible at the time) is negative, and consists in preventing harm. Its positive success, again, is so simple, that it cannot be expected to attract more notice than, for instance, does fresh air, pure water, or the merit of a physician who keeps a family in health."—*Karl Froebel.*

CRITICAL MOMENTS IN THE LIFE OF FROEBEL, BY BAROP.

"At the end of twenty years," said Barop, when we were talking of the early history of Keilhau, "we were in a very critical position. You know we had little outward means at our command when we began our enterprise. Later, Middendorff offered his paternal inheritance; but the acquisition of the land, and the erection of the necessary buildings, required considerable funds, so that Middendorff's contribution soon vanished like drops of water that fall on a hot stove. My father in law, Christian Ludwig Froebel, stepped in and gave what he could into the hands of his brother, without any conditions; but even his offerings could not hold at bay care and want. My father was a wealthy man, but he was so displeased at my joining the Froebelian circle and settling at Keilhau that he afforded me no support of any kind. Distrust surrounded us on all sides in those first years; both open and secret enmities from far and near tried to embitter our life and check our efforts in the germ. Not the less did the institution bloom out quickly and gloriously, but was brought later to the verge of ruin by the well directed persecutions against the Burschenschaften (an association of students for patriotic purposes); for the spirit of 1815 was incarnated in the institution, and just that spirit was exposed to the most extreme opposition. It would carry me too far if I were to describe this fully. It seemed to me at that time as if the enemy would really conquer. The number of our pupils (originally thirty) had diminished to five or six, and, consequently, the vanishing little revenue increased the burden of debts to a height that made us dizzy. From all sides the creditors rushed in, urged on by the attorneys, who washed their hands in our misery. Froebel vanished through the back door up the mountain when the duns appeared, and it was left to Middendorff to quiet most of them, in a degree which only he can believe possible who has been acquainted with Middendorff's influence over men. On the side of the workmen who had to ask for money, there were touching scenes of resignation, confidence, and magnanimity. A locksmith, for instance, was required by an attorney to 'bring a suit against the churls,' since nothing was to be got from them and their destruction. The locksmith, enraged, refused to assault our persons, and retorted that he had rather lose his hardly earned money than to doubt our honorable intentions, and that nothing was further from his purpose than to increase our troubles. Ah! and this trouble was hard to bear, for Middendorff was already married, and I was following his example. When I asked my wife for her hand, my father and mother in law asked: 'but you will not remain at Keilhau?' 'Yes,' I replied. 'The thought for which we are living appears to me important and suited to the times, and I do not doubt that men will be found who will trust us to carry out the idea correctly, as we trust the Invisible One.' In fact, in spite of all obstacles, we have never for a moment lost faith in our educational mission, and even the worst dilemma at that time saw no wavering band of men in this valley.

[I will insert here a note which I find in a Wichard Lange's edition of Middendorff's writings, for if more than justice is done to one man, it is probable that less than justice will be done to another, or to others.]

"In the last years of his life Froebel lived at Marienthal, apart from the family circle of Keilhau, and here founded his training-school. Here he had to bear the burden of the housekeeping and other inconveniences, and he determined to marry again, to give his pupils motherly care and sympathy. He married a trusted pupil, who had endeared herself to him, and who had accompanied him to Marienthal from the beginning. He stood at the marriage altar again, then in his seventieth year, for the second time, and sometime before he had said to me that it was in fact 'a living union.' The marriage excited bad blood in the beginning among the members of the family, and made a quarrel, which had already arisen, much worse. This difference between him and those (Middendorff excepted) who had worked with him in earlier times, indeed, at his call, had willingly shown themselves capable of the greatest self-sacrifice and devotion, was easily explained. Once for all, Froebel's brother, Christian Lewis, Middendorff, and Barop, had one attribute of character which was wanting in Froebel,—a stern consciousness in the fulfillment of past obligations. But Froebel turned away from all the obstacles and difficulties that obstructed his activity with an ingenious facility, was often highly unpractical and thoughtless, and did not allow himself to be essentially disturbed by the pressure upon his creditors. If this had not been compensated by the opposite quality in his fellow-workers, both men and women, he must, in my opinion, have been wrecked very early upon the hard, inflexible rock of reality. But the others held on to him, and desired for the progressing old man that there should be a limit set to the eternal, restless life and striving at various points in Germany and Switzerland, which was not unlike one kind of vagabondage, and something whole and perfected in itself should be done at one point. The care for his own increasing troop of children called for foresight and economy. As he had contempt for every other kind of opposition, so he also had for those which grew up in his family; indeed, in the resentment which opposing difficulties always excited in him, he was fabulously unjust to the persons from whom they sprung. His expressions against his own brother, who was simple human greatness personified, a living magnanimity, and against my mother-in-law, who had stood by him from early youth, were often of so revolting a kind that I could not refrain from opposing him in the most decided manner. Middendorff suffered infinitely on these occasions. He could not blame the actions of his own family, but he tried as faithfully to turn aside the slightest aspersion against the man whose personality, life, and action, fettered him with magic power. They both rest under grassy mounds; the inseparable ones,—Froebel and Middendorff. Diesterweg apostrophized the latter,—*pia anima, anima candida;* never-to-be-forgotten friend! Great men have great weaknesses; the shady side, belonging to their finite nature, dies with them; but what they have thought, lived, and striven for remains for posterity. Froebel himself often acknowledged with deep

regret that he knew himself to be full of faults and weaknesses. Indeed, he even thought the eternal Spirit had selected so miserable an instrument for the bearer of his idea in order that it might be clearly seen that it is the idea and not the man by which what is lasting and blessed for humanity is offered.

"The institution at Marienthal made its beautiful and sacred progress, and the second wife of Froebel fulfilled her task excellently. Every one who has seen Marienthal, and realized the impulse given there, will have wondered at her judicious and fervent and inspiring life among her pupils, as well as at that attractive power which the Froebelian cause may exert upon the unspoiled womanly feelings. The direct personal influence of Froebel was astonishingly great. He knew how to penetrate to the deepest depths of the souls of his hearers: he could transform and make them young again, root out the taste for external things, and thoroughly banish trifling from the life, and in their place set a deeply-moral, earnest, and enthusiastic striving. When I saw him speaking and working among his pupils the following thought possessed me: One may think this or that upon the activity and efficiency of Froebel, ascribe to this or that correctness, discover in it greater or less influence,—one thing stands fast; he is the apostle of women, the reformer of home education."

"When our trouble was greatest, new prospects opened upon us. At the instigation of several influential friends who stood by us, the attention of the Duke of Meiningen was fixed upon us. He became acquainted with Froebel, and asked him about his plans. Froebel laid before him the plan of an educational institution worked out and agreed upon by us in common, in which should be taught not only the usual things, but manual labor, joiner's work, basket work, book-binding, tillage, etc., etc., should be used as means of culture. During half the school-time there was to be study, and during the other half, with the limbs. This work was to give direct material for instruction, and, above all things, excite in the mind of the child the desire for learning and explanation, so as to stimulate and strengthen the mind for invention and practical work. The awakening of this desire, this impulse to learn and to create, was one of the fundamental thoughts of Frederich Froebel. Illustration, in the Pestalozzian sense, was not far-reaching and deep-reaching enough, and he endeavored to look upon man radically as a creative, not merely receptive, but chiefly as a productive being. We had not been able to realize the thought at Keilhau, because the means for working out technical instruction were specially wanting to the pupils. But with the help of the Duke of Meiningen the boldest of our hopes seemed likely to be satisfied. The preparation of the above-mentioned plan led to many technical constructions which already contained the elements of the Kindergarten plays. They are mostly lost and destroyed, but the plan has remained. I will look it up for the use and advantage of the cause, when wanted. The Duke of Meiningen was very well satisfied with Froebel's explanations, and particularly with the straightforward and open hearted way in which they were given. There was an agreement by which Froebel was promised for educational purposes the estate at Helba, with thirty acres of land, and an annual grant of 1,000 gulden. It may be incidentally

mentioned that the duke consulted Froebel about the education of his heir. Froebel told him frankly that nothing would come out of the future ruler if he was not educated in companionship with others. The duke followed his advice. The prince was taught and disciplined in common with other boys.

"When Froebel returned from Meiningen, the whole circle was highly pleased, but the joy was not to last long. A prominent man in the Meiningen region, the autocrat, as it were, in educational matters, because he was on that subject the right hand of the prince,—a man who also had his merits in literary respects, and who had not been taken into consultation, was afraid of losing his commanding influence by the springing up of Froebel. We were suddenly again beset with the most degrading and hateful public and secret accusations, to which our precarious position in Keilhau offered welcome, and, alas! more than sufficient plausibility. The duke had secretly a flea put into his ear. He began to waver; turned suddenly upon Froebel, and demanded a proviso of about twenty pupils for an indefinite time. Froebel saw the design of this, and was put out of tune; for where he scented mistrust he immediately gave up all hope, and he dashed out of his mind what had a few hours before filled him with enthusiasm. He broke off all negotiations, and started off to Frankfort-on the Main in order to impart to his friends of former times there the results of his action, for he had become perplexed by the many obstacles. Here he luckily met the well-known musical composer, Schnyder von Wartensee. He told this man of his recent experiences and his plans, and exercised over that artist those electrifying and inspiring influences peculiar to his creative nature. Schnyder knew how to estimate his efforts, and offered him his castle of Wartensee, in Switzerland, for an educational institution. Froebel eagerly and joyfully grasped the hand which was offered him, and set out for Wartensee with his nephew Ferdinand, my brother in law.

"There Frederich and Ferdinand Froebel resided and worked a long time, when I (B.) was asked by my fellow members of the educational circle to inform myself precisely of the situation of things in Switzerland. With ten dollars in my pocket, and an old summer coat, which I wore, and a threadbare dress-coat, which I carried with me, I trudged off on foot. Should I tell you how I fought my way, I should probably excite in you a suspicion of stark exaggeration. Enough; I arrived, inquired in the surrounding regions about my friends and their activity, and heard that nothing further had been charged to the 'heretics' than that they were 'heretics.' Some peasant children of the neighboring regions had been found; but they did not meet the strangers whom they had judged in the beginning by their outward condition. The agitation of the clergy, which began as soon as the institution could be called such, and which became the greater the more our friends stood firmly on their feet, had its effect, and prevented a quick growth of our enterprise. Besides, the ground for our enterprise was not found at Wartensee. Schnyder had, with a generosity which cannot be too much praised, not only placed his castle at our disposal, but even the inventory of its contents,—his silver plate, his glorious library, in short, everything that was in and about the castle;

but he would permit no building of any kind to be erected, and, as the room was in no way sufficient for us, we could only make a temporary and passing use of his support.

"We saw the precariousness of our position in its whole sharpness, but knew of no escape from it.

"In a wonderful way new prospects opened before us at a moment when we least expected it. We were sitting in a hotel near Wartensee, and conversing with the strangers who were there about our efforts. Three travelers were quite transfixed by our representations. They said they were merchants known at Willisau, and declared expressly that they were disposed to work for us and our efforts in Willisau, and to make a settlement there themselves, and carry out our plans to a greater extent. The company had traded in the cantonal government, and had for that reason moved, provisionally, into a castle-like building. About forty pupils out of the canton immediately entered, and we seemed at least to have found what we were seeking. But the enraged pastors rose now with truly devilish power against us. Our lives were not safe, and we were warned several times by compassionate souls, if we thought of taking a solitary walk, or struck out into a road over the mountain. To what fearful measures the bigotry extended, the following occurrence shows:

"In Willisau, every year, a church festival takes place, in which a host spotted with blood is shown. The drops of blood, according to the popular belief, were drawn out by two gamblers, who, cursing Jesus, drew their swords upon him, and who, in consequence of this crime, were caught by the devil. When the 'God be with us' seized the miscreant by the throat, a few drops oozed from Jesus's wounds. Now, in order that other drops should not fall in a similar manner from the miscreant, a thanksgiving festival is celebrated every year, and the host shown, for a warning, to the worshipping people, who stream in in troops from the whole country to join the procession. We were obliged to attend the festival, and, in order to have something to do, we had undertaken the musical direction of it. I anticipated a storm, and had urged my friends to keep quiet under all circumstances, and to show no trace of embarrassment. The singing was finished, and, in place of the expected clergyman, there appeared suddenly a boisterous, fanatical Capuchin monk. He entered into complaint of the godlessness and wickedness of the present generation, painted in glowing colors the stripes of hell which would hit the cursed race, then turned to the terrified Willisauers and explained pointedly as one of the evil deeds of that people, that, by calling in the heretics, meaning us, of course, they had brought ruin into their midst. More and more violent were his words, more and more ghastly his curses upon us and our abettors, more and more terrific his descriptions of the stripes of hell prepared for the Willisauers for their abhorrent deed. Froebel stood benumbed, without moving a limb or withdrawing his gaze from the Capuchin just opposite to him, standing in the midst of the people; and the rest of us looked on motionless. The parents, our pupils, and many others, had already fled in the midst of this Jeremiad. We expected the worst for ourselves, and had already taken precautions for our protection, and measures to overcome the brawler. But we stood

quietly in our places and heard the closing words of the Capuchin: 'Then, if you would earn eternal treasures in heaven, make an end to the grievance, and suffer the wretches no longer in your midst. Hunt the wolves out of the country, to the honor of God and the confusion of the devil! Then peace and blessing will return, and great joy will be with God in heaven and with those who serve Him and His holy One from their hearts! Amen!' Scarcely had he spoken the last word when he vanished through a side door, and was not seen again. But we passed quietly through the gaping and threatening crowd. No hand was raised at the moment; but mischief lowered upon us from all sides, and it was not pleasant to see the sword of Damocles already suspended over our heads. With this painful feeling of insecurity they sent me to the government of the canton, and especially to the Abbé Girard, and the justice of the peace, Edward Pfyffer, with a petition that he would protect our safety to the best of his power. On the way I was known at a tavern as one of the lately-oppressed band of heretics, by a clergyman. They whispered about me, and cast threatening and contemptuous glances at me from all sides. At last the priest became more and more audacious, and accused me aloud of being an abominable heretic. I arose slowly, advanced with a firm step toward the black-coat, and asked him: 'Do you know who Jesus Christ was, sir?' and, 'Do you hold anything from Him?' 'Surely; He is God—the Son, and we must honor Him and believe in Him, if we do not wish to be eternally damned!' I continued,—'You can, perhaps, tell me whether Christ was a Catholic or a Protestant?' The priest was silent; the crowd gaped and soon applauded me. The priest left, and they let me alone. The question had effected more than a whole speech would have done. In Edward Pfyffer I learned to know a man of humane and firm character, of sterling worth, and worthy of all respect. He goes upon the principle that it is not of much use to take this or that superstition from the people, but that one must work against sluggishness of thought and want of independence from the foundation through an intelligent education. For that reason he esteemed our undertaking highly. When I gave him an outline of our griefs, and the danger we incurred in our lives, he replied: 'There is only one way to make yourselves secure,—you must win the hearts of the people. Work on for a long time, and then invite all the people from far and near to a public examination. If you pass through that trial and win the multitude, then, and only then, will you be secure.' I went back, and we followed his counsel. A great crowd of people from the various cantons streamed in to the examination, and delegates from Zurich, Berne, etc. Our battle with the clergy, particularly, was an occurrence that was spoken of in most of the Swiss papers, and the general attention had been directed to it. We conquered perfectly at the examination. The boys developed a happy state of mind and a warmth of zeal; indeed, they answered in such an unembarrassed and inoffensive manner that all present were delightedly surprised and gave us loud applauses. The examination lasted from seven o'clock in the morning till seven in the evening, and closed with social plays and gymnastic exercises. We rejoiced inwardly, for our cause was now to be considered established. The thing came to

public action, to public notice, and the most brilliant speeches were made in our favor by Pfyffer, Amryn, and others. The assembly made a decree that the castle-like educational building should be given to us at a reasonable price, and that the Capuchins, who had publicly made such an uproar against us, should be showed out of the canton."

"Some time after the above-mentioned examination appeared a deputation from the canton of Berne, and invited Froebel to undertake the erection of an orphan-house in Burgdorf. Froebel proposed that the instruction in the newly-founded orphan-house should not be restricted to the orphan children, gained his object, and followed the summons.

"Now I looked upon my mission as providentially closed, and I desired to go back to Keilhau, for my eldest son was already a year old, and I had never yet seen him. Middendorff, therefore, left his family and took my place; he lived four years in Willisau away from his wife and child. In Keilhau things had, in the meantime, worked more favorably, and the attendance had increased in a joyful manner. I resolved now to raise the mother institution out of its economical swamp. I set in motion an express, even if a permitted swindle, borrowed a sum here to discharge a creditor there, and covered up one debt by another. In this manner I restored the lost credit, and, as the revenues increased to our delight, I soon acquired land, and from that time have been able to support the undertaking of the others more and more, and create for the whole circle a gratifying and increasing sense of stability, and a refuge from all chances.

"In Switzerland the cause did not develop according to our wishes, in spite of the decree of the legislative assembly. The institution in Willisau enjoyed unlimited confidence, but the opposing agitation of the priesthood bloomed in secret afterwards as well as before, and drew much animadversion upon the institution from a distance. For this reason we could not reach what, under other circumstances, with the activity and capacity of self-sacrifice of our circle, might certainly have been possible.

"Ferdinand Froebel and Middendorff remained in Willisau; Froebel went to Burgdorf with his wife, and, a little after, was appointed director of the orphan-house by the government. In that capacity he had to conduct a so-called repetition-course for teachers. In that canton was the following excellent arrangement: every two years the teachers had a furlough of a quarter of a year. During this time they assembled in Burgdorf and exchanged their experiences and worked at their further cultivation. Froebel had to conduct the proceedings and associated studies. His own personal experience, and the communications of the teachers, led him anew to the conviction that school education is wanting in the correct and indispensable foundation, until the reformation of home education shall be kept in view and made preliminary. The necessity of building up wise mothers came into the foreground in his soul, and the importance of the earliest education seemed to him more significant than ever. He determined to employ his educational thoughts, whose intelligent working out a thousand obstacles had prevented, at least to the guidance of the earliest childhood upon all sides, and to enlist the woman-world for this idea and its efficient working. He would supplement the 'Book for Mothers' (Pestalozzi's) by a theoretico-practical guide for

women. Something occurred from without which urged him forward. His wife became very dangerously ill, and the physicians required a total change from the rough mountain air of Switzerland. Then he determined to give up his situation and go to Berlin. The institution at Willisau, which flourished outwardly, but was more and more hampered in its organic development by the bigotry of the priests, was obliged to be given up, for the government went into the hands of the Jesuits. Langethal and Ferdinand Froebel were appointed teachers of the institution in Burgdorf. Later, Langethal separated himself from the whole, and undertook the direction of a girls' school in Berne which the well-known Fröhlich now conducts; in so doing took a step which Froebel never pardoned. Ferdinand Froebel remained director of the orphan-house in Burgdorf until his sudden and unexpected death. The general mourning, which had never known its equal in Burgdorf, showed what his efforts had been and how well they had been understood there.

"When Frederich Froebel went back from Berlin, the idea of an institution for little children was already fully formed in him. I rented him a locality in the neighboring Blankenburg. For a long time he could not find a name for his cause. Middendorff and I walked over the mountain with him to Blankenburg. He exclaimed, repeatedly, 'If I could only find a name for my youngest child!' Suddenly he stood still, as if transfixed, and his eye took an almost transfigured expression. Then he called out to the mountain, and called again to all the four winds: 'Εὕρηκα! Eureka! KINDERGARTEN the institution shall be named!'"

So far Barop. He is the only one who now [1861] enjoys the blossoming out of the mother institution. He has become wealthy,* and has enjoyed many honors. The University of Jena bestowed upon him a doctor's diploma at its jubilee, and the Prince of Rudolstadt appointed him Councilor of Education. Froebel sleeps in Liebenstein, and Middendorff at the foot of Kirschberg in Keilhau. They sowed and did not reap; it may be, then, that the enjoyment which lies in sowing exceeds that of reaping. Certainly it was glorious that Froebel, shortly before his death, was highly honored by the Teachers' Convention in Gotha. When he appeared, the whole assembly rose like one man; and Middendorff also, shortly before his death, had the joy of hearing the same assembly at Salzungen declare the Froebel cause to be one of universal importance, and a subject for their special attention and continued experiment.

* By inheritance.

The Year 1825.

KEILHAU.—OFFICIAL TESTIMONY OF SUCCESS.*

In the article called "Critical moments in the life of Frederick Frœbel," I mentioned that the "Universal German Educational Institution" nearly came to its complete ruin, in its twentieth year. In another article, entitled "Unity of life," I have given some internal causes by which the institution, which had once been flourishing, came to the verge of ruin. But there were other causes, which perhaps in and by themselves would not have been able to bring about such disastrous effects. First, the cross-fire of the enemy in the camp and outside of it had that melancholy effect. Every one well informed in history knows the demagogery of a certain Herr von Kampz, the persecutions of the Bürgenschaften, which culminated in the death of Kotsebuè, in the midst of that twenty years. Johannes Arnold Barop was especially the subject of these persecutions, and as he was already in Keilhau, even if not considered a fellow-worker there, when his papers were taken into custody, yet his presence there might pass as an excuse for the suspicion entertained of Keilhau. Keilhau was represented openly and in secret as the brooding nest of demagogism, and they stormed from Prussia, and on the day appointed for the meeting of the confederates of the Schwarzburg Rudolstadt government, they demanded the breaking up of the institution. The government sent the then Superintendent Zeh as a committee of inquiry to Keilhau, and met the oppressors with the subsequent report. The government left the institution unshorn, and only made the famous requisition that the pupils of the institution should cut their hair short. But the persecutions none the less had their intended effect. A part of the terrified parents, particularly the nobles, took their children away, and the institution was crippled on all sides by the crafty and barefaced agitation of its enemies. In 1829 the number of pupils diminished, as has already been mentioned, from sixty to five. Similar machinations against Keilhau took place at a later time, when the general reaction followed the flare up of 1848. At that time there was as little occasion for enmity towards Keilhau as in any part of the twenty years.

It scarcely needs to be affirmed in this place that there was not the most distant trace of political agitation there. They were only trying to cultivate men in the way which is pointed out quite correctly in the following report. The old fighters for freedom, Froebel, Middendorff, and Langethal, who had learned to esteem each other more and more as Lützow's followers in the war, naturally hung with great love upon our nation, and were trying to cultivate German children. That their efforts were directed to building up men in the children, and Germans in the men, constituted their whole crime, but still more, that the spirit of 1813–15 had found a sort of refuge in Keilhau.

The devoted teachers were as far from using their efforts at education

*A Public Voice in 1825 upon the efforts of Frederick Froebel, from W. Lange, Vol. I, p. 22.

for political purposes as Sirius is from the earth. But from the year 1819, which the *Ægis* (a newspaper), justly called the "mad year," begins a period of German degradation and shame to which the "Universal German Educational Institution" almost fell a sacrifice. The expressions of Froebel are interesting which he addressed to Barop in March, 1828, at that time. They show that he neither lost courage nor his spirits, and that his chief fellow-workers wavered not a moment. "The outer life stands quite at the same point of its development, and at this time surrounded by a dark night, pregnant with storms, out of whose black clouds every moment annihilating lightning threatens to flash. But God has thus far held his protecting shield over us with His almighty arm, and so we have lived like the little chickens in the thunder storm, under the protecting wing of their mother; we have reposed like the child in the tempest in the lap of the living, careful, true mother." And at the close he says: "What you tell me of the Berlin opinion of Keilhau I well know, but I have nothing to say about it. Act firmly on your convictions; you can do it, for more and more everything unites and reveals itself to me, and what I believed earlier, indeed was convinced of, and was founded only partially on my own intuitions, I see now in all creation, in the being of things, in nature, and in the ordering of the world, and the progressive culture of humanity; *God in creation, in the order of nature and the world, in the progressive culture of humanity, is the source of human education;*—this is the fundamental thought of my spiritual inward and outward educational life. On this foundation, you as well as I can, with more than Lutheran firmness, affirm the rights of nature in education, and so come forward as fighters for our educational progress." And as one fellow-worker, Herr Carl (who afterwards, to the great distress of his associates, was drowned in the Saale) was once wavering, he expressed himself sadly in a letter to Barop, dated the 18th of February, 1829: "Man is but a weak being; he must always rest upon something out of himself, and can so rarely depend upon himself; and if he needs to be tried, punished, and strengthened to carry out a great thought, he sees the means of trial, purification, and strengthening are destined to be the destruction of his personality and of himself, and then comes back to the original feeling; life is dearer to him than the thought; he cannot sacrifice his own little life, his own little personality to it; or rather, the show of existence is dearer to him than really, livingly to exist."

So Froebel laid out new plans, excited by the offers of the Duke of Meiningen, and expresses himself thus in his last letter: "During the short time I have been in writing these lines, the thought of my and your educational effort has unfolded essentially, while in reference to carrying out and representing it, it has receded more and more and grounded itself more and more deeply. For a long time the education and handling of little children from the third to the seventh year of age has occupied my thoughts. A unity in a moment of consecutive thought, together with circumstances and other influences has now brought me to the conclusion to erect in Helba, together with the People's Educational Institution, an institution for the care and development of children of both sexes from three to seven years of age, either orphans or motherless, and

of the middle class. I do not call this institution by the name which is now given to similar institutions, (that is, *little infant children's schools*) because it is not to be a *school*, for the children in it will not be *schooled*, but freely developed, because so far as it is possible for men who are themselves no angels, the God-like in man must be truly *guarded* and fostered. I would have orphans, or at least motherless children, because the injurious influence of half-cultured parents and of generally uncultivated mothers is thus done away with by the very condition of things. I take children of both sexes, because children of that age have no sex, and because the reciprocal influence at that age beautifully develops mind and heart. I choose children of the middle class that we may be able to carry out the work we shall undertake."

OFFICIAL REPORT ON THE FROEBEL EDUCATIONAL INSTITUTION.

To the Princely Consistorium at Schwarzburg-Rudolstadt, 1825.

In conformity with instructions received on the 9th of September of last year (1824) from the princely Consistorium, to visit the Froebel institution in Keilhau and report on the same, I visited Keilhau for this purpose on the 23d of November of last year, and remained there from half-past eight in the morning till five o'clock in the evening. But to get a deeper insight into its true life and spirit, and ascertain wherein the peculiarity of this institution consists, as on a first visit only the fundamental instruction in its very various modifications could be laid before me, I passed a second day there on the 1st of March of this year, in order to look at the higher classical instruction, the methods of the teachers, and the attainments and development of the pupils.

The principal teachers at that time, and also at present, were Froebel, Langethal, and Middendorff, which three are considered the founders of the institution. Froebel has undertaken the oversight of the whole from the beginning, and with invincible courage has carried it on happily to the present day with incessant struggles, heavy cares, and the extremest needs.

Two years ago were added to the founders (in order, as it seems, not to separate so soon again) Herzog, a Swiss, and Schönbein, a Wurtemberger, as upper teachers, the last-mentioned one for the department of the natural sciences, the first-mentioned for history and German literature. An elocutionist, Herr Monnet, and Hanen Schmidt, and Brömel, workers in the present princely chapel, preside a few days every week at the institution, and teach respectively French and instrumental music.

The pupils numbered fifty at the time of my last visit, from among whom George Luther has gone to the University to study theology.

Both days that I passed at the institution, and so intimately with it, were agreeable to me in every respect, highly interesting and instructive, and have heightened and confirmed my esteem for the whole and for the founder, who in the midst of the storms of want and care, has carried it on and sustained it with the warmest and most unselfish zeal. It was very delightful to be breathed upon by the fresh, vital, free, and yet self-contained spirit which hovers over this institution in and out of the hours of study. What life never and nowhere represents in its actual phase, one finds here—a family of at least sixty pupils living in heartfelt quite mu-

tual understanding, all of whom do willingly what they have to do, each in their different places—a family in which because the strong bond of confidence unites them and every member strives for the whole, everything prospers of itself in an atmosphere of enjoyment and love. With great esteem and hearty affection all greet their director, and while the five-years-old little ones climb upon his knee, his friends and associates hear and honor his counselling words with the confidence that his insight, experience, and unwearying zeal for the good of the whole deserve; while he has bound himself with brotherly love and friendship to his fellow workers as to the supports and bearers of his truly holy life work. That this close union, we may say this brotherhood of teachers, has the most beneficent influence upon the instructions given, and upon the pupils themselves in every respect, is self-evident. The care and esteem with which the latter embrace all their teachers is expressed by an attention and obedience which makes all discipline of rules unnecessary. In the two days I was there, in and out of the buildings, in the merriment out of school hours as during the time of instruction, I did not hear a corrective word from the mouths of the teachers. In the heartfelt gayety with which as soon as they emerge from school hours into the fresh air, all spring and frolic together, I saw no real ill breeding, no rough, unmannerly, still less immoral conduct. The pupils live on an equality among themselves, without reference to condition, or birth, or dress, nor even the name by which they are called, because each one bears only his baptismal name, or some characteristic nickname given him. Great and little ones mix cheerfully and happily as if each obeyed but one law, as brothers in their father's home, and while all seem free to use their powers and form their plays, they are under the continual superintendence of the teachers, of whom now this one, now that one, overlooks their games and exercises, some of them almost always mixing with them, and joining sympathetically, all on an equality before the law of the play.

But how joyously united! with what delight this scene is to be contemplated, each one in free, vigorous process of formation in a child world not be ruled by the sway of the whip, a world in which every one secures his place by outward or inward power; how its effect is at the same time to educate and cultivate the circle of teachers! No slumbering faculty remains unwakened, each finds the stimulus it needs in so large and closely united a family, and also the place, small though it may be, where it can express itself; every feeling of curiosity shows itself freely, and meets an equal or similar feeling which may express itself openly, and in which the germinating faculty stands forth distinctly; on this account an impropriety can never make headway, for every individual who goes to excess is punished forthwith; he is asked to step out of the circle or to sit down; if he wishes to come into it again he must yield and learn to be humble and to improve. Thus the boys rule, reprove, furnish, educate, and cultivate each other without knowing it by the many-sided stimulus, as well as the opposing restraints. If on this side one cannot contemplate the movement and life of this institution otherwise than with pleasure, so the agreeable impression which a glance over the whole makes upon the visitor is increased by the visible order of the house, whose law alone can keep so large a whole

together, by the punctuality which savors of nothing like pedantry, and by a cleanliness which is rare to be seen to such a degree in an educational institution.

To this vigorous and freely moving, and yet well-ordered outward life, corresponds perfectly the inner life of mind and heart, which is here awakened and fostered. It would involve too much detail and it is therefore impossible to represent the instruction according to its subject or its form in each single department. In order to give an idea of its compass, I give the substance of the last study plan sent to me from the institution.

The instruction begins in the fifth year of the child's life, by teaching it to get the command of its senses by observation of external things, and then to distinguish these from each other, and at the same time to designate them by the right words, and to learn also to rejoice in this first knowledge, which is the first little item for the future spiritual treasure. Independence of mind is the first law of this instruction, therefore the manner of instruction pursued here does not make the young mind a strong box into which as early as possible, all kinds of coins of the most different values and coinage, as they are estimated in the world, are stuffed; but slowly, constantly, gradually, and always inwardly, that is, according to connection in nature, founded on the nature of the human mind, the instruction goes on earnestly, without the tricks and trying of the old philanthropists who let the letters be baked in sugar, but going from the simple to the complex, from the concrete to the abstract, so well adapted to the child and its needs, that it goes as happily to its learning as to its play; indeed, I was a witness of the little ones, whose study hours were pushed ahead somewhat for my convenience, crying for the superintendent, and wanting to know whether they must play all day and not learn, or whether the great boys alone were to have a session.

In the upper grade of the classical instruction stands those who were to take "Selecta" according to the usual arrangement in gymnasiums. In the winter previous they read Horace, Plato, Phœdrus, and Demosthenes, and translated Cornelius Nepos into Greek. If on the day of my first visit, on which I had learned the plan of the fundamental instruction nearer, I had not been able to suppress the wish that the instruction might be such as this in all the lower schools, so now in the classical instruction which was first begun in 1820, in its whole compass, I could not but be astonished at the progress which had been made in that short time, and its profound accuracy (and afterwards, so far as the time permitted, all had gone on from the minimum of elementary instruction to the maximum of classical instruction); I felt as perfectly satisfied with regard to the instruction, as I had been with regard to the education. I had met with nothing else before than what every impartial examiner has experienced. From all the strangers whose judgment I have taken after they had become acquainted with the institution at Keilhau, I have not found one who was not satisfied, but many whom I consider highly intellectual, who have come away enthusiastic, and with full recognition and acknowledgment of the highest aim which the institution had set for itself, and the perfectly natural way which it has struck out to reach that aim as surely and completely as possible. This aim is by no means knowledge and science, but free, inde-

pendent culture of mind from within, whereby nothing is fastened upon the pupil from without, of which he has not formed a clear conception, and which, therefore, like tinsel, in no way elevates his intensive powers, and by which the scholar is never made happy because only the consciousness of his growing power gives him true joy. Inspired by what is noble, which the man who is developed on all sides considers the essence of reason and feeling, and by the elevation of his purpose, the superintendent of the institution has made it his goal to develop in each pupil the whole man, whose inner being reposes between the two poles of true enlightenment and genuine religion, in such a way that he may unfold himself and realize by clearer consciousness of the power bestowed upon him, what he can be according to its measure. Science is held in no worth at Keilhau, except as it becomes a more universal means of awakening the mind, of strengthening the individual, and guiding him to his highest destiny; and it is only fostered there specially because in the limited time, and according to the nature of the human mind, there is no more certain means of culture. But that all knowledge truly serves and is made useful to the pupils of the institution for so high an aim, one soon observes in the various stages of their acquisition What they know is not a dead mass, but has form and life, and is converted into life as soon as possible. Each one is, so to speak, at home within himself, and neither the small nor the large pupils have any conception of a thoughtless parrot-like imitation, or of any knowledge that is not clear to their understandings. What they speak of they have observed intuitively, and it comes from them like an inner necessity and with decision and discrimination, and which do not waver by the objections of the teachers until they have themselves been persuaded that they are in error.

Every thing must be thought out; therefore they cannot think of anything that they do not improve upon it; even the dead grammar with its mass of rules becomes living before them, for they are incited to take hold of every language according to the history, manners, and character of the people who speak it. Thus looked upon, the institution is really an intellectual gymnasium, for every individual study that is pursued is a true gymnastic of the mind. Happy the children who are educated here from their sixth year! Could all schools be changed into such educational institutions, after a few generations a more intellectually powerful, and in spite of earthly sins, a purer, nobler people must be formed. Of this I am so firmly convinced, that I congratulate my fatherland for possessing within its borders an institution that even in its present development, can measure itself with the best in our borders, and whose reputation will spread far beyond the limits of Germany.

With deep respect for the Princely Consistorium,

Your most obedient subject,

May 6, 1825. CHRISTIAN ZEH.

THE UNITY OF LIFE.

From Dr. W. Lange's *Aids to the Understanding of Froebel.*

This word (*Lebenseinigung*) was always in Froebel's mouth; indeed, he not rarely named his method of education "the culture of man for all-sided unity of life by a developing education." His philosophy set out from life and ended with life. As I have already previously endeavored to explain, he looked upon the universe as a great organic whole, which is "pervaded and penetrated," "lightened and illuminated," upheld and taken care of by the spirit of God. He did not exactly identify the Divine Spirit with the life of nature; nevertheless the immanency stood out more distinctly than the transcendency, in his conception of God, as Johann Heinrich Deinhardt has very justly remarked. The tree, "the rector in his *Gymnasium*," had taught him that the essence of an organic whole is found also in each member of that whole, and that a member must be comprehended in a two-fold manner: once in its independence, self-sufficiency, and exclusiveness, and then in its dependence upon the whole. Accordingly, the life of nature and of man was to him the life of God in individual form; in the life of the people he saw the individualized life of men, in the life of the family carried on in the right spirit he saw the individualized life of the people, and the individual man appeared to him, as to Schleiermacher, a "representative of humanity in a specific combination of its elements." God, as the final unity of all living things, is a creative being, and unfolds the infinite contents of his being by the stream of growth and self-development which continues to infinity. Development is the outcoming of a being from unity into manifoldness. The child, as a bud on the everlasting tree of life, must, like the first cause of his existence, shape his being out of himself by creative activity, and must be so guided that the bud may throw out roots which will strike into the everlasting life, so that stem, leaf, and blossom may arise, and so that in the fruit of his doing and living the divine and human may appear again in its unity, that is to say, that his deeds may spring from his inner being to the honor of God and the use and advantage of man. Education has to guide him so that he may be conscious in all his doing and striving of the purest motives and principles, and, above all, so that he may feel the unity of his disposition to will with that of God, who can only will the good, that is, education has to lead him upon the road to "union with God" (*Gotteinigung*); it has further to implant in him most deeply the feeling that he is a member of humanity and can only truly unfold his being in disinterested service to it; it has to give him the impulse for the process of "union with the world" (*Welteinigung*); in the third place, it has to guide him so that he may endeavor to put an end to the dualism in himself, the opposition between "flesh and spirit," between sensitiveness and sensibleness, between willing and performing, and so that the "law in his limbs" may come into agreement with the "law in his mind," that is, it has to incite him to "union with himself" (*Selbsteinigung*). But that only comes about by his being steeped by education as deeply as possible in the life of nature and in truly human life, that is, in human life which is wholly and disinterestedly devoted to the whole.

In order to expose the child to the influence of nature on as many sides as possible, he chose the different mountain valleys of Thuringia for the basis and ground of his institution, and it often sounded mystical and strange when he founded his choice of a place in reference to the peculiarities of the child's life. The Schalathal surrounded by the dark, rigid mountain with its pine woods and sterile soil, appeared to him particularly suited for the education of boys; the lovely Marienthal near Liebenstein with its rich vegetation and soft heights for the education of girls. He often exclaimed, enthusiastically, when he spoke of Marienthal, "I have now found the place for working out the last consequence of my fundamental thought. An institution for the culture of women could never have succeeded in Keilhau. Look at the mountain and country around and feel with me that nature will not have them there."

And how he appealed to the life of nature in Keilhau, from the beginning, as a co-educator for his institution for boys! He opened his "Universal German Educational Institution" on the 13th of September, 1816, in Griesheim, seizing the opportunity which was offered him by the widow of his brother and three orphan nephews, his brother's children, requiring his help. In June, 1817, he was obliged by circumstances to transplant himself to Keilhau, with his fellow-worker and bosom friend, William Middendorff, who had already come to his side in Griesheim.

But this pressure of circumstances seemed to him, according to his own words, the expression of the will of Providence, for nature here harmonized with the demands of his ideal. A miserable peasant's hut scarcely afforded room to the inseparable ones, and they were obliged to help themselves in this respect in a way which touches upon the comical; but nature opened her arms to them joyfully. With the little band of five nephews and one brother of their later true fellow-worker, Langethal, they rambled over mountain and plain, and the mountain-spirit may have groaned when Middendorff bestowed new names on the heights and fountains, names of the first impression made upon him, and which afterwards really and completely thrust aside the historic names. Indeed, this bold troop cultivated ground and soil, smoothed the way over rugged heights, and created mountain resorts which afford the most various, the most charming, and the most magnificent landscapes. This spirit of cherishing nature, and of life in nature, and of unity with nature developed in consequence, Keilhau has retained; and if a malicious critic could discover nothing else peculiar in the institution, this spirit will breathe upon him, fetter him, and inspire him under all circumstances. So a short time ago a Schiller festival was celebrated all over the world; but has the "ideal man of Weimar" been honored anywhere more beautifully than by the troop of boys at Keilhau? They were obliged with great trouble to make a new path over the stoniest part of the Kirschberg, to cast away fragments of rock in order to reach a beautiful, quiet place which lies just opposite the Schiller height in Volkstädt. They planted flowers of many kinds, in the newly-won place, and at last the Schillerlinde, which now grows lustily out of a rocky world; and when the day of the festival had at last come, they ascended the newly-smoothed path, rejoicing and singing songs of freedom, and the youthful band heard, in view of the favor-

ite seat of our immortal poet, what Schiller had been to the German people. Then there were bonfires and mirth of all kinds, so that even the gloomy owl thrust out a friendly face. Indeed and in fact, nature did her duty in Keilhau and does it to this day, and it has always been felt to be true what the last brave associate of the Froebel Circle said to me as an experience of life: "Nature first wins us lovingly and exercises its full influence on us when we take it under our care, and in its service learn how to strengthen our muscles and nerves." Froebel certainly carried out what he knew to be necessary; he knew how to steep his pupils deeply in the life of nature.

But he also wanted a truly human life, that is, one which is wholly and disinterestedly devoted to the whole, to have its influence, so he first connected himself with Middendorff, then with Langethal, men whom he had learned to know and love in the war, to whom he opened his "Idea," and in whom he found a ready sympathy and genuine enthusiasm for the cause. They were willing to sacrifice everything to the cause, and gain only so much earthly good from it as appeared necessary, indispensably necessary for a frugal life. For that reason the number of pupils was fixed at twenty, and upon that the plan of the educational building was drawn up. The chest, in spite of this small number of pupils, was to be open to all, and each worker was to take from it according to his need. It could almost be said of them as of the first Christians: no one had any wealth, but everything was held in common. But alas, in this circle there was far less of the "worldling's lookout" than of the "enthusiast's earnestness;" there was wanting a necessary element, which first came later with Barop's entrance into it. Even the delicately cultivated and noble Henriette Wilhelmine, from Berlin, whom Froebel chose for his wife in 1818, was not able to supply the deficiency that existed, but rather stood completely on that side, and was in no way fitted to make allowance for the practical needs. They had forgotten in drawing up the original plan, that capital was necessary for building houses, and that with their very limited resources, the moderate income could neither cover nor pay an increasing burden of debt. In this way they soon came into straits which paralyzed their ideal flight. They had also forgotten that a time would come in which the fellow workers must think of founding families. They had sacrificed the most brilliant prospects, and were ready for every other sacrifice, but not ready for celibacy. It was also part of Froebel's plan to connect families with his educational aims.

The increasing distress of the circle seemed, in spite of the worm which was gnawing the heart of the tree, to be ready to come to an end in 1820. At that time, Christian Ludwig Froebel, the third brother of Friedrich, left his lucrative manufactory at Osterode, in the Harz, and placed himself, his family, and his means at the disposal of his brother. The heroic deed of this man was explained by the fabulous power of attraction which Froebel exercised over all those whose inner life touched his, even in a measure; also by the character of Christian, who was a true Cato in sentiment, and dominated by the most ideal striving. He was now to manage and to supply the externals, which all darkly knew to be a great need. But a personal weakness of Froebel allowed this experiment to be wrecked.

He was conscious of his originality, he expected in all the same susceptibilty for that which animated him, and therefore looked into the future in the most pressing circumstances intoxicated with victory, but alas! he did not recognize himself as autocrat in reference to the thought alone, but also in points of its application. He did not give himself the trouble to inquire into the peculiarities of his fellow workers, and to make the best of them for the service of the whole. Differences of opinion often appeared to him as the promptings of self-seeking, he took just blame for abuse. Froebel, who sought to develop independence in his pupils, and really developed it in them, could neither recognize nor esteem, in his fellow workers, this grand attribute of character, which first makes the individual a real man. Thence it came that nothing essential was changed by the entrance into the family of his brother, who soon cast his economical superintendence at his feet; that Henriette Wilhelmine still managed unpractically in the house, while the family of her brother-in-law, who afterwards made Keilhau great, were obliged to lay their hands in their laps; hence came the gradual sinking of the institution, which at the end of twenty years reached its utmost limits, but did not go completely to ruin. For in spite of all the disappointments, the men of the circle, Middendorff, Langethal, Christian Ludwig, lost not a moment in their endeavors, and never repented of refusing the most glittering prospects and all material well-being in order to serve the "Idea."

The "truly human life" of the circle was thus saddened in many ways, and Froebel did not reach in this regard what he was striving for. Happily for Keilhau, new prospects opened upon him. He went forth into the world. Middendorff seized the helm, and when he, unshakably true till death, was called to Switzerland, the work of Barop began, who had the goal firmly in view, and firmly followed it, and lifted Keilhau completely from its economical abyss. The documents upon the work of this man, who is still in the midst of a far-reaching activity, and was now recognized and praised highly by Froebel, now formally abjured, are not yet finished, and cannot yet be finished. Certain it is that he and Middendorff were the only ones who practically held a curb over Froebel, and that out of the whole circle three human stars, Froebel, Middendorff, and Barop, take the precedence as Pestalozzi did far above all other phenomena of their educational circle; and it is worthy of remark, that these men not only consecrated their own powers, but their whole families to the service of the idea; for Middendorff and Langethal married in 1826, and Barop in 1831. They also left wife and child, as I have remarked in my description of the work in Switzerland, without murmuring, whenever it was required by circumstances. Truly such lives, such capacity of sacrifice, are hardly to be conceived of in the present times; the sense of it has been lost.

If then the "unity of life" of the families of Keilhau found imperfect expression, it still existed, and alone made possible the work of Friedrich Froebel, who, great in creative power, was small in administration and government. And certainly at least three of the united families stood quite out of range, when Froebel complained at Blankenburg on the 7th of January, 1838, "My whole life is a battleground between the uni-

versal and pure elements of humanity and the special disturbed human element, the personal, individual, and truly selfish striving of individual men." This battle must be met with in life, and must be fought out; but since pure humanity has its source and its sanctuary in the inmost recesses of family life, that battle had, of necessity, to take place in the inmost recesses of a family which is striving to preserve unity within itself and to manifest outwardly the purest humanity.

In spite of these drawbacks, the Keilhau circle were all one in reference to the principles of education and instruction. The children enjoyed the greatest freedom. A continuous, intimate communion between teachers and pupils exerted a deep influence. Love and self-sacrifice, as well as independence in knowledge and action, were developed and strengthened, and the individuality of each was fostered.

The instruction aimed at an all-sided stimulation to human activity, receptive and productive, especially the latter. The curiosity of the children was excited by giving them ideas of things, and bodily labor was called into play. Thus the need and desire for explanation and instruction were awakened. For this purpose the children were not only kept cultivating nature, but taken into all kinds of workshops and kept at all kinds of technical representations. It would be out of place here to describe this kind of instruction fully. The elements of many things were there brought to light, which were carried out later by other persons who now have the credit of them. For instance, Spiess, the reformer of the gymnastics, got his fundamental ideas from Froebel at Burgdorf, though he improved upon them. Froebel's one-sided traits prevented many buds and blossoms from unfolding, and in the domain of instruction even came forward often in the most disturbing manner. When the first pupils grew up, the need of higher scientific instruction showed itself, but almost too late. Important men, Bauer, for example, later Professor at the Friedrich-Wilhelms-Gymnasium in Berlin, whom Froebel had already learned to know in the war, Michaelis, and others, offered their services, and wanted to devote themselves, like Middendorff and Langethal, to the united efforts. But Froebel would even interfere where he had no positive insight, and in this way, as well as by his vehemence, which hardly bore contradiction, he so offended these scientifically versed men that they either went right away or did so very soon. Middendorf always, and Langethal for a long time, had the self-control to bear many grievances from Froebel, to overlook his weak sides, and in the service of the Idea to keep constantly in view his mission as the creator of the spirit of the circle. But Barop was, after all, the most prudent; he accepted his ideas, and then acted according to his own judgment and conscience, without allowing himself to be disturbed by contradiction, mourning inwardly that Froebel was not always in a condition to respect and support what was individual in his fellow-workers.

I have already told what was accomplished in Switzerland by the "unity of life" of that one family, and how gradually the idea of the Kindergarten arose. But there was need of a greater number of suitable families to carry out the idea which, as soon as Froebel perceived, he immediately turned to the community.

Progress—Interdict in 1851.

Owing to his restless and itinerating habits of work, Froebel's institutions of education did not attain to any considerable local reputation, so as to attract visitors or Press notoriety, nor did his own publications, setting forth his peculiar principles and methods in didactic form or in annual programmes, wake much discussion, or even win, by their style or novelty, the attention of educators. But, in spite of embarrassments inevitable to inadequate resources and insufficient assistance, with a few staunch and appreciative disciples he did succeed, after thirty years' study and experimentation, in concentrating his energies and developing his educational views in two institutions—one of which was a place of domestic and general education, and the other of special child culture, with much prominence given to training young women for the management of similar institutions elsewhere. His own presence and that of his gifted and devoted associate, William Middendorf, was welcomed to Dresden and Hamburg, and other places, to establish Kindergartens and interest women in their own self-improvement.

In this condition of affairs, he had the good fortune to attract the attention and win the friendship of the Baroness Von Marenholtz-Bülow, whose social position and personal influence soon brought him and his work to the notice of eminent educators and government officials; and, in 1850, it seemed as if henceforward his last days would not only be his best days, but that the calm serenity of assured success would crown a life of restless and apparently unproductive activity. The great popular educator of Germany, after much distrust arising from imperfect knowledge, had endorsed the originality and immense practical value of Froebel's Idea and Methods, and secured for him and them recognition in pedagogical journals, circles, and conventions. The governing families of Thuringia had manifested their interest in him personally, and were ready to adopt the Kindergarten in the early training of their own children.

In the midst of this peaceful and successful work and such brightening prospects, the interdict of the Prussian Minister of Education fell with stunning effect on the Froebelian circle, shortening the life of its founder, and bringing the Kindergarten into a disrepute with the conservative classes in Germany, from which it has not yet recovered. The Baroness Marenholtz-Bülow has told the story with simple pathos in her admirable Reminiscenses of the last days of Froebel—the sharp surprise on reading the ordinance of August 7th, 1851—the haste to clear up an evident mistake of person and aim—the indignation at the perverse misunderstanding of the Minister—the sickness of the heart which comes from hope deferred in spite of the tender appreciation of those who knew the whole truth, and the sublime reliance in which he resigns himself to temporary misconstruction and obloquy, in the faith of the ultimate triumph of the right.

The ordinance was revoked by the new Minister in 1861, but the intelligence could not reach the dull cold ear of death, or soothe the heart which had ceased to beat on the 21st of June 1852.

LAST DAYS OF FROEBEL.*

At Whitsuntide of 1852, Fröbel attended by invitation, the Teachers' Convention in Gotha. When he entered the hall in the midst of a discourse, the whole assembly rose. At the end of the discourse the president of the meeting gave him a hearty welcome, followed by three cheers from the whole assembly. Fröbel thanked them in a few simple words, and immediately taking up the subject in hand, which was "Instruction in the Natural Sciences," was listened to with profound attention.

After the Convention, Fröbel was made specially happy in the garden of a friend of nature in Gotha, where he examined almost every group of flowers, and happily and gratefully acknowledged all the good things that were offered him.

In the kindergarten of Gotha he explained the intellectual significance of some of his occupation-materials. In the evening he took part in a reunion of the friends of his cause, although he was somewhat exhausted by the excitement of the day; he spoke of the importance of the kindergarten for the female sex, and the duty of teachers to learn to understand it on its own theory, and prepare for its introduction into the schools.

During his last illness (June 6), his repose and cheerfulness never left him for a moment, and he took part in and enjoyed everything, particularly when flowers were brought him. He once said on such an occasion, "I love flowers, men, children, God! I love everything!"

The highest peace, the most cheerful resignation, were expressed, not only in his words, but in his face. The former anxious care to be active in his life-task resolved itself into trust in Providence, and his spirit looked joyfully in advance for the fulfillment of his life's idea.

On the Sunday before his death, a favorite child came to bring him flowers; he greeted her with unbounded delight. Although it was difficult for him to lift his hand, he reached it out to her, and drew the child's little hand to his lips.

The care of his flowers he recommended in these words: "Take care of my flowers and spare my weeds; I have learned much from them." And in his very last hours he asked again for flowers. The window must be opened frequently, and he brightened up visibly at the aspect of nature, and often repeated the words, "pure, vigorous nature"; and at another time, "Always hold me dear," also, "I am not going away, I shall hover round in the midst of you." He spoke much about truth to Barop, who had come with the teacher Clemens, saying, among other things, "Remain true to God."

He then asked them to read his godfather's letter, which in Thuringia, according to old custom, was given to the baptized child by the god-

* Reminiscences of Friedrich Fröbel, by Baroness von Marenholz-Bulow. Translated by Mrs. Horace Mann. 359 pages. Boston: Lee & Shepard. Price, $1.50.

father, and contained the confession of Christian faith. In some places he exclaimed, "My credentials! my credentials, Barop!" especially at the passage in the confession, "from this time forth our Savior will confide in thee in justice, grace, and mercy." For the third time he cried out aloud, "My credentials!" at the words, "Let my son hear! look upon and hold with immovable truth to thy soul's best friend, who is now thine." It was as if he would say, "To him have I been consecrated from the beginning of my life, and I have never in my life neglected this bond."

One could see how earnestly his Christianity dwelt within him, little as he was ordinarily accustomed to speak of it. Thus he said in the Teachers' Convention at Rudolstadt: "I work that Christianity may become realized." Another time he said: "Who knows Christ? But I know him, and he knows me. I will what he wills. But we must hold to his testament, the promise of the Spirit." He repeatedly admonished the friends around him in Keilhau "to preserve unity, concord, and peace; to lead a model life, as one family, in a united striving. Have trust in God; be true to life!" And ever and again he expressed love and thanks to those around him. At midnight of the 21st of June the last moment approached. His eyes, which had been closed for rest, were partially open. He was in a sitting posture, as if his wish to find his last rest sitting up was to be fulfilled. His breathing became shorter and shorter, till, at half-past six, he drew two long breaths, and all was still.

So quietly, without a struggle and without a death-throe, ended a life which had at no moment served selfish interests, but was devoted wholly and completely to humanity, and to childhood in humanity.

Middendorff added to his communication about Fröbel's last moments: "It involuntarily drew us who stood around the death-bed to our knees. We felt near the consecrated one. Never was the awe of death so effaced to me. I had felt something similar to it at the death of a beloved child. Nature made her last struggling efforts, and then stood still untroubled. The mind, clear to the last, fervent, joyful and loving, went home like a child to its pure source; a life well-ordered in all directions, united within and without, was fulfilled and closed. What he loved so much, and so often gazed upon on a clear evening,—the going-down of the sun,—he himself represented. As the sun sinks to our eyes, so sinks to our eyes the light of his being; and as, at sunset, I have no thought of its passing away, but only of its receding from view, and thereby know the certainty of its return, so I felt here in sorrow the certainty of the eternal duration of life. Yes, true is the promise, 'Death and lamentation shall be no more.' As he often, when plunged in meditation, penetrated to the light of a new thought, so his mind, freed from all limitations and absorbed in his inmost soul, in his own being and life, penetrated to a new existence,—to the light of another day.

"O, what stillness, what deep stillness, now! Consecration and holiness breathed around me. I felt joy in the midst of my pain! He who stood so near to nature, and not only saw, contemplated, and investigated it, but who was sunk in it as a child in purest love on the breast of a mother,—he had followed its teachings, trusted implicitly its laws and holy commands, had not been deceived in his hopes; and how it had rewarded his love. In his illness, he had been as quiet and gentle as a lamb. He scarcely allowed an expression of pain to be heard; no murmuring, no unwillingness, was perceived. True son as he was to Nature, so was she his true mother, who took him softly and lovingly into her arms.

"But how could he have trusted her so well, if he had not clearly known who she was,—if he had not known who inspired her and penetrated her, who governed her and wrote her laws, held her together in unity and self-consciousness, and kindled intelligence of her in the human mind? How could he have been so serene, if he had not known himself to be a son of that Almighty One,—if he had not recognized and known the first of men who lived this unity of the Son with the Father, and had not felt himself one with him in all his striving? How could he have been so cheerful, if he had not carried within himself the knowledge that the consciousness of the Sonship of this only One would break forth by degrees in all sentient beings, and thus the conscious unity and salvation of the minds for which he lived and struggled would surely and certainly appear? Therefore were his last words to his friends the prayer with which he closed his work upon earth,—'God, Father, Son, and Holy Ghost. Amen.'

"My soul was full of thanksgiving for the favor vouchsafed to me that I could close the eyes and bestow the last cares upon him to whom my dying father had commended me, and who had received me upon his breast. How grateful it was to my heart that it was my duty to be so near, at his last moment, in his last battle, to him whom I had accompanied so long in life, with whom I had fought the battle, with whom I had, for a time, worked and suffered the heaviest trials! Chiefly was I thankful because I saw this life end as it had begun,—because I saw that he was what I had heard and believed him to be, and that he remained wholly in unison with himself; for to the last moment was revealed this repose springing from inward concord,—this clearness, truth, and unity. As he himself characterized it, 'One must himself perfect his life to a ripe fruit.' And so his life dropped as a ripe fruit from the tree of the life of humanity. So can and also will be fulfilled what he said: 'The age of ripeness is coming.' And again: 'The fragrant flower has withered, but the fruit has set which will now ripen. Behold in it three in one,—the connection with the earlier time, the steady advance in the present, and the seed of the future.'"

Of the burial-service Middendorff said: "The bier, adorned with garlands of flowers and a laurel crown made by the wife and pupils

stood in the place where lately Fröbel's bed had stood. All gathered round to look once more upon the beloved friend, and to gain an ineffaceable impression of the dear features. No trace of pain was to be found upon the countenance; a holy earnestness and inward cheerfulness shone forth from it. It was a look of introspection united with a light, blissful smile. The countenance showed an extraordinary tenderness. The lips were slightly open, as if his mouth would pronounce the secret of the other world,—as if it said, 'I see in light what I have here seen darkly. Believe, follow the truth; it leads to freedom, to bliss.' There is something striking in standing before such a countenance; the soul becomes a prayer. We sank upon our knees. 'O might we all die like him, and rest in the grave with such a certainty!' was the expression of one of the bystanders. The bier was carried out first through his work-room, where he had labored with unwearied industry, often half through the night, for those near and far, under the impulse of the living idea in himself and his all-encompassing love for humanity; past his beloved flowers, of which he took such care, and which, as if from gratitude, made plain to him the highest truths, like his yet dearer pupils, the children; then through the sitting-room, where Pestalozzi seemed to call to him from his portrait,—'Slowly, step by step, will be laid the sure foundation for the temple of pure humanity,'—and the divine Madonna looked at him as with thanks that he had so deeply divined her heart's desire, and shaped it into deed and love for all; and finally through the lecture-hall, where his scholars had listened with rapt attention to his words, which kindled them to their high calling,—where strangers from north and south had thronged together, and from whence they had gone possessed by the might of truth. As one said, 'He does not preach like the learned, but his speech is powerful;' and many of these have widely borne the seed with his motto, 'Come, let us live with our children!'

"The garlanded bier was set down in the spacious vestibule, to be strewn with wreaths and flowers by the numerous children. All, even the smallest, tried to show their love and gratitude to him once more.

"But not only children came; friends, known and unknown, pressed forward to show their esteem and reverence; the teachers of the country round about, one and all, kindergartners and those he had befriended, came even from a great distance, invited by their own hearts to that solemn day.

"The teachers united in a solemn song, in moving tones. Then the train was set in motion towards the churchyard of the village of Schweina.

"A heavy shower fell while it was on the way, so that we were obliged to stand under shelter for a long time. Parson Rücket remarked, 'Even his last journey is through storm and tempest.'

"When the procession was again set in motion, and passed over the bridge of the brook, Ernst Luther, a descendant of the great reformer,

whom Fröbel and his brother had educated gratuitously in Keilhau, out of regard for his ancestor, said, 'Thirty-five years ago to-day he here led me by the hand through Schweina.'

"The bells of the village church began to toll; it was so earnest and sacred, as if these solemn peals called him to come up into the land of the blessed, and said with their voices that the night had passed, that we should hasten to follow his onward, conquering banner, and build the new world by means of the children! At the gate of the churchyard the teachers took the bier upon their shoulders, to carry it to the place prepared for it.

"The newly laid out churchyard, situated outside the village upon an eminence, has a singularly beautiful location. The town lies half concealed in verdure, at the foot of a tower which rises up alone, like a finger-post pointing to heaven; the whole glorious country lies spread out before the eye like a living picture. At the left, Altenstein, with the summer dwellings of the ducal family, stretches out its high hand with noble grace, as if protecting the young colony, showing by its act that it truly reverences the cross which is erected in memory of Bonifacius, the earliest promulgator of Christianity here. Directly in front stands the old castle of Liebenstein, whose name has a good sound near and far for its healing springs; and on the right, shaded with lofty poplars and surrounded by green meadows and waving fields of grain, with the murmur of clear waters streaming from the rock of Altenstein, the quiet, lovely Marienthal, the seat of peace, of untiring work for the worthiness and the unity of life, consecrated by him who had now come to this spot for undisturbed rest and harmony.

"Notwithstanding the storm and the rain which still continued, a large part of the community had assembled, and mothers and fathers, maidens and youths, and numerous children stood around the open grave. The venerable old burial-hymn, 'Jerusalem, thou lofty city,' was sung. Then Pastor Rücket began his address at the grave, and at that moment the rain ceased. The address began with the following words:—

"'Up to the lofty city of God soars the spirit of the man whom we now, grieving, gaze after; far above mountain and valley it soars over all and hastens from this world. Loved, honored, admired, praised by some, misunderstood, misapprehended, calumniated, condemned by others, he soars over all. The body which for seventy years served this rare spirit as a vigorous instrument, after the last spark of this richly active and remarkable life has gone out, shall now rest here in the churchyard of our community, which with pride counted the great man among its citizens; in sight of this mountain which he not long ago climbed with eagerness, of this house of God where he celebrated with us piously the feast of Pentecost, of the lovely Marienthal where the noble old man had found in the evening of his days a peaceful refuge for his philanthropic activity.

"'Blessed are the dead who die in the Lord from henceforth, saith the spirit, that they may rest from their labors; and their works do follow them.' These words belong to our dead also. . . . . Yes, this is one who died in the Lord. He has lived in the Lord, therefore he has also died in the Lord, sweetly and happily.'"

The following passages from this discourse may be added here:—

"The fame of knowledge was not his ambition. Glowing love for mankind, for the people, left him neither rest nor quiet. After he had offered his life for his native land in the wars of freedom, he turned with the same enthusiasm which surrenders and sacrifices for the highest thought, to the aim of cultivating the people and youth, founded the celebrated institution at Keilhau among his native mountains, and talked, and planted in the domain of men's hearts. And how many brave men has he educated, who honor his memory and bless his name! . . . . But then the thought came to him that the educators of men must imitate the creative and productive divinity in nature, which prefigures and determines the future plant in the tenderest germ, shields and protects it carefully, out of the smallest and simplest, gradually and step by step develops the highest and the noblest; that the body and soul of the tender little one shall be brought from the earliest childhood under a more intelligent and more careful nurture than has been done heretofore, when children were sent to school already corrupted in body and soul; and that, above all, this loving nurture should be trusted to the tender hand of women, whom the heavenly Father has created for this maternal calling; and to found such kindergartens, and to train such kindergartners, was henceforth his whole endeavor, from which he hoped with full confidence for the future salvation of humanity, and the deliverance from manifold bodily and spiritual ills. . . . .

"To this high aim he now sacrificed all his powers, his property, his time, his repose. And perhaps children of his own were denied him by the decree of the Eternal Wisdom, that he might not be bound and limited by the cares for his own, that he might see and love in the poorest human child the child of God, and in the eye of every child might read the command, 'Thou shalt take care with all thy strength that the divine image be not defaced or distorted; thou shalt, with all thy gifts, work and help that it be preserved and shaped more purely and beautifully, and that not the least of these be lost.'

"For this he labored now; he moved about unceasingly teaching and working, imitating the Master, who had not where to lay his head; gathered unto himself little children, and laid his hand upon their heads and said, 'Suffer little children to come unto me, for of such is the kingdom of heaven.' For this he labored into the late evening of his life, and thereby the venerable old man himself was made young again amongst the playing children. For this he lived, for this he suffered, and regardless of the cry 'Hosanna,' or 'Crucify him,' he took his cross patiently, and bore it after his Master, and submitted trust-

ingly to abuse, calumny, and persecution, and Christ-like, pardoned the deluded ones who knew not what they did, since he knew well that the disciple was not above his Master. However, the mental excitement and effort which these struggles cost him contributed to break up the vitality of the vigorous old man. . . . . So have we too, among whom he spent the last years of his life, learned to know and to love this guileless soul, this pure, childlike nature; you will all bear witness, even if you did not hear his last pious words, this our dead died in the Lord, for he lived for the Lord. Henceforth, lack of understanding and misunderstanding will no more afflict thee. Just souls are in the hands of God, and no pains touch them. Thou hast now found peace, and heaven, which thou didst foreshadow among thy dear little ones in the vale of earth, now surrounds thee with its purified indwellers, whose image our innocent children are. . . . . The fruits of thy toil wilt thou there enjoy; from the abode of holy spirits thou wilt look with transport upon the plantation which thou hast founded upon earth. And here too shall thy works not perish. Works like these, instituted out of pure love to God and to man, without selfishness and ambition, are wrought in God and cannot perish. Thy work will be continued. If thou art now laid to rest, others will rise up and carry on the work. The seed which thou hast sown will, ripening in quiet, always bring richer and richer harvest for the salvation of mankind. May the earth which rises over thy grave, pious soul, rest lightly upon thee, and when moss and turf grow green, and flowers bloom over this heart which beat so warmly for its brothers; when the little ones with whom thou didst play shall have grown gray, then will posterity bend its steps to this pleasant burial-spot, and crown it with garlands, and some strong man will tarry here thoughtfully, thanking and blessing thee, and the spirit within him will say, 'Here a great, noble heart rests from its work; it has labored for the earliest childhood and for the latest future; labored in hope, and its hope was not lost,—his works follow after him.'"

I quote again from Middendorff's letter:

"The teachers sang the song, 'Rest softly,' etc. Then the coffin was lowered into the grave, which was filled with flowers. The heavens had withdrawn their dark curtain, and the sun shone down into the open grave. I stepped forward and said: 'If thy ear were not closed and thy mouth not dumb, thy lips would now open and thou wouldst exult over what thou hast heard, that that of which thou wert so certain has already been fulfilled, even though in a small circle,—the *acknowledgment* of the truth proclaimed by thee. . . . Even thy last journey was through storm and tempest, as has been already said. Thou hast taken the storm and the heavy way for thy companions, and hast reminded us what journeys thou didst make through thy whole life in night and tempest, and what heavy ways thou hast traveled for us. Thou permittest us now to proclaim the not-to-be-forgotten truth

that he who is with thee, and will follow thee, must be ready to follow thee through storm and through toil and hardship; must be ready for what thy life has taught, '*Through conflict to victory!*' Thou hadst not merely the courage to pledge thy life in war, in peace also hast thou pledged it again and again, and joyfully hast sacrificed all to thy cause.

"Thou didst often say, 'I like the storm; it brings new life;' the lightning which on our way here flashed out of the cloud shall remind us that the darkness which still obscures the time can be rent and illuminated by a mighty ray; it reminds us how thy words, thy inspired action, fell like a fire-flame into the dark heart, summoned the sleeping conscience to awake, and made clear to itself the darkened mind. Does not one (the descendant of Luther) stand here by my side, who feels now in his heart, with burning thanks, how thou didst lead him many years ago in the path of a worthy existence? Will not many of those present confess that thou hast thrown into their minds a kindling and illuminating torch, hast opened up to them new ways of culture, and hast furnished them the means of turning the kindled thought into act? and for how many maidens in the night of an embittered existence hast thou lighted the star of a better hope, and cast the saving rope into the dangerous breakers and drawn them to the green shore of child-nurture? . . . .

"Thou callest upon us: 'You are my last witnesses, be my true disciples and heralds; be the true little band which shall always increase, and which the greater one shall join. Think of me and my words; He who was with me will be with you, and will give you courage and strength as he has vouchsafed it to me, even to the grave. . . . . Thank me by silence and action, by a deeply penetrating insight and a united creative practice.' . . . . There stand the mothers with their nurslings in their arms, their children by their sides, who bear witness that thou hast smoothed the way to the minds of men not only by the fire of thy speech, but also by the tones of song with which, like the delicious, caressing wind and the fresh morning breeze, thou hast imbued the hearts of the mothers.

"Now a song I had written for the occasion was sung, which was followed by the sacred hymn, 'Rise again, thou shalt rise again.' The pastor said, as he threw a handful of earth into the grave, 'May God grant to each of us such an end as that of this just man.'

"As the bystanders repeated this act, Luther cried with a loud and agitated voice into the grave, 'I thank thee, too.'

"The scholars threw flowers upon flowers into the grave; one took her bouquet from her breast and threw it in; then I cast in my song also, as the last gift.

"Mutually consoled, we separated quietly, and with inward confidence, to go in our various directions; and over the minds and feelings of all spread the wings of an exalted peace."

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PUBLICATIONS RELATING TO FROEBEL AND HIS SYSTEM.

Under the title of "*The Froebel Literature*," Mr. Louis Walter, teacher in Dresden, has issued a pamphlet of 197 pages devoted to the publications which Froebel's system has called forth in elucidation, attack, or defence since Froebel issued the *Sonntagsblatt* in 1838.

The author does not claim to have exhausted the list of contributions, although it is evident he must have had in the Baroness v. Marenholtz-Bülow the best informed individual and in her own library access to the best collection in the world relating to the subject. The title page of each publication is given in full, with brief notice of the contents which enables Mr. Walter to classify these contributions as follows:

1. Written from the medical standpoint to the number of 16;
2. Do. from the Philosophical, 17;
3. Do. from the Theological, 8;
4. Do. from the Scientific and Official, 8;
5. Do. from the Pedagogic, 138;
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making an aggregate of 335 treatises. Under the 5th classification is the names of 11 authors who are connected with gymnasiums or Real Schools; 17 with Teachers' Seminaries; 30 with the Common Schools; 6 with Institutions for feeble-minded children; and 24 with practical Kindergartners.

In addition to this classification Mr. Walter brings together the authors who treat of (1) Froebel's Life and Educational Work; (2) Froebel's System of Education; (3) the Kindergarten, its special aim and field; (4) Manuals of Method; (5) Material and Equipment; (6) Music and Songs; (7) Relation of Kindergarten to the School, School-garden, and School Shop; (8) Special Features of the New Education; (9) Related subjects.

Mr. Walter gives the address where the best Kindergarten Material and Manuals and Froebelian Literature can be had in different countries.

The last chapter is devoted to a list of authors arranged chronologically each year from 1838, the date of Froebel's first issue of the Sonntagsblatt. This list, with some modifications, or else a new bibliography, arranged alphabetically, we hope to print before we close our "Kindergarten and Child Culture Papers" in this Journal.

The interest in Froebel's system, judged from the publication standpoint, does not die out, there being more issues (30) in 1879-80, than there was from 1838 to 1850.

We give elsewhere a *List of Publications* relating to Froebel and the Kindergarten, which are accessible to American students, and hope hereafter, as is intimated above, to make that list complete up to the date of its publication.

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* Die Froebel Literatur, Zusammen stellung, Inhalts-Angabe und Kritik derselben, von Louis Walter. Dresden: Verlag von Alwin Huhle, 1881, S. xi + 197.

Mr. Walter is also the author of an interesting volume of 156 pages devoted to the Baroness von Marenholtz-Bülow's labors for the dissemination of Froebel's System of Education and Kindergarten.

Other works are announced by him:

"On Diesterweg and Froebel"; "Development of the Froebel Idea in different Countries"; "Froebel's Place in the History of Pedagogy."

KINDERGARTEN AND CHILD CULTURE PAPERS

AND SUGGESTIONS BY FRŒBEL, PESTALOZZI, FICHTE, MONTAIGNE, ROUSSEAU, BUSHNELL, PAYNE, AND OTHERS. 800 pages, $3.50.

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MIDDENDORFF AND DIESTERWEG.

WILLIAM MIDDENDORFF AND THE KINDERGARTEN.

Compiled from Lange's and Diesterweg's Notices *in Pedagogisches Jahrbuch for* 1855.

MEMOIR.

WILLIAM MIDDENDORFF, who in all his working days was associated with Frederick Froebel, and whose name should not be divorced from his in any historical development of the Kindergarten, was born in Brechten on the 20th of September, 1793. He was the youngest child, and only son of six children born to a peasant family in Westphalia. The local surroundings and family occupations were rural, and his were all the inherited traditions of genii and other inspirations of such locality and homes.

> These Genii brake the woodland paths
> And speak the language of the trees ;
> Startle the birds in their green shades,
> And watch in meads the browzing kine.
> They know where broods the little birds
> That guard their fledglings till they fly ;
> They brown themselves in sun and storm,
> And know not human speech nor love.—*Thieme.*

The father had an intense desire that his darling son should be qualified by education to rise into a position of higher culture and influence than his own, and to this end should become a preacher. He soon had caught the brightness and sweetness of the natural scenery round him as he tended the flocks on the hills and followed or watched the kine as they browzed, or wended to and from their wickered sheds night and morning, and all things conspired to develope the poetical side of his nature. In his solitary musings on the impressions which streamed in through eye and ear, "presentments of a life of his own, and of the connection and union of all things" were his, and in this ideal he ever afterwards acted. The fields and the uplands and hill-tops were always full of enjoyment to himself, and themes for the instruction of others.

At the age of ten Middendorff attended the gymnasium of Dortmund, and resided in the family of his uncle, the father of Arnold Barop. A school comrade of that period writes: "He took rank before all others, and was a model to us all—somewhat formal in manner, and terribly orderly and conscientious." His uncle had destined him for the university of Jena, but his inward promptings (his demon) insisted on his going to Berlin, and go he did, and there listened to the teachings of Fichte, Neander, and Schleiermaeker, and ever after held them all, and especially the latter, in the deepest reverence.

In Berlin he was on very friendly terms with *Justinus Kerner*, and especially with *Gustav Schwab*. He was introduced by a countryman

to the Counsellor of War, Hoffmeister, the father of Froebel's first wife. In the Spring of 1813 he joined Lutzow's free corps in Dresden. While in service he became acquainted with Friederick Froebel and Heinrich Langethal—the former, "that strange owl, who goes his solitary way and reads something strange in stones and plants." He was in military service for a year. Then he was discharged with a reversionary into the Iron Cross and the place of an officer in case he should be called upon again. When Napoleon came back from Elba, he offered himself again to the corps, but was sent back to his studies by the influence of others. He returned to Berlin and became private teacher in the family of a banker. Langethal was at the same time private teacher in the family of the brother. Friederick Froebel received an appointment to the Mineralogical Museum of Berlin; he was an assistant of the well-known mineralogist, *Weiss*. The friendly relation between the three men was a very intimate one. The plan of founding an educational institution had been discussed by them while in service. But on account of outside obstacles the thought still slumbered in their minds. Then Froebel suddenly vanished, as he had received a call to Stockholm as Professor of Mineralogy. His friends knew nothing of him for a long time. At last he wrote to them from Griesheim and asked them to come to him. Middendorff did this in 1817, against the wish and in spite of the weeping prayers of his parents, who at last, calming their feelings, dismissed him with these words: "Heaven has richly blessed us, one must be sacrificed to the Lord!" Langethal soon followed the example of his friend, and thus began the life drama at Keilhau, which, in its trials, had a closer resemblance to a tragedy than a comedy.

In 1826 Middendorff was married, and was blessed with seven children. His family life was simple and earnest, but cheerful. He exacted from all its members an unselfish devotion to the idea which the founders of the Universal German Educational Institution were striving to realize, and would tolerate nothing useless or self-indulgent, not even in the days and weeks of customary reckless recreation. To his wife he was always tender, frank, and considerate; and his children, with whom he was strict, but not harsh, he put into the path of free development, and they always regarded him with great filial piety and tender reverence. He was a friend and example of order and neatness; and diligent and earnest, even to overworking, in his efforts to realize in the institution the idea, or disseminate a knowledge of its principles.

He was intensely patriotic and national, and to the German Parliament of 1848, he dedicated his treatise "*The Kindergarten—the need of the present time;*" and when the scarcely risen sun set again, he did not lose courage and hope. "Come let us live with our children," he cried so much the louder, with his friend Froebel, and when that friend departed this life, in 1852, he exclaimed, "Now I must be born!"

In the struggle precipitated by the Positivists, he declared himself

attached to that which, although unseen and spiritual, still was solid as the rock. "Faith sees the Infinite as the Being out of which everything that is, was, or will be, proceeds, even our own spirits. Faith is sensibility to the spirit of creation, and holds firmly and unchangeably to the Infinite, which is an immediate intuition, and manifests itself to the soul as the architype of the true, the right, and the good. Those who would imprison the spirit of Christianity in crystalized forms are the worst sort of Positivists."

On the 26th of November, 1853, Middendorff stepped to the window to look out on the fields and woods, while a deep snow was falling—"Oh, how the snow enchants me!" and then returned to the group to which he was giving religious instruction, which having finished, he stepped again to the window and said: "See how nature lets everything apparently decay and fall, and seem to die; but it hides the new buds and the new life for the coming spring, only we cannot see them. So it is with human life." He then played cheerfully with the children, and spoke in his last instruction on the immortality of the soul, suggested by his last look on the outer world. He died in the night of a nervous spasm, and his eyes were closed forever.

Middendorff's motto was: *Be transparent, true, and faithful.*

SERVICES FOR KINDERGARTEN.

Middendorff's great service to the Froebel idea, was in his unselfish devotion of himself for life to its realization in practical methods, and the magnetic influence of his oral exposition of its principles in private, and occasionally in public. His few printed thoughts are not of much pedagogical value.

In 1848 Middendorff published his "*Thoughts on the Kindergarten*," which he dedicated to the German Parliament (to which many appeals had gone up from the people for the improvement of the schools and of educational institutions generally), and to the beloved children, "the budding hope of the people" to whom his whole life has been devoted.

To the inquiry "Why must the Kindergarten be?" Middendorff shows that parents generally have neither the knowledge or the leisure to look after the early development of the child's physical and mental faculties, and which will grow in some direction in spite of the indifference, ignorance, or perversity of parents or nurses. Intelligent parents gladly welcome the trained kindergartner.

To the inquiry, "How is a Kindergarten carried on," the author describes briefly the whole process of child culture from the baby play and song to the later occupations and the Christmas festival.

To the inquiry, "What does the Kindergarten effect in the Child?" Middendorff appeals to parents to come and see the real development of the whole being. Seeing is here—believing.

In the last division of his little treatise, the author unfolds the necessity and ways of meeting the higher and deeper social and moral wants of

the poorer classes of society, in the right beginnings of child culture which the Kindergarten offers in its plays and occupations.

First Beginning in Hamburg.

Out of the stirring year, 1848, issued numerous projects of social and national reform, in some of which German women participated, particularly in the commercial city of Hamburg. Among other forms of this activity was the German Catholic Congregation, to which George Weigert was attached as the religious teacher. This society had turned its attention to Friederich Froebel, who had, in various ways, appealed to women as the true educators of the race, whose mission it was to clear the path for their own emancipation, and the elevation of humanity by a new education which should take hold of the child in the cradle and in the age of impressions when impressions are deepest and most lasting. To Froebel an invitation was extended to spend six months in Hamburg to give lectures, found Kindergartens, and train suitable persons to conduct the same.

In some complication of affairs growing out of the engagement with Carl Froebel, to establish a Girl's High School in Hamburg, Middendorff became personally known to the committee charged with that movement, and on the occasion of a visit to his daughter, in September, 1849, was invited to address the Woman's Union, to which known friends, doubters, and opposers of the new education were invited. When he closed his address all present were fused by his fervid eloquence, and—borne on the stream of his flowing narrative of work done at Keilhau, and clear statement of principles and glowing anticipations of good from the general and earnest enlistment of women in the work of their own emancipation, the ennobling of the family state, and the elevation of humanity—were united in a common feeling and purpose. On the evening of the 23d following Middendorff spoke again for two hours on the same themes to a numerous audience, with the same results, and when Froebel came, the way was open for him to begin his work.

If the immediate results in founding Kindergartens were not as marked as was anticipated by some of the original movers, this may be attributed partly to the absorption of a portion of the interest awakened by Middendorf which was personal to himself, by the Girl's High School movement; and partly to the delays in the growth of any institution, which depends on the coöperation of many independent agencies acting from different standpoints, and to the conflicting claims of other interests. One thing is certain, out of this purely accidental but always identically harmonious aimed labor of the two friends, the Kindergarten work was begun in Hamburg, and out of that beginning in 1849 has flowed a mighty stream of influence which has disseminated the Froebel idea to many countries.

Characteristic Traits. By Dr. Diesterweg.

The loved and lost we see no more,
But their glorious light we see,
Shining from the other shore.

With these words of Goethe* I introduce the following tribute to the characteristic traits of William Middendorff. Whoever knew him will not soon forget him; whoever came into his sphere was illuminated by the warmth and light which radiated from him; from many the benign influence has not yet passed away. To speak figuratively, he was a star that gratefully absorbed into itself the light of other stars; but he shone also with his own radiance.

A monument to Friedrich Froebel has been placed upon his grave, on the hill above Marienthal, in the beautiful church-yard that stands over the little city of Schweina, where the view of the castle of Altenstein and the ruins of Liebenstein enchants the traveler. The monument represents the cube, cylinder, and ball, the ground symbol of Froebel's intuition—and is hewn out of sandstone. A perishable monument! still it was excellently devised by Middendorff. But what need have men of the inner being of outward tokens of honor during their life time, or outward monuments after their death? Monuments are erected to the heroes of war; these men have made themselves an imperishable monument—if anything is imperishable in this world—in the hearts of men. The divine discovery of Johann Guttenberg offers itself as a fitting means of relating to their cotemporaries and successors the life of these noble friends of men. These words have this aim. May they find a receptive ear and heart!

As, according to Niebuhr's remarks, at the death of an honorable man in old Rome, there was not a sorrowful voice, but all took pains to honor his memory and to make known to a wide circle his services to his country and to life, together with his other virtues, so we, late minstrels of the dead (Epigoni), will do with our dead. An honorable remembrance is all we have to offer them. If further we are excited to emulate them, their influence extends beyond the limits of their immediate activity. I have nothing to say of Middendorff but what is good and noble. Indifferent readers might suspect that I am covering up or concealing weaknesses, exaggerating virtues, and, instead of giving historical traits, delivering a panegyric. It is not so; the truth is everything with me, but I have perceived nothing blameworthy in Middendorff. I do not think it useful to create

*Was vergangen, kehrt nicht wieder;
Doch was leuchtend ging hernieder,
Leuchtet lange noch zurück.—*Göthe.*

Diesterweg's *Pädagogisches Jahrbuch* for 1855.

beings of ideal perfection at the expense of truth; but it would be still more objectionable to hunt up weaknesses, if they did not present themselves. Of Middendorff it may truly be said, "He was a man whose steps may be followed, but whose place no man can fill."

Lange, in his representation, does not disclaim the sentiment of a son-in-law, or daughter's husband, but far from falling into the rhetorical tone of the flatterer, he speaks only the language of a grateful son and of just veneration for a man who was not only his father, but his friend and teacher. Indeed, I am sure that he is so careful not to excite the opinion that he has said too much, that he holds back some information which I, who was not connected with Middendorff by the ties of relationship, but only (only, do I say?) of spiritual friendship, have undertaken to add. I speak, of course, not in the name of another, but in my own name.

But before I proceed I must, for the right estimate of the standpoint which I take in such a representation of another's life, repeat a saying of Wieland's, which he puts into the mouth of Diogenes of Synope: "A small mind perceives, in the narrow circle which he describes with his nose, the smallest motes. Hence the readiness with which Lilliputian minds are so much too active in perceiving little spots or little faults, while they are incapable of being touched by the beauty of a whole character. They do not consider that this sharp-sightedness for trifles is nothing but a childish trait, and that through their own inability to take in a whole and judge it correctly, they lack one of the most essential advantages by which a man may be discriminated from a creature in leading-strings."

Unquestionably Froebel and Middendorff were both interesting men and belonged to this category. Both friends, whose friendship began in Lüzow's free corps and lasted through life, were pupils, esteemed disciples of Pestalozzi; Froebel was his immediate pupil. "The disciple is not above the master," but the disciple works in the spirit of the master, else he does not deserve that title of honor. Rich is the creative power of the master of the world, but yet it seems, at times, that this power—ceases to act, who could think that!—manifests itself in other ways. Thus the spirit of Pestalozzi seems to vanish. Perhaps the men named were the last of his true pupils. That would be a matter of regret, for the spirit of Pestalozzi was the spirit of true ideality, and yet (or was it just for that reason) the spirit of true love for the people, the lowly-born and the poor, the spirit of true pedagogy. We have, as teachers, the same right as other professions. Therefore, in modesty, we call the last century pedagogically the century of Pestalozzi, just as men in general speak of the century of Alex-

ander, of Charles the Great, of Frederick II. With Pestalozzi, our two friends shared a similar fate, poverty and misunderstanding. Like him, they fought all their lives with the want of sufficient means, and their purest purposes were not spared mistrust and contempt. Whoever is desirous of material treasures must not choose the path of the teacher, who verifies the proverb uttered three thousand years ago, "Whoever will teach much, must suffer much." The pedagogue must not expect to see outward results, but so much more is it our duty to acknowledge what the true pedagogue has done, to support him with all our power, and be true to his memory in our hearts. Good men often shake off the grateful memory of men to whom they owe their knowledge and insight

In the spring of 1849 I met with Froebel; in the autumn of the same year with Middendorff. The meeting with these two closely-united friends I look upon as the last happy event of my teaching life. Like the dew-drops, in every one of which the corporeal eye of creation, the sun, mirrors itself, but each in its own way: so the spirit of true pedagogy mirrored itself in those men, characteristically in each (which is a token of their truth to nature).

I have spoken of Froebel in the "Pedagogic year-book for 1851," and often in the "*Rhein. Blätter;*" but one cannot speak of Middendorff without speaking of Froebel; they belong together. But here Middendorff stands in the foreground.

What I have to say of him I write with renewed deep sorrow over the unexpected loss of that *man*, I say, although the word is not satisfactory; but alas! I know of no word that will distinctly express the nature of Middendorff's being. There is no word, as there are no symbols for a richly-endowed nature, a manifoldly-cultivated personality, for a uniform combination of rare excellences. These peculiarities present themselves to every one who knew Middendorff. I shall be accused of extravagance in what I shall say further of him, but it cannot be helped. I must rather add that my words do not satisfy me; the impression I carry away of him is not to be represented in words, so I do not think of trying for any; I write unsatisfactory, cold words of the man in whom has appeared to me thus far the noblest, most rounded personality that I have had the happiness of beholding. Middendorff was a God-like man.

If one wishes to praise a *teacher*, one ascribes these and those qualities to him, and rejoices in them; and if one is praising a *man*, one will say that he is sincere and true, upright and without blemish, friendly and grateful, and worthy of recognition, but, thank God, not of uncommon virtue; but these and those qualities do not reach

Middendorff. He stood outside the limits of every thing common. He moved like an ordinary man among ordinary men; there was nothing peculiar in his manners, but what and how he was was a thing of the rarest kind. Of the men I have known in life I can place no one by the side of him in respect to the oneness and individually-personal perfection of his nature. Whoever reads this will think of Friedrich Froebel, and will perhaps remember what I have said of him. I remember how Middendorff looked up to him as already far superior to himself, and it is true he was more rich in invention, more creative, more full of genius, than Middendorff; but in respect to the oneness of the whole being, to visible, palpable, obvious ingenuousness and devotion, and purity of heart and soul, I place no one over—I place no one near Middendorff.

He is gone, he is lost to us; and therefore I can speak of him, What would the man say, if here, in his—what shall I say? in his innocence, in his simplicity, in his maiden modesty, if he should know that any one spoke of him thus? He would glow with anger, as I have seen him do, but the capacity for that I look upon in him as a high one; he was a child, and again no child; a child in innocence and purity of heart, but also a man, and at the right time a most commanding and powerful man. But I cannot go on thus; I must control myself; I must relate individual traits.

There is a science of physiognomy; one can recognize the essential nature of a man in the build of his body, in his walk, his attitudes, in the shape of his head, in his mien—I mean the incommunicable, direct conception of the most profound and peculiar quality of a man. The capacity for it is peculiar only to men of simple and sincere nature; only in a pure mirror can be seen a true picture of objects. So-called connoisseurs of men, the worldly-wise men, are far removed from it. They deceive themselves in all the routine of which they boast; they have no touchstone for simple, grand natures.

By such natures we can test, exalt, and strengthen the degree which we have had the happiness to possess of this touchstone of character. Middendorff was peculiarly fitted for this. His appearance wholly and purely proclaimed his nature, the very essence of the man. Other men, too, have an expression of spirituality and sensibility in their countenances. Middendorff's face was transfigured. In his eye there lay something which it is difficult to describe; it can only be indicated when I say there was something supernatural in it. In his daughter's eye it is found again. If one should say a large, beaming eye, of spiritual yet mild brilliancy, expressive of greatness of soul, showing love, devotion, friendship, and trust, all

that is true of him, but still it does not indicate the peculiar quality. We come nearer to it if we remember a wide-open pupil yielding itself to a pure conception of the world, and of men—who has seen it otherwise—when he thinks of and portrays to himself the spirituality of expression in pictures of prophets and seers, as—to mention no higher example—Socrates must have looked when he received communications from his demon.

That Middendorff, like every man penetrated with deep sensibility to the inner meaning of things, and to the understanding of himself and the recognition of the duties of life obligatory upon him, had his demon, and received communications from it and followed its warnings, was certain. Lange has expressed it already. It was seen in the mirror of his eye; the intrinsic tone of his voice proclaimed it to every one who had the ear for it; the confessions which his intimate friends received from him in confidential conversation confirmed it (his voice then took a peculiar elevated tone, and yet a lower key); and this peculiarity of the man drew children to him with an indescribable charm, and fettered them to his side.

He was, like Salzmann, certain of the immediate guiding of a power, not incompatible with freedom, swaying the fate of the world at large and the affairs of individual men, and this inward assurance, confirmed by the whole course of his life and experience, gave him, when he became aware of it, what was expected of him in emergencies, self-command, self-conquest, and self-sacrifice, of which latter he was capable in the highest degree, as Lange gives us proof. Among a thousand men, how many are there who can conceive of a man, destitute of favorable circumstances, working for years in a remote region, resolved upon a kind of vagabond life, subjected to privations of all kinds, and in spite of all this, and of misconception and unkind judgments, greeting every day's work joyfully? So felt, thought, and acted Middendorff.

He lived in the world among men as they are, but he did not belong to the world; he scarcely knew it; yet he was a man who understood human existence, the inmost soul of the whole race and of individuals, as few do. It was possible to overlook him, but whoever once knew him could never forget him. It is conceivable also because of that quality which can be designated as deep inwardness of mind and sensibility, that he was specially attracted by little children and by womanly natures, and also attracted them. Compared with men he had a soft, tender, womanly nature. The impression he made immediately was such that one felt it to be impossible in his presence to undertake or to say anything coarse and

uncouth, impure or vulgar. His mere presence ennobled and brought out the best in every one. In spite of this purity and loftiness, no one felt oppressed or constrained, but freed and exalted.

And in spite of this effect of the nature born with him, he was a man, a whole man, adorned with all manly attributes, with delight in all that was powerful and virtuous, with energy of character and with the strongest feelings, full of earnestness and anger against every thing mean and unworthy. Endowed with the deepest sensibility, he was anything but what is usually called in these effeminate times, in the favorite sense of the word, a "charming man." He was much too conscientious and earnest for that, and the lofty, inspiring idea of his life left no room for weak sentimentality. He made the most earnest demands of those around him as well as of himself. A *man* was put into that tenderly-built body; he had steeled himself early, he had fought at twenty in Lützow's corps, and I learned to know him in the last five years as a robust mountain-traveler in the Thüringian forests. He knew nothing of what men think belongs to advanced years, or what self-indulgence means.

This man had to be seen among the girls or young ladies who were in Froebel's institute at Marienthal, near Liebenstein, which he carried on after Froebel's death; had to be seen in the kindergarten at Liebenstein, to form a conception of the attachment not only of the young ladies, but of the smallest children for him. Froebel surpassed him in the conceptions of his genius, but he surpassed Froebel in clearness and direct fruitfulness of representation. The purity of mind, the enthusiasm for the idea which had captivated them, their magic powers over receptive feelings, they shared in common. Two hearts and one thought, two souls and one feeling, Orestes and Pylades, Castor and Pollux, Damon and Pythias, Froebel and Middendorff! Froebel knew what he had in Middendorff, and Middendorff, when old, still looked with wondering eyes up to Froebel. Both were united by their ideal of education, both were nourished and greatly attracted by the spirit of Pestalozzi, whom they honored as long as they lived, without losing their own individuality.

The world of to-day has lost the power of comprehending this. The leaders and guides of pedagogy have missed it all or they have never learnt to know it. They have had no idea of its existence or its possibility, and the endless majority of teachers know nothing of it. We ask, with the deepest pain, where has the enthusiasm for youth and the public weal gone? Is there not discontent, despondency, mediocrity, in its place? Does anything else proceed from those who consider themselves the reformers of the time, and declare themselves such, but wordy exhortations for a faith that does

not rouse the spiritual powers of man, but paralyzes them? And do they not seek for the salvation of the teachers and their pupils in stupefying morning and evening devotions, in liturgies and songs, and in other measures for the limiting of knowledge and ability?

How it is amongst the teachers of the present time, as to the enthusiasm, the aspiring, cheerful feeling, the inner enjoyment of their calling, which without these is a badly-rewarded, hireling service; how it is as to the pleasure with which they once looked forward to the teachers' conventions: he knows who can compare past times and the present. He also knows what spirit predominated among the young people who devoted themselves to the teachers' calling in the institutions which were animated by the youth-restoring Pestalozzian spirit; and what is it now? The whole world knows that men of the purest enthusiasm, of the noblest strivings, of the highest capacity of self sacrifice—that Friedrich Froebel, and all who adhered to him, especially Middendorff, were suspected of communism, of socialism, of atheism and free-thinking!

Was Middendorff also a Christian?

I hold it to be a disgrace, after such a man was found by experience to be what he was, that such a question should arise. It proceeds from those who seek for the essence of Christianity in externals, and who never have shared its spirit. Such low fellows, who now have an opportunity to show themselves off, but who are an abomination to the more profound and modest men who dislike to cast the pearls of their souls before swine and to boast of their faith,—deserve no answer. It has, therefore, struck me unpleasantly that even Lange notices the question and answers it. I know very well whence the impulse came; it lies very near; but in spite of that we must not gratify the men of words and show, by recognizing the title to such a questioning. For what but vanity, spiritual pride, spite for the popularity of their superiors, what else but absorption in palpable externals and immeasurable arrogance in spite of their humble words, lies at the bottom of it?

Middendorff a Christian? That St. John's-soul a Christian? Thus ask those who presume to measure with their wooden rule the infinite diversity of minds? Would these men, who think themselves alone good and pious—(the question is allowable in view of the well-known deeds of our day), would they have found Christ himself correct according to their system? Hardly; he was in his time declared by the scribes and creed-followers to be an adversary and a heretic. A feeling seizes me of mixed disgust and abhorrence when I think that such presumption even enters into the teachers' institutes, where it is looked upon as faith well pleasing to God, and is filtered into the

young teachers. A dark, mournful spirit rests upon the schools. A fearful mistrust spreads over the teachers; fear arises when a hundred or fifty of them meet together without superintendence; they have ceased "to believe in love and faith"; even a Middendorff could not escape their suspicion, that pure, white human soul, in which, with a microscope, no trace of falsehood and deception could be discovered, who fought in youth for German life, German freedom and unity, and devoted his whole existence to the development and education of German youth!

What could this man as well as Froebel not have done for the creation of the most intrinsic devotion and love to our children, those rarest qualities in teachers, and of the equally rare knowledge of children, so peculiar to them, if the powers and qualities of these men, who do not return to us—for when will another Pestalozzian time come?—if they had been used in suitable places? In vain they made life-long exertions to find a quite suitable and permanent asylum and sufficient means for their object, which was a pedagogic, central point, unifying and acting in all directions; they tried in foreign lands, and even there did not find the right place; the time was past when thousands flocked to Basedow, and a noble prince received him; "faith in love and truth" had vanished, and even the hope of seeing a living central institution for the intellectual culture of the nation blooming out at Weimar in Goethe's centennial jubilee, proved to be a delusion. They laughed at and derided our plan in Berlin as well as in Weimar, and what have they now reached? One statue more instead of a living institution, an increase of the dead treasures of their closed museum, instead of a factor taking hold of the present time. Froebel mourned over it on his death-bed, and Middendorff was grieved.

I pass over a great deal, and mention but one thing more. Middendorff was no writer; writing was disagreeable to him; the rush of his thoughts hindered a systematic arrangement of them; yet he wrote as he could not help doing, intellectually and subjectively; but his greatest power was not in that, it was shown in the living word; he was an orator. He showed that in Hamburg, in Liebenstein, and in Salzungen. In the autumn of 1850 the friends of Froebel held a meeting in the Liebenstein 'Kurhause,' at the well-known 'Erdfalle.' On the second day was the exhibition of the fruits of the efforts made for little children in the spirit of Froebel. The teachers told this, the kindergartners that. At last came Middendorff, who told what he had observed in the children of the peasantry and their mothers in the region around Keilhau, which he was in the habit of visiting on Sundays. It went home to all hearts.

And how he spoke in May, 1853, at Salzungen, at the fifth General Assembly of German teachers! I do not deny that there as well as here I trembled with joyful exultation. This extraordinary effect of the appearance of Middendorff I ascribe essentially to his sincerity. Everything was in harmony in him, bodily as well as spiritually. One always knew where to find him. A true, beautiful, beneficent image of him is left to his friends. He stands before their recollection in the perfected harmony of his being. In a man of this kind one cannot ask after this or that peculiarity, whether he possessed this or that quality; that would be impertinent.

He was not this or that; he did not make himself this or that; he was a unit, and therefore he was everything that he had the capacity of being. The pygmies and Lilliputians of the pedagogues of to-day wish to produce this and that; they wish to make everything, to *make*, that is to pervert and train, but they produce nothing, because they will not let nature, which is God-given, exist or grow. How far removed wert thou, noble friend, from this old-new "wisdom!" Who of those present at the Liebenstein meeting will not remember how he dealt with the man who wanted to subordinate everything to the model of "Christian orthodoxy," and was not willing to recognize the right of each individual to his own natural development.

He, the single-minded, harmoniously-cultivated, perfect man of his kind, felt, as others did, a detestation of the thought of what must yet become of the world which he found so glorious and beautiful in the manifoldness of its manifestations, if the priests of all sects should succeed, like shepherds, in casting the net of their faith, as the only saving one, over the heads of their flocks! At this idea a terror seized the pure soul which knew so well what it owed to a natural, free development. How this man clung to nature, how he worshiped the hand of the Creator, when he dwelt upon the laws of man's nature! His soul soared into God's free heaven, where he felt at home; there he was nearer to his God, there he understood the decrees of his genius. It moves me when I think of the expression of his face, the glory of his eyes, and the tone of his voice, as he poured out his inmost soul upon the top of the island mountain! He was convinced of the immortal existence of the human soul, and of its progressive development as the source of blessedness.

Where does that pure, transfigured human soul linger now? To see and enjoy thee again, released from earthly tribulations, would alone be a heaven, an unspeakable rapture!

Have pia anima, anima candida,
Never-to-be-forgotten friend!

It was by such hearty characterizations as this of Middendorff, and his earlier notices of Froebel and the Kindergarten in the *Rheinische Blätter*, and *Pädagogishes Jahrbuch*, as soon as he became thoroughly acquainted with them, that Diesterweg rendered such essential service to the New Education. Until its principles and methods, its founder and co-laborers were recognized by Diesterweg, the ablest champion of a broad liberal elementary education for the whole people, and whose voice was potential in spite of the disfavor of the court, the Kindergarten had not arrested the attention of pedagogical circles in Germany. Diesterweg, though late in the field, was the first to proclaim the full significance of play, Froebel's addition to pedagogical science, as the firm foundation in the child's earliest instruction, for his own Prussian-Pestalozzian system of intuitional teaching.* The Baroness Marenholtz Bülow, in all her great and varied and ubiquitous service to the Frobelian cause, never did a better day's work than when she persuaded the great master, in spite of his prejudices "against all fooling in educational matters," to go and listen and see what Froebel had to say and do, on the 15th of July, 1849, in his little modest farm house in Liebenstein. He went, was charmed, and was satisfied that Froebel "had actually something of a seer and looked into the inmost nature of the child as no one else had done." From that day he went every day for weeks afterwards, with the "Mother and Cosset Songs" under his arm, to learn more of the Kindergarten and converse with Froebel.

Both Diesterweg and Froebel were pupils of Pestalozzi, and both found, in the instinctive activity of the child, the impulse and method of mental development; but Froebel was the first to formulate these methods in the Nursery and Kindergarten for the full development of the entire human being, and furnish the basis of the intuitional instruction which Pestalozzi was the first to discover, and Diesterweg and other Directors of Teachers' Seminaries to develop into a system of elementary education for the people.

The Prussian-Pestalozzian system of elementary instruction, as described by Stowe, Bache and Mann, before the restrictions of the "Regulativ" of 1854 were applied to the currriculum and methods of the Primary Teachers' Seminaries, was the creation of such Directors of Seminaries as Harnisch, Diesterweg, and others of the Pestalozzian school.

In the original issue of the *Wegweisser* we find no special recognition of the Kindergarten. In the latest edition, there is a very valuable paper on both Froebel and the Kindergarten by Ferdinand Winthur.†

* For the contents of this model Guide for German teachers, see Barnard's Journal of Education, vol. vii, p. 312. In the same connection will be found a brief memoir of this great teacher and popular educator. Diesterweg's chapter in edition of 1854, on Intuitional and Speaking Exercises, as published in same Journal (Vol xii, p. 411–430), and Dr. Bussè's article in edition of 1876, republished in Vol. xxx, p. 417–450, are in the true spirit and method of Froebel applied to children after leaving the Kindergarten.

† This paper will be found in Barnard's Journal xxxi, p. 82-90.

FRIEDRICH ADOLF WILHELM DIESTERWEG.

Friedrich Adolf Wilhelm Diesterweg, an eminent educator, and efficient promoter of the general principles of Pestalozzi, was born in the then Rhine provinces of Prussia, at Seigen, in Nassau, October 29th, 1790. His first education was received at the Latin school of his native place. Thence he went to the university of Herborn, intending to devote himself to the study of theology; but his academic course was finished at Tubingen. At first a private tutor in Manheim, he was afterward second teacher in the secondary school at Worms; and in 1811 entered the model school at Frankfort-on-the-Mayne, where his holy zeal accomplished much good. Having become known as a scientifically-trained and well-practiced educator, he was chosen second rector of the Latin school at Elberfeld. From this place he was called, in 1820, to be director of the teachers' seminary at Meurs. In this place he labored with intelligence, energy, and singleness of purpose, during a series of years, for the cause of elementary instruction, which, under the French domination, had been entirely neglected on the Rhine. He was, moreover, very useful as a writer—discussing more particularly mathematics and the German language. In 1827, he commenced publishing (by Schwerz, in Schwelin,) the "*Rhenish Gazette of Education and Instruction*" (*Rheinische Blätter fur Erziebung und Unterricht*,) with especial reference to the common schools. The first volume contained much valuable matter, much condensed; and the succeeding volumes (to 1859,) have not fallen beneath it in excellence. Through this periodical, the educationists of the Rhine provinces were afforded a good opportunity for discussing pedagogical subjects; upon which much interest was then beginning to appear.

In 1833, Diesterweg was appointed director of the royal seminary for city teachers, at Berlin. Here he labored for eighteen years; his eyes fixed fast and unvarying upon his object—exposing all sorts of pedagogical faults and weaknesses, seeking in every way to raise the position of teachers, and pursuing his work without any fear of men. The meetings of the Pedagogical Society of Berlin were set on foot by him. In 1849, his connection with the seminary was terminated by the government, in consequence of his popular sympathies in

1848. During this period, Diesterweg published "*Autobiographies of Distinguished Educators*," "*Education of the Lower Classes*," "*Degeneracy of our Universities*," "*Education for Patriotism, &c.*," "*Controversial Inquiries on Educational Subjects.*" In these writings, Diesterweg appears as a man of progress; as one who seeks to reconcile the existing discrepancy between actual life and learning; between living practice and dead scholastic knowledge; between civilization and learning. The works contain true and striking thoughts. In his zeal for good objects, the author sometimes overpassed the bounds of moderation, and assailed the objects of his opposition with too much severity.

His "*Pedagogical Travels through the Danish Territories*," (*Pädagogische Reise Nachden Dänischen Staaten*,) 1836, involved him in an active controversy with several Danish literati, and especially with Zerrenner, of Magdeburg. Diesterweg's objections to the monitorial system of instruction, which prevails in the schools of Denmark, are:—That it modifies, decreases, or destroys the teacher's influence upon his scholars; that it is disadvantageous to their outward and inward intercourse; reduces to a minimum the precious period of close intercourse between the ripe man and the future men; and sinks the school, in by far the majority of cases, into a mere mindless mechanism, by which the children, it is true, acquire facility in reading and writing, and in a manner outwardly vivid and active, but in reality altogether unintelligent; but become intellectually active not at all. That Diesterweg is in the right in this matter, is daily more extensively believed.

In 1846, Dr. Diesterweg took an early and influential part in the celebration by German teachers of the centennial birthday of Pestalozzi, and in founding an institution for orphans, as a living and appropriate monument to the great regenerator of modern popular education.

His "*Year Book*," or "*Almanac*," (*Jahrbach*,) which commenced in 1851, is a valuable contribution to the current discussion of educational topics, and to the history of the literature and biography of education.

Diesterweg's "*Guide for German Teachers*," (*Wegweiser für Deutscher Schrer*,) of which a third enlarged and improved edition appeared in 1854, in two large volumes, is one of the best existing manuals for teachers, of both elementary and high schools, and has been made a text-book in several teachers' seminaries. We give the contents of this valuable "*Guide*."

DIESTERWEG, F. A. W., "Guide for German Teachers," *Wegweiser für Deutscher Schrer.* 2 vols. pp. 675 and 700.

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In his notice of Froebel and the kindergarten, in the *Jahrbuch* for 1851, Diesterweg sums up his estimate of the former as "a man of uncommon power and original views." Like Comenius and Ratich and Pestalozzi, he could not rest, with the inspiration of new ideas in his soul. He must go on, from one portion of the field to another—from one institution to another—under an irrepressible impulse to break the path for new truths. Age with him did not deaden his interest in children, and the older he grew the deeper was his fondness for the youngest, whose restless activity found in his sympathy and devices its freshest satisfaction. A student of Pestalozzi, to whom in taste, vocation, and fate he had great resemblance, he carried his investigations into the philosophy of education still deeper, and evolved methods of development out of the child's activity, in harmony with the nature of the infant mind, which his master sought in vain at later stages of the child's growth. Like Pestalozzi, he strove to attach to his work the agency and influence of women—Pestalozzi limiting his efforts to mothers, while Froebel organized young women into classes for special training for his kindergarten, and everywhere proclaiming women to be the true educators of the race, and that in fitting themselves for their mission as teachers they would most directly and effectively improve and elevate themselves.

Froebel differs from Pestalozzi in attaching less importance to books, and, indeed, would dispense with all printed manuals to a later stage of development, and finds in the natural activity—the play-impulse, the motive and method of mental and moral, as well as of physical growth. While he believes, with Pestalozzi, that home and the mother are the God-indicated place and protector of the infant, Froebel believes, and acted on the idea, that the child has a social nature, which seeks and profits by companionship with other children, and that for short periods in each day such companionship should be provided and regulated. Hence the kindergarten gradually rose in his conception, as the play-place of children, and that in the growing and most impressionable period of their lives everything should be shaped to foster a healthy growth, and make and deepen the right impressions.

In devising and improving plays and occupations for children in his kindergarten, Froebel has shown the genius of a poet and an inventor; and, although he may not have exhausted the subject, his *Mother Play and Nursery Songs* is an original and most valuable contribution to our manuals of education.

Like Pestalozzi, Froebel relies on the intuitive method in teaching anything new—and goes beyond mere inspection and handling, where the case will admit of it, and resorts to actual doing, to real experience of knowledge. In the field of occupations he utilizes the child's instinct of motion and construction, and develops those aptitudes into habits which afterwards distinguish the artist and artisan. In this direction the kindergarten prepares as well for life as for the school, and, without any forced, unnatural methods, a habit of productive labor is formed unconsciously in play.

BERTHA VON MARENHOLTZ-BÜLOW

AND THE KINDERGARTEN.

MEMOIR.*

The Baroness von Marenholtz-Bülow, whose life work is inseparably associated with the dissemination of Froebel's system of child-culture in different countries, belongs to the Redum line of a princely family whose name appears in the time of Charles the Great. Her father, Baron Frederick von Bülow-Wendhausen, the owner of the fine estate of Küblingen in the Duchy of Brunswick, was president of the Ducal Chamber and member of the regency charged with the administration of affairs during the long minority of the Duke. Her mother was the imperial Countess von Wartensleben, of the Mark of Brandenburg.

The Baroness Bertha was born in Brunswick, March 15, 1816, the second of eight sisters. Not yet twenty years old, she was married to Baron v. Marenholtz, lord by primo-geniture of Gross-Schwulper and a member of the Privy Council in Brunswick, and afterwards Court Marshal in Hanover. By this marriage she had one son, whose education till his death at the age of twenty, with that of several children of her husband by a prior marriage, was superintended in all its details by the Baroness, who, in addition to the training which the best private teachers could impart to herself and her own sisters, had the higher educative advantage of practical work, by which her own thoughtful mind was always accustomed to the consideration of pedagogical problems. Her own reflections on what she read and did, and what she saw done by her teachers in her own and her father's family, were recorded by her in a book, and which she afterwards found were in singular accord with the principles and methods which Friedrich Froebel had worked out in his profounder study of child-nature and nurture.

When free to act for herself, the Baroness broke away from the brilliant but narrow circle of court life to which she was born, and without entering the field of social reform, as the avowed champion of certain ideas, she sought in every way to acquaint herself with

*We are indebted mainly for the facts of this Memoir to a pamphlet of 156 pages by Lous Walter, printed in Dresden in 1881 by Berlag von Alwin Huahe, with the title *Bertha v. Marenholtz Bulow in ihrer Bedeutung für das Werk of Fr. Froebel.*

the best methods of education; and in this spirit in the summer of 1849, while sojourning at the Baths of Liebenstein in Thuringia, introduced herself to Froebel, who had quite recently settled down on a small farm in the neighborhood of the Springs, and was training a class of young women to become Kindergartners. She has told the story of this interview and of their intercourse, which continued during that and her subsequent visits to the Baths, in her charming and instructive volume of "Reminiscences."*

In these personal interviews she became thoroughly acquainted with the principle of the Kindergarten and its application, both to the actual development of young children, and in the training of young Kindergartners, by the great master himself. To these opportunities of educational study were added elaborate discussions of the philosophy and practice of the new education between its first expounder and Dr. Diesterweg, the acknowledged head of the Pestalozzian method in Germany, and several experienced men of scientific and practical ability who were concerned with actual teaching, and with the administration of systems of public instruction, so admirably described by herself.*

With every advantage for reaching cultivated people which bright and solid mental endowments, improved by the best private teaching and select social experience, could give,—with a loving acceptance of the doctrine of human development, by rational methods applied to the earliest conscious action of the child by agencies which necessarily belong to the nurture period of the human being, and extend into school and self-activity, which the insight and experience of such born educators as Pestalozzi, Froebel, and Diesterweg have brought to a good degree of practical efficiency,—thus equipped by nature, study, and observation added to home experience, the Baroness von Marenholtz-Bülow has not only given to the world, and especially to her sex, a beautiful example of a broadly beneficent life-work, but the results of that personal work has already entered into the educational institutions and literature of nations, to an extent not yet recorded of any other woman in the annals of education. Of this, her personal services to the Froebelian Education in different countries, we shall speak elsewhere. We close this brief introduction to a fuller treatment of her own understanding of Froebel's idea of the Child, with a List of her Publications (see page 127, 128), made up from Mr. Walter's pamphlet.

* *Reminiscences of Friedrich Froebel.* Translated by Mrs. Horace Mann, and published by Lee & Shepard, Boston, 1877, p. 359.

1. *Personal Services for Froebel's System.*

The Baroness became acquainted with Froebel in May, 1849, and once thoroughly possessed of his aims and methods, she began in that summer a work of dissemination, which she still continues (in 1881) with unabated zeal, and with still widening influence. In July, 1849, she had brought one of the best practical educators of Germany into a personal knowledge of Froebel's work, and thus secured a medium of communication with the pedagogic world. Diesterweg, before the close of the year, in a holiday book for young people, his Rheinische Blätter, and his Pedagogical Year Book, had set teachers and children to reading about the new education going on at the Baths of Liebenstein. In the year following, another seminary director and school official (Dr. Bormann of Berlin), through her introduction, had become interested in Froebel's original views of the child's activity, and proclaimed their importance through the Brandenburg School Journal.

It was by her womanly tact that Froebel and Middendorff were introduced to the knowledge of the court circles of Weimar and Meiningen, and thus secured an opportunity of making the system known to people who set as well as those who follow the fashion, in schools as well as in dress and manners. In this way his little children and young kindergartners were transferred from the narrow limits of an unsuitable farmhouse, to the spacious apartments of the "Hunting Box" of the Duke of Meiningen, with the use of the grass plot, with its shrubbery and lindens for his out-of-door morning lessons and movement plays. The attractions of this spot helped the Baroness in her efforts to bring thoughtful and influential persons to witness the methods, and listen to the explanations given by Froebel of their educating aim in the development of the child.

In the winter of 1850, which she spent in Weimar, she laid the foundation for the first kindergarten there, interested the Grand Duchess of Russia to introduce Froebel's methods into the orphan asylums of St. Petersburg, and the Countess of Hesse to employ one of Froebel's pupils, Miss Kramer, in the early education of her son, the future prince. In the summer of that year she brought the Minister of Education in the Principality of Saxe-Weimar (Von Wydenbrugk) and Froebel into conference, and several men of science, and teachers, who afterwards became advocates of the system in special treatises, or in periodicals.

In the winter of 1850-51, both the Baroness and Diesterweg were busy in making the system known in Berlin, and in the following summer the pen of many writers were employed in making known the educative value of the kindergarten festivals, such as was given at the castle of Altenstein. The article by Herr Borman, then director of the Berlin seminary for the preparation of female teachers, in the Brandenburg School Journal, should have shielded Froebel and his kindergarten from the cruel interdict of the Prussian minister of education, which was published in August 7, 1851. That interdict damaged the kindergarten in court circles for a life time, and although it was officially canceled in 1860, the progress of the work has been slow in Prussia.

In 1854, the Baroness visited London in the interest of the kindergarten, where the good work had been begun by Madame Ronge, the details of which will be found elsewhere. She thus writes of her Paris work:

Marenholtz-Bülow's Labors in Paris.

When I went to Paris in January, 1855, Froebel's name was wholly unknown there. Nor did I know a single person in that great city, whither I went without a letter of introduction, from London, where I had been spending half a year, not without results, in the propagation of Froebel's cause. My decision to go was so suddenly taken that there was no time to procure introductions or recommendations. My confidence in the intrinsic truth of the cause induced me to venture the experiment, whose success certainly proves the justice, the appropriateness, and even the necessity of introducing the Froebelian education to the French. It not only found acceptance wherever I spoke of it, but resulted many times in the immediate establishment of Kindergartens. My wish that the votaries of Froebel's method would work for its spread in foreign lands, induced me to show that even a foreigner in a foreign land may do this. The chief conditions are: a full knowledge of the fundamental thoughts of Froebel, and consequently a deep conviction of the worth of the cause; also the knowledge of the practical use of the Kindergarten occupations, and ability to speak currently the language of the country. Recommendations to influential people are obviously of the greatest use. I therefore addressed myself, although without recommendations, to influential persons, in order to secure the necessary support of their presence at my lectures. Now that Froebel and his cause are so well known, and many prejudices and much ill-will are overcome, infinitely less difficulty in spreading the cause is met with than at that time, almost twenty years ago. This difficulty is not to be denied, and can only be understood in its whole scope by those who have undertaken to introduce a new cause into the great cities of foreign lands. For a woman, who undertook this work alone, it was obviously a far greater task than it would have been for a man. By the publicity alone of the necessary discourses to be pronounced, the latter would have been able to secure a more rapid spread of it. But experience in different countries has convinced me that it is far easier for a woman to gain a hearing in intelligent circles, in other countries than in Germany, where the public action of women is limited to a very narrow range.

That time of my activity in Paris was very favorable for the opposition. People were afraid of all associations, without which, in our days, the realization of an idea is scarcely possible; and society was also dejected about political matters. And apart from many other causes was the mistrust of anything *new* that came from another country.

The majority of those who showed the liveliest interest and the best understanding of that side of the cause, were almost always disciples of Fourrier, or at least those acquainted with his doctrine. They were fully penetrated with the importance of educational influences upon the first, earliest age, and were striving to cure the mistakes of society upon that subject. Among the men of this direction of thought Froebel's method found the most support, but the exception to this, even among that class were the quite exclusive votaries of Fourrier. They said the whole of this system was given by their master, and some of them strove to dis

criminate between the ideas of Froebel and those of Fourrier, even before they had seen the fundamental difference in the ground principles of the two thinkers, especially the positively religious side in Froebel's views.

Every thinker in France, as well as elsewhere, who has any interest in the progress of humanity, and who sees the necessity of new conditions to bring about that end, wishes for a new education, in order to see new men come forward. Nowhere else—and least in Germany, where the prophet of method is at home—have I found such ready sympathy, so much comprehension and profound penetration into Froebel's ideas, as in Paris. That the reason of this is to be sought in the intellectual life of great centers, as well as in the circumstance that many circles of intelligent people were opened to me, is not to be doubted, but the fact is very striking that the votaries won there belonged to the most various and opposing parties of France, politically, religiously, and socially.

In no case have I found the often-expressed view confirmed that it is more difficult to break the way for the cause in catholic than in protestant countries. The distrust excited in Germany by the religious side of the cause I have seldom met with in foreign countries, and always in less measure. Indeed, they have received the cause more free from prejudice, since, on account of its novelty, no accusation of heresy had been brought.

In the lower classes I have never and nowhere found so much true and intellectual agreement in the practical side of Froebel's method as in Paris. The handicraftsmen recognized the importance of it as a preparation for all work, and often with surprising sharpsightedness.

As the Empress was the titular President of the Central Committee of the *Salles d'Asyle*, and the Cardinal de Tours, Morlot (afterwards Archbishop of Paris), was acting President, the introduction of the method into the public asylums was reached only by direct application to these two authorities. My application to the Empress was immediately considered, and the Minister of Instruction (de Fortoul) was asked to look into the cause. In audience with him, I expressed the wish that he would name a committee for the practical examination of it, which was appointed in the State Normal School, rue Ursuline No. 10, under the conduct of Mad. Pape-Carpentier. This was done.

After this, for three months, under my guidance, the children of the institution were occupied according to Froebel's method, and the abovenamed commission, after the official examination, declared itself not only satisfied with the desired result, but even the Ministry of Instruction recommended, in its official report, "that the Kindergarten method be introduced into existing institutions, and that the Kindergartens be connected with the elementary schools as soon as possible." With the permanent introduction of the Froebelian occupations into her institute, Mad. Pape-Carpentier, a very deserving lady, was requested, and the order issued, for the improvement of the asylum, to instruct the pupils of her normal school to be conductors of the method in asylums. To describe the communications made in the course of the first introduction of the cause into France would carry me too far. The following instances are sufficient.

A protestant lady, Mad. André Köchlin, built a hall in rue de la Pépinière, No 81, for the introduction of Froebel's method. By the support

of Mad. Jules Mallet (a well-known philanthropist in Paris), I also introduced it to the sisters of *St. Vincent de Paul*, whom I instructed in the method in the *Little Orphan Asylum*, Chaussé Menilmontant, 119. Also in the *Asylum of the Deaconnesses*, 95 rue de Neuilly, and in the protestant school, 19 rue St. Geneviève. The introduction of single occupations was effected in various institutions.

A practical course of instruction in the method was introduced into an institution for young ladies, rue St. Etienne, 40. In the *Cloister l'Assomption*, the directress of the asylum, Sister Marie, a very intelligent nun, was so interested in the method and learnt it so industriously with my help, that they would have introduced it into her institution at her earnest request, if she had not been called to Spain by the order of the Superior of her order, when we were in the midst of our activity. The nuns of the cloister are very unjustly charged with being narrow and one-sided, in consequence of the passive obedience to which they are bound. In some cloisters, I found many intellectual women who were truly waked up to the appreciation of Froebel's system.

The great injury done by the one-sided spiritual education given in catholic countries, in the institutions conducted by nuns, cannot be denied. The unmistakable traces of it are seen everywhere. The mechanical instruction in the schools of protestant countries is in full tide also. Everywhere, even in the earliest childhood, we find the levelling and breaking down of the mind instead of free and fresh development and awakening. These institutions make the impression that they are waiting for the magic word which will dispel the bann and create for child-nature the free motion and gay carelessness suited to it. Would that everywhere the right formula could soon be recognized in Froebel's idea, and the present mechanical and repressing system even of existing Kindergartens, be banished forever.

The present want of training-schools for Kindergartners in foreign countries makes the quick spread of Kindergartens impossible. Those educated in Germany are rarely sufficiently versed in foreign languages, and very unwillingly leave home. The present incapacity of the majority of those who are active abroad destroys very much the good opinion that has been gained of the cause. On the other side, the ignorance of the German language, as well as the frequent lack of means for distant journeys, prevents the foreign women from using the German training institutions. Only when each country possesses a training-school for Kindergartners (and consequently a normal school for teachers), will the present occupants of these positions be able to be supplanted.

This was my repeated experience in the various countries in which I made known the cause; the contemplated founding of institutions was again and again prevented by the want of directors to carry the plans into execution.

Even in France the above-mentioned beginnings could not have been made, if I had not been able to procure Kindergartners from Germany who could speak French. It is true that many other hindrances have been in the way of increasing such institutions during my presence there; hindrances which are palpable to the intelligent. At that time I sent

three ladies from Paris to Germany, to learn what was necessary for the conduct of Kindergartens. One of these, Miss Chevalier, is at present at the head of a Kindergarten in Orleans, and is intrusted by the authorities with the instruction of directresses of asylums. Another is in Mülhausen, in Alsace, where I made the cause known in 1857. A Kindergarten was established there for the well-to-do classes, which is conducted by a Kindergartner from Hamburg.

Various beginnings of similar Kindergartens went down, after my departure, on account of personal relations, and in consequence of the dissolution of a society which I had founded. The favorable moment for the full introduction of the cause into Paris has not yet arrived. The future will bring it yet, and then there will be a quick and universal acceptance of it after the first foundation has been laid.

One of the numerous proofs of the recognition of the cause in Paris was the offer of 100,000 francs from the Countess of Noailles for a permanent Kindergarten, in case the Emperor would grant the use of a part of the Park of Ronceaux. I had obtained more than a hundred signatures to my appeal for it on the part of well-known and influential persons. The good reception which this met with in higher places was prevented by local and personal interests from bringing the desired result. Perhaps ten years hence we shall everywhere find Kindergartens in the great parks and gardens of cities. Nowhere else but in Paris have the journals responded so readily and willingly to the Kindergarten cause.

La Presse (in 1855 and 1856) edited by Mr. G. de Girardin, Journal de debats, Gazette de France, Siècle, La Revue Britanique, La Revue de deux Mondes, La Revue de Paris, Le disciple de Jesus Christ, Le Journal de la Jeunesse, La vie humaine, Le Monde, L'ami del enfance, Le Bulletin des Crèches, L'ami des sciences, etc., representing all parties.

Mr. Riche-Gardon, editor of *La vie Humaine*, founded a journal specially for the support of the Kindergarten cause.

In Tours, I could only make a little beginning for the cause In Montpelier, Mad. Marès placed a German Kindergartner over an asylum, but she did not answer her expectations. Mad. Marès had heard my lectures in Paris. Froebel's occupations, however, were introduced.

The want of works by French authors upon this subject was one of the greatest obstacles to the spread of the cause in France, and in countries where the French language is spoken. This is what obliged me to publish my first little treatises in French, for which I was often blamed in German circles. This is the reason why we have a French manual and no German one. As they could use in Germany Froebel's own first pupils, the need of one was less felt there than in foreign lands, and I was obliged to create one for instruction in the method. Its contents are the foundation of the manual published by H. Goldhammer.

It was also necessary to have the materials for play manufactured in each country. To be obliged to pay the duties upon these is always an obstacle. In France, Belgium, Holland, Switzerland, and England I found handicraftsmen who prepared them very well after patterns given.

The following are extracts from many French letters addressed to me, from 1855 to 1859. See page —

The following citations from letters addressed to the Baroness, and published in the appendix to her "*Education by Doing*" (Die. Arbeit), show the impressions produced on some of the first minds of France by her exposition of Froebel's system in 1855–57.

CARDINAL ARCHBISHOP MERLOT writes: "I am astonished at the far-sightedness of Froebel, who has found means to exercise each one of the child's organs."

"Froebel's methods offer just what is wanting in our asylums, which are only nurseries—nothing more."

"As president of the Commission of Asylums, I will see that the methods of Froebel are properly tested by actual trial, in the model and training institution of Madame Pape-Carpentier."

M. MARBEAU, Founder of the Creche, and President of the International Society of Charity, writes:

"I feel the liveliest interest in your Froebelian method, and earnestly wish for its introduction into France. We shall draw nourishment for future generations from Froebel's discoveries. I will speak on the subject at the next meeting of the Society of Charity."

BUCHET DE CUBIERE, an eminent mathematician, writes:

"I shall never forget the evening on which you explained for three hours Froebel's great thoughts on the education of the race, and the rich material which you showed he had created for the young of the future. He is one of the most eminent men that Germany has produced in this century.

M. GUEPIEN, physician and naturalist of Nantes, and author of the Encyclopedia of the Philosophy of the 19th Century, writes:

"Froebel's educational method is the most complete and rational that I am acquainted with. On my return from Paris I took steps to have a paper prepared for the Academic Society of Nantes. My wife will write to several ladies to interest themselves practically in the establishment of societies and Kindergartens. I will write to friends in Barcelona and Madrid, where your treatise will be printed in Spanish. Our newspapers will insert articles—the Courier, the Journal of the Loire, Journal of Commerce, etc."

MADAME MALLET, author of the treatise on Prisons for Women, crowned by the Academy, writes:

"I agree with you, we must go into families and teach the mothers how to develop aright the first germs of observation and intelligence. We must induce them to go to the Kindergarten to see and feel the right way of treating their own children."

Dr. LAVERDANT, physician and author, writes:

"Froebel's method, as expounded by you, develops the universal, the creative, and the artistic faculties in harmony. In your next conference, which will be composed of representatives of all shades of religious and social thought—Catholics, half-catholics, and non-catholics, fourrierites, phalansterists, Protestants, rationalists, etc., I hope you will dwell on the relations of women as mothers and members of society to this work of child-culture, and on the utilitarian element which enters into the Kindergarten method.

ABBE MITRAUD, author of La Démocratie et la Catholicisme, writes:

"I accept Froebel's idea, theory, and method, in all its magnitude and fruitfulness. Its tendencies to pantheism will be modified by sound catholicism, to which I give my faith and understanding. You must visit Italy and Rome. I will coöperate with you."

M. MICHELET, the historian:

"By a stroke of genius Froebel has found what the wise of all time have sought in vain—the solution of the problem of human education."

While achieving this mighty conquest in the field of official, literary, and scientific influence in Paris, and preparing the way for a silent and gradual change in the methods of child culture in the asylums and infant schools of Paris,* the Baroness did not leave other portions of France and adjacent countries unvisited and untouched by her magnetic presence.

In the summer of 1857 she attended the International Congress of Beneficence in Frankfort, and by her lectures in German and French interested some of the best minds in Europe in Froebel's system of education—and particularly the founders and conductors of Farm Schools and Asylums for neglected children. In December of the same year, on the invitation of the Prime Minister Rogiér, who had become interested in her work at Frankfort, she visited Brussels, and addressed conferences of inspectors, teachers, directors of *gardiennes* or infant schools, who came together on invitation of the Minister. Out of this work, which was continued for five months, kindergartens were established in all the chief cities of Belgium, the methods were introduced into infant schools, and by a decree of the government, "instruction in the system of the great German pedagogue" was given in all the Normal schools and Training classes for primary school teachers. The kindergarten is now recognized as the first grade of all formal instruction—both public and private.

In the summer of 1858 and the two years following this indefatigable worker was in Holland, Switzerland, and France helping to found societies in which earnest women could work together for the promotion of the Froebelian system,—in Amsterdam, the Hague, and other cities in Holland; in Mulhausen; in Zurich, Neuchatel, Berne, and other large cities in Switzerland, under the auspices of the Swiss Society of Public Utility. In this way a public interest was awakened, and the public intelligence was cultivated, until in several cantons the kindergarten directly by name, or as infant school, is now a recognized grade in the system of public instruction. In the canton of Geneva, Madam de Portugal is inspectress of all the institutions of this grade, and a regular normal course of training is conducted by Miss Progler.

She had previously conferred with advanced schoolmen in Bohemia, Hungary, and Austria proper, by whom the Kindergarten was earlier than elsewhere recognized by the highest ministerial authorities of education as essential to true pedagogical progress. The Minister von Stremayr, in 1857, induced several municipal authorities to convert their Children's Asylums into Infant Schools, with Froebel's methods; and subsequently at Vienna and Gratz, to establish Kindergartens "to strengthen and complete the family education for the youngest children, and prepare them for the school instruction which is to follow after the sixth year." It is now made obligatory on all directors of Normal Schools and Training classes, to give instruction in the principles and practice of Froebel's System.

* According to the report of Mr. Gréard, Director of Primary Schools in the Department of the Séine, the *Salles d'asile* of this Department have been divided into two classes: the *Salles d'asile* proper, or Asylums for the nurture of children, from 2 to 4 years of age, and the *Froebel class* for children from 4 to 6 years of age. The Froebel class is preparatory for the Public Primary School. About 65 per cent. of all the children between the ages of 2 and 6, in Paris and the suburbs, are in the *Salles d'asiles* and the Froebel classes.

In Bavaria, Baden, and Wirtemburg, through her personal visits and correspondence, Froebel Unions of efficient women, and Model Kindergartens were established in 1857. The Munich Society was established in 1868, and in 1873 it had seven Kindergartens with 2,890 children.

In 1861 and the years immediately following we find her organizing in Berlin a "Union for Family and Popular Education," and superintending a course of practical instructions in kindergarten plays for nurses.

In the pedagogical section of the Congress of Philosophers, called and sustained mainly by Professor Leonhardi of Prague, the Baroness took an active interest, and it was through her influence that Prof. Von Fichte of Tubingen expressed the views of the section in his report submitted to the Congress at Frankfort, in 1869, in which Froebel's solution of the problem of the popular education demanded by the age, is ably set forth. During the session at Frankfort, she delivered, on special invitation, public lectures in exposition of Froebel's system, and took the initiatory steps for the establishment of the General Educational Union, which was organized at Dresden in 1871, by the election of Prof. Fichte as President. Among the members we notice the names of Dr. Barop of Keilhau, Dr. Wichard Lange, Dr. Langthal, State Councillor Heubner, Baron von Teubern, Dr. Hohlfeld, Prof. Leonhardi, Dir. Marquard, and many excellent teachers who are coming to the front in pedagogical work. To the periodical established by this union, and the Normal Class, the Baroness devotes much time, having since the opening of the latter assisted in the training of over 1,000 kindergartners. In the organ of the Union, *Die Erziehung der Gegenwart*, she has first published her educational views. We have enumerated in another place the various publications issued by the Baroness in elucidation of Froebel's system.

In the winter of 1871, she visited Italy, delivered lectures in Florence, and assisted in conferences and by letters in the establishing of kindergartens in Venice, Rome, and Naples. The lectures delivered by her were republished by the United States Commissioner of Education in 1872.

Out of her labors in Florence originated one feature of Madame Salis-Schwabe's great institution at Naples in the old Medical College buildings, placed at her disposal by the Italian Government.

This noble woman still lives, and denying her years the peaceful hours of rest, still works on for the furtherance of the same cause which has been so blest at her hands. May the evening of her busy and useful life be long cheered by the grateful voices of thousands of women whom she has inspired and trained to lives of beneficent activity, and of tens of thousands more to whom her works or teaching secured the priceless inheritance of a happy childhood, and brought light, sweetness, and strength to their widely separated homes. It is the privilege of only a few in any one or many generations, so to live; and living, to see the work of their hands still progressing to large, and still larger results, in every civilized country. One who knew by experience something of such work says:

> "The good begun by you shall onward flow
> In many a branching stream and wider grow;
> The seeds that in these few and fleeting hours,
> Your hands unsparing and unwearied sow,
> Shall deck your grave with amaranthine flowers,
> And yield you fruits divine in heaven's immortal bowers."

Publications by Bertha V. Marenholtz-Bülow.

1. Eine Frauenstimme aus dem Bade Liebenstein im Juli 1849 [A woman's voice from the Liebenstein Bath in July, 1849].

Contained in the pamphlet: "Einiges über die Nothwendigkeit und Wirksamkeit der Fröb. Kindergärten. Stimmen aus dem Bade Liebenstein, 1849 im Juli" [Something upon the necessity and effect of the Froebelian Kindergartens. Voices from the Liebenstein Bath in July, 1849].

Also in: "Rheinische Blätter," 1849, pt. 2, p. 325—.

2. Fr. Fröbel und die Kindergärten. . . . [Fr. Froebel and the Kindergartens. Reply to an accusing article in No. 21 of the Hannöv. Zeitung, 1852].

Contained in: "Zeitschrift für Fröbels Bestrebungen, 1852, No. 5, p. 3, 3–[18?].

3. Wilhelm Middendorff.

Contained in: "Rheinische Blätter," 1854, Sept.—Oct. No., p. 142–149.

4. Ein zusammenhängendes Ganzes von Spielen und Beschäftigungen für die erste Kindheit von Fr. Fröbel [A connected whole of plays and occupations for the earliest childhood, by Fr. Froebel]. Dresden, Fischers Druckerei, 1854. 12 p.

Engl. transl.: "A connected series of playthings and occupations for early childhood by Fr. Fröbel, Dresden, Fischers Printing Office, 1854."

5. Die erste Erziehung durch die Mutter nach Fr. Fröbels Grundsätzen [The first education by the mother, according to Fr. Froebel's principles]. Leipzig, Gust. Mayer, 1854. 32 p., with 2 lith. pl.

6. Aufforderung an die Frauen zur Gründung von Erziehungsvereinen [Demand upon women for the establishment of educational unions].

Separate from Dr. Georgens and H. Klemm's "Illustrirten Monatsheften für Familienleben, weibliche Bildung und Humanitätsbestrebungen" [Illustrated monthly for family life, culture of women, and strivings of humanity]. Dresden, Klemm, 1854, No. 6, p. 187–191.

7. Woman's educational mission, being an explanation of Fr. Fröbel's system of infant gardens. London, Darton, 1854. (Published with the Countess Krockow.)

8. Der Kindergarten, des Kindes erste Werkstätte [The Kindergarten, the child's first workshop]. 3d ed., Dresden, Kämmerer, 1878. (68?) p., with 3 lithogr pl.

Appeared first under the title: "Les jardins d'enfants" [The Kindergartens]. Paris, Borrani and Droz., 1855.

The journal: "Le disciple de Jesus-Christ" [The disciple of Jesus Christ], publ by Martin Pachoud, . . . contained this pamphlet in several numbers.

The German translation (by Isidore von Bülow) appeared first in Lauckhard's pedagogical quarterly "Reform," Leipzig, Weber, v. 2, No. 1, and

As a separate, entitled: "Die Fröbelschen Kindergärten [The Froebelian Kindergartens].

The 2d ed. appeared under the title: "Der Kindergarten, des Kindes erste Werkstätte [The Kindergarten, the child's first workshop]. Dresden, Kubel, 1873.

Polish translation (by a young Pole, Xaveria Kuwiczinska): Dresden, 1864.

Publ. at Florence, in French, and in Italian, by a Union formed there for the Froebelian cause.

9. Nothwendige Verbesserung der Kleinkinder-Bewahranstalten [Necessary improvement of the asylums for little children]. Berlin, Dunker, 1857.

(Reprinted in the Rheinische Blätter, 1857, pt. 2, p. 69–85; Representatives.)

10. Les jardins d'enfants. Exposé presenté . . . au Congrès international de Bienfaisance de Frankfort sur le Mein [The Kindergartens. Statement presented by Mme. the Baroness of Marenholtz to the International Congress of Beneficence, of Frankfort on the Main]. Bruxelles, 1858.

Also in: "Congrès int. de Bienf. de Frankfort s. l. M. Session 1857. Frankfort s/M. et Bruxelles, 1858, v. 1, p. 295—, p. 307—.

In 1858 she contributed to the: "Manuel pratique des jardins d'enfants" . . . [Practical manual of the Kindergartens of Fr. Froebel, for the use of instructresses and mothers; composed upon the German documents by F. F. Jacobs, with an introduction by Madame the Baroness of Marenholtz]. Bruxelles, 1859.

In 1861 she founded the periodical: "Die Erziehung der Gegenwart" [The education of the present], edited by Dr. Schmidt in Köthen, in which she published a series of articles, which were re-published in her work "Das Kind und sein Wesen" [The child and its nature]. Berlin, Habel, 1868.

11. Die Arbeit und die neue Erziehung nach Fröbels Methode [Work and the new education according to Froebel's method]. Berlin, Habel (Enslin), 1866. More than 259 p.

Same, 2d ed. Kassel und Göttingen, Wigand, 1875. [4] 329 p., 4.5 Mark.

Russian transl.

English transl. in America (by Mrs. Mann.)

Italian transl. in Palermo.

12. Das Kind und sein Wesen. . . . [The child and its nature. Contribution to the understanding of Froebel's doctrine of education]. 2d ed. Kassel, Wigand, 1878.

(A part of the articles in this appeared in 1861 and 1862 in the "Erziehung der Gegenwart.")

The first edition of this work was transl. by Prof. Sanzo del Rio into Spanish; and by Matilda Kriege in New York into English: "The child, its nature and relations. A free rendering of the German of the Baroness Marenholtz-Bülow. New York, 1872"; —also, from the 2d edition, into English, by Alice M. Christie: "Child and child-nature. Contributions to the understanding of Fröbel's educational theories, by Baroness Marenholtz-Bulow." London, Sonnenschein, 1879; —the same, republished by Dr. Barnard, in the American Journal of Education, for March, July, and September, 1880, and in Pamphlet of 128 pages, Hartford, 1880, and in the Kindergarten and Child-Culture Papers, 1881.

13. Beiträge zum Verständnisse der Fröbelschen Erziehungsideen [Contributions to the understanding of the Froebelian ideas of education].

Vol. 1. Reminiscences of Fr. Froebel. Appeared first in the "Erziehung der Gegenwart," 1874–76. In America this work was translated into English: "Reminiscences of Fr. Fröbel by Bar. B. de Marenholtz-Bülow, translated by Mrs. Horace Mann. With a sketch of the life of Fr. Fröbel by Emily Shirreff." Boston, Lee & Shepard.

Vol. 2. Kassel, Wigand, 1877.

14. Die Erscheinungen der Zeit und die Aufgaben der Erziehung. . . . [The phenomena of the times and the task of education. An exhortation to carry out the solution of the educational tasks of the present]. In Kommission der königl. Hofbuchhandlung von Burdach in Dresden, 1879.

Appeared first in the "Erziehung der Gegenwart," 1878 and 1879.

FROEBEL'S EDUCATIONAL VIEWS.

BY BARONESS MARENHOLTZ-BULOW.*

I. CHILD-NATURE.

THE child is born into the world! He enters it struggling; a scream is his first utterance. His destiny is labor; he has to make himself master of the world by his own exertions in whatever sphere of society his cradle may lie. A thick veil hangs over the young being which, like a closely enveloped bud, does not betray the exact image of the flower it will one day expand into.

Can even the mother divine what fate is in store for her newborn child? She knows not whether there lies in her lap a future benefactor of mankind, or a miserable criminal. Is it in her power to bring about the one destiny—to avert the other? Who can doubt that she may do something towards both these ends? Imagine, for instance, an infant with the natural endowments of a Goethe, a Beethoven, a Raphael, or a Franklin, and let its cradle be placed in some haunt of misery and vice. A childhood without loving care, without guidance, passed in the midst of immoral surroundings; a youth lived among drunkards, thieves, and liars—how much of the original material will have been developed?—as good as none! and the gifts of nature will probably become a perilous weapon in the hands of a scoundrel.

Or suppose the same gifted child to be born in a palace, and brought up by weak, light-minded parents in extravagance and luxury, and under the pernicious system of intellectual forcing, but at the same time, in all practical senses, in utter idleness—is it likely that in such a case, the natural endowments will ripen to perfection? Hardly! If a few sickly sprays shoot out and blossom, it is as much as can be hoped for.

Now let us reverse the supposition, and imagine a child of quite ordinary faculties reared neither in want and vice, nor in luxury and superfluity, whose parents and whole surroundings fulfill all the conditions which a human being can require for its development—will a distinguished man or woman be the result in such a case—a great artist, or a splendid character, whose place will be lastingly marked out in human society? Certainly not! Great geniuses, great characters, bring their greatness with them into the world. Rose-trees cannot be grown from thistle-seeds.

* "Child and Child-Nature." Contributions to the Understanding of Fröbel's Educational Theories, by the Baroness Marenholtz-Bülow. Translated from Revised Berlin edition (1878), by Alice M. Christie. London: W. Swan Sonnenschein, 15 Paternoster Square, 1879.

Or let us imagine the most highly gifted of human beings brought up under all the best conceivable educational influences, whether according to Fröbel's principles or others—would such an one appear before us as a completely perfect man? Certainly not! If we presumed to answer this question in the affirmative, we must be prepared to maintain as a general fact that human conditions are sufficient, in any direction whatever, to produce perfection. And this we cannot do. For we see all around us defects of birth, as well as defects of education and surroundings, and we cannot attempt to determine how much of the imperfection of human beings is to be attributed to natural qualifications and how much to outward influences—to the education which is bestowed, as well as to that which goes on of itself.

Each of these influences has its part in the development of the man or woman out of the child. But the more human knowledge embraces in its scope the knowledge of human nature, the more educational systems are adapted to this knowledge, the nearer will they be brought to perfection.

Human nature has not as yet attained to its full standard of development, nor does any one yet know to what height it is capable of rising even on earth. Once only did mankind behold its perfect pattern in the man Christ Jesus. But we know that man is of divine origin, and that his destiny is to become the image of God. Eternally progressing development can alone solve the problem of his existence.

Fröbel aptly describes human nature when he says: "Man is at once the child of nature, the child of humanity, and the child of God;" in this threefold sense alone can he be rightly understood. Fröbel himself has done little to develop this and many other of his profound thoughts on human nature, and there is, therefore, need of constant exposition to make them more thoroughly understood. By the comprehension of this threefold character in human nature, Fröbel to a certain extent neutralizes the discord between body and spirit, for he places man as a reconciler between God and Nature.

With its first breath the child comes undoubtedly into relation with these three powers: Nature, Humanity, and God.

THE CHILD'S RELATION TO NATURE.

(1.) As a child of nature, man is connected with all the elements of creation, even down to the inorganic ones, which can be detected as iron in the blood, as chalk in the bones, and so forth. As a product of nature, he is not only subject to her laws, he lives in her, and only exists through her, he comes out from her and goes back to her! He is surrounded by her atmosphere, and his earthly life is an outcome of it. Soil and climate, food and clothing, with the modes of life arising therefrom, give their special stamp to races and peoples, of which the individual man is a member. There is not a single product of nature that does not pass into man, or at any rate stand in relation to him.

Everywhere there goes on a perpetual interchange of material between man and nature, nature and man; and when a human being has finished his course on earth, he bequeaths to the earth his body, which will rise from it again as plants, flowers, or fruits.

And through nature, too, men are closely bound up in one another, each generation in itself, and all generations together, for, from the first down to the last, the great world chemist has smelted and fused them with one another, and with the kingdoms of nature.

In all these kingdoms there is but one and the same law which governs alike the heavenly bodies and the smallest stone, the lowest animal, and the noblest human being, for all have the same origin, and the same Creator, God. And it is because the Spirit of God lives in nature and in the human soul that man is able to understand nature. Only where there is mutual analogy, is mutual understanding possible. And this understanding, this finding out, of analogies must be arrived at, if man is to acquire a deeper knowledge of his own being. We have not yet got beyond the A B C of the great symbolisms of nature; but science now-a-days takes possession with giant strides of one realm of nature after another. Let us only place the rising generation, from its cradle up, under the mighty influences of divine nature, so that her intuitive language may penetrate to our children's souls and awaken an echo in them, and mankind will soon be better able to solve the riddles which contain the key of life, the hieroglyphs of this mystic symbolism will soon be legible to all.

RELATIONS TO HUMANITY.

(2.) But as a child of humanity, the young citizen of the world, comes out from the circle of *necessity* to which all the domains of nature belong, and enters the realm of freedom, of self-knowledge, and self-mastery. The stamp of natural organisms is simple and easily recognized; the species is a sure index to the individual.

In the human organism, *individuality* grows into *personality*, which once established can never more be lost, but expands and develops continually in the chain of conscious existence, whose highest member leads up to the Godhead. But here, too, the species, the tribe, the nation, the generation, all combine to give the stamp to the individual.

Who is there that would be able to unravel the many-threaded, thousand-fold entangled web of derivation; to determine how much is inherited from the race, the nation, the family, and how much is peculiar to the individual himself? Do not numberless traits of character live on from forefathers to descendants? No one can entirely separate himself from the chain of which he is a link. None can repudiate the heritage of his fathers, whether it descend to him in the features of his face, in his gestures, or in special qualities of the soul.

The old saying, "the sins of the fathers are visited on the children to the fourth generation," is true for all times. But virtues perpetuate

themselves in like manner, and it is within the free choice of every separate personality to diminish the sum of wickedness and to increase that of virtue. The moral progress of mankind depends on this, that each individual and each generation make such use of the talent received from its predecessor, that it shall yield manifold interest.

Backslidings of individual human beings, as of individual nations, are unavoidable in the great school of experience in which Providence has placed mankind. But progress in the main, and on the whole, is going forward. To deny this, is as much as to deny the Providence which has implanted this incessant yearning after something better (even under earthly conditions) in the human breast, and has based on this yearning the whole moral and mental development of man. Without the assumption of the possibility of perfection, for the individual as well as the race, human education would be without end or aim.

To what extent man is the offspring of humanity is seen in a thousand different ways. A child may have been transplanted to a foreign land and into the midst of foreign surroundings immediately after its birth, and it will nevertheless learn its mother tongue with greater facility than any other. There are examples to show that children who had lost their parents in strange countries, at the tenderest age, and had never heard a syllable of their mother tongue, learnt it with incredible rapidity at the first opportunity. So, too, it is affirmed that it is not only owing to the imitative faculty that children learn their parents' trades so easily. The practice of the parents, through which special organs are developed, stands the children in good stead. And who has not caught himself in habits which are hereditary in his family?

Humanity is a *whole*, and is destined to develop and establish itself more and more as an organism through the conscious hanging together of its members, through the realization (striven after by all religions) of the brotherhood of men. Hence the individual can only be understood when considered as part of the race, while it is only through individuals that the race can receive the full impress of all its manifold features. The paradox, "the more individual, so much the more universal; and the more universal, so much the more individual," is only an apparent contradiction. The more distinctly and completely the personal character of the individual pronounces itself, the nearer will it approach the universal character of mankind. Harmony in music is all the more perfect when each separate instrument gives out its particular note clearly and sharply.

Profound obscurity still covers the *Why* of the great mystery of unity in variety, and of the linking together of generations in the past, the present, and the future. But with the advance of all other sciences that of humanity is advancing also. The time will come when man shall have arrived at that, which by the wise of all ages has been recognized as the keystone of wisdom, viz., "to know oneself."

All knowledge must ascend from the easier to the more difficult; and so the road to the knowledge of man must lead first through that of the organisms of nature, which is subordinate to man. Man must first behold himself in the looking-glass of nature, before he can rightly use that glass which the history of mankind holds up to him.

Only in the mirror of his own race, in the history of humanity, can individual man see what his true nature is—though hitherto it may be only in a fragmentary manner. However much epochs and nations may differ from one another, and however infinite in its variety may be the conformation of separate individuals—each one sees, nevertheless, the universal features of his broad human nature beaming at him from the portraits of history. What is it that makes the dramas of Shakspeare immortal, but the grandly universal traits of human nature which stand out with the strongest individuality in all his characters? These universal features remain the same, and are comprehensible, in all ages and under all forms.

Mankind from its birth, like individual man, has passed through, and is still passing through, the different stages of childhood, youth, manhood, and old age. And conversely we see in the development of the individual the universal features of the progress of mankind.

Fröbel has studied these features with deeper insight, and has found the method of drawing them out in the various stages of childish development, through sensation, will, and action.

In the instinctive utterances of infant nature, in so far as its freedom is not curtailed by the training universally in vogue, are seen traces of the groove in which mankind has gone forward in its march from the beginnings of civilization to the heights reached at the present day. The instinct of animals has been strong enough from the very beginning to procure them the necessaries of their existence. The various races of animals have not changed their functions within our epochs. The bee builds its cell, the swallow her nest, the fox his hole, exactly as they did formerly. Man alone has been compelled to open out a way for himself, to mount upwards by his own labor and exertions, by the mighty power of his inventive spirit, and through thousands of errors and by-ways, from the first rude conditions of a wild life of nature to the heights of civilization. The history of human culture shows this.

But whatsoever the mind of man may have produced, from the most primitive work-tools carved out of stones and roots, to the wonderful machinery of modern times; from the first rude outlines, copied from the shadows of objects, to the wonders of sculpture and painting; from the imitated tones of birds and insects and all the different sounds of nature, to the symphonies of Beethoven; from the rude knowledge of the relations of space and size to the measurement of the heavens; in all that the human mind has accomplished in the way of knowledge, it is nature that has given the direction-line and the law. For man could only create after the patterns of the Creator himself, and it is only in

a later stage of development that the genius of mankind has been capable of giving a divine stamp to these first rude constructions, and of elevating them into works of art. These early patterns were to man at the same time symbols of truth; visible signs of the invisible—until he became capable of immediate apprehension through the Word. By gentle, gradual steps, through the rudest and the simplest modes of sensual perception to the manifestation of divine beauty in Art, and of divine truth in the Word, has God led his human children.

In the play of children of all times we see the nature of mankind expressed. Its past and future life passes through the soul of the child as a dim recollection and a dim foreboding, and groping and fumbling it seeks to find the leading-string, both outward and inward, which shall guide it through all labyrinths to the fulfilment of its tasks.

As birds build nests, so children in their play build houses, or dig holes. As chickens scratch up the earth, so, too, do little children's hands, until in their little gardens they have learnt in play how to till the soil, and sow and reap. Any chance-found material will serve them for plastic modeling, be it only moist sand. There is no art which is not attempted by children, whether it be pictures in chalk or pencil, or drawn in the sand; or that the first stammering tones of the newborn infant move rhythmically; or the crowing of the cock, the mooing of the cow, the bark of the dog, and any other animal voices, be imitated by children, until true musical sounds issue from their little throats; these are the first beginnings which lead up to art. And with the rudiments of industry and art, the first germs of science show themselves also in the desire to know. With its oft-repeated: why, how, wherefore? the young mind strives to get to the bottom of things, to the fundamental truth, to their source in God.

It is a fundamental necessity that the development of the individual should go through the same phases as that of the race, for both have the same end before them. Happiness—or according to Frobel—"Joy, Peace, Freedom," are sought by the individual, are sought by mankind. To both these can only come through the fulfillment of their destination, which is the full development of the entire human nature. A rightly directed education is the chief means of reaching this end, but a means which is only possible through a right understanding of man and nature. Through this understanding alone can the secret of human existence be discovered.

THE CHILD OF GOD.

(3.) Every human being in his spiritual origin belongs to *God*.

The *child of God* exists only as a feeble spark in the human being at his first entrance into the world; to fan this spark into a flame is the object of his earthly existence. At the beginning of existence the *child of nature* rules in a man as instinctive life, as an impulse which awakens the will—at first only as an ungoverned force of nature. Self-preserva-

tion is almost exclusively the unconscious object of all childish utterances. And we have no right to blame children for this so-called egoism; had not an all-wise providence implanted this impulse so strongly in the human breast, how could weak, helpless beings preserve their existence in the midst of the countless perils of life? It is, however, the business of education to moderate this instinct of self-preservation, and by the exercise of the capacity for loving, to lead the child out of the narrow range of personal life into that of the *child of humanity, i. e.*, the social being who constitutes a member of human society. In this sphere feeling and reason bear rule, and by these the will is guided and pointed to a higher aim than mere personal well-being.

Self-reliance, independence, freedom, are the highest stamps of the *child of humanity* as an individual. How far would the development of the world have advanced were it not for the inborn, unextinguishable craving which is driving and spurring men on to create for themselves an independent existence, a respected position in society? Almost all progress is the result of it. Each one wishes to assert himself, to be himself the center of a little world of his own activity; and this desire drives him to a thousand exertions, to countless inventions, to continuous change of position, and consequently of his whole circumstances.

So long, however, as man considers only himself—or even the wider self of his family—so long the *child of God* still slumbers in him. Then only is the latter awake and living, when the love which has hitherto embraced only himself, and the narrow circle of those living with him, drives him forth into the larger community of the nation and the race; when this love becomes strong enough to move him, regardless of his own personality, yea, more, at the sacrifice of earthly personality to devote himself to the good of the whole. He that enters the service of mankind has entered the service of God. The saying: "He that loveth not his brethren, how can he love God?" is the kernel of all religion. Through the love of those outside us we arrive at the love of God, in that higher community which exists outside the visible world.

By every ideal upsoaring we overstep the limits of this earthly visible life, and penetrate into a higher world where the mortal becomes immortal. If everywhere throughout the universe there is continuous unbroken connection, it can only be an apparent gap which is caused by earthly death. The image of God, to which man is called to raise himself, cannot be perfected in the narrow limits of earthly existence, in his divine nature man is a citizen of the great All, which prevails by gradual advances, thereby conquering time and space.

Who is there that either would or could deny that man bears in himself the marks that he is destined to communion with God, and, finally, to union with him? Has there ever been a human being worthy of the name, who has passed through the whole course of his earthly life without experiencing a craving after something higher? It may have been but one single moment of strong emotion, whether of joy or

of sorrow, but that moment has been enough to point to something beyond the confines of this existence. Is there any work of man, even the highest, any deed, even the greatest, which does not presuppose something higher than itself, more perfect? Nowhere in human existence is full satisfaction to be found, everywhere forebodings, yearnings, hopings, drive us outside of ourselves—on to the Ideal of Humanity—as it was once presented to us in Him who gave His life for His brethren—on to the fountain of all fullness and perfection—to God Himself!

Such is the *child of God* who enters into a higher liberty because he has become capable of a higher love. Only through love is true liberty possible; for it is only love that can conquer whatever is opposed to liberty; and only in liberty is love possible, for only he who possesses himself in perfect liberty is free to give himself up in love.

All great benefactors of mankind, all its true heroes, martyrs, and saints, all really great artists and great discoverers of truth and science—as also all childlike souls who have lived out their lives in simplicity and piety—were children of God. In them the divine spark had kindled into a holy fire of inspiration, purifying and enlightening the soul, and enabling the divine mind to shine through the human. In them the soul had burst the narrow bounds of personality and expanded itself on mankind, in anticipation of that time when all human beings, in full possession of their perfected individuality, will together realize the great being of humanity; *i. e.*, when all the endless variety of human life shall be swallowed up in unity, and the countless different notes of a great harmony of brotherly love be struck in concord. Then the child of God will have triumphed in humanity, then good will have conquered evil, then the Apotheosis of this earthly globe and its inhabitants will be consummated!

We may lower or raise the standard of perfection attainable on earth as much as we will—it matters little. Once let us accept the law of progress as an eternal law, and it must lead us on to ever higher ends. There are only two alternatives: either this earth is a treadmill, on which men go round and round without ever getting further; or else mankind is destined to attain even on earth to a God-decreed height of perfection which will be carried on further and further in the great hierarchy of the universe.

If all without exception believed in this high destiny, if each one of us was convinced that he was called to work according to God's will toward the fulfillment of this aim, how much more quickly would it be reached? How much more easily would want and sorrow be endured if we kept steadily in view the great end, to bring us nearer which every experience of humanity must be gone through, every pain suffered and its cause mastered? But each painful sufferer and faithful worker will once have his share in the glory of fulfillment. This is the true belief, belief in the glorification of God in humanity; this is the belief which all religions must presuppose, this is the kernel of Christianity; and one

great reason why religion has so little hold on the world now-a-days is, that it mostly leaves this belief out of account. So long as it is considered mere fanaticism, or Utopian expectation, to believe in this Apotheosis of humanity, so long will it remain unrealized. To science is committed the great task of demonstrating how all that exists, not only in our planet but in all the heavenly bodies, is bound together in one continuous chain. When this is done, the higher relations of things beyond the earth will be understood of themselves, and the belief in their perfect spiritual development will itself have become science.

But this triumph of the *child of God* will not be brought about by the suppression and annihilation of the *child of nature*, and the *child of humanity*. The full harmony of human nature can only be produced when its due weight is given to each side, and the higher nature draws the others up to equal perfection with its own.

Education will only then fulfill its task when it deals with human nature in its threefold aspect, and gives to each equal consideration. Hitherto, this has not been possible, both because child-nature was little understood before the present time, and because the means were wanting to respond from the very beginning to the necessities of the infant mind. It was Fröbel who first found the key to the nature of children, who learnt to understand their dumb natural language, who discovered a way of supplying them with their first mental nourishment, and of treating the *child of humanity*, from its first entrance into the world, as a being destined to become reasonable.

Woman—the Educator of Mankind.

But where shall we find mothers fit to receive the educational legacy of genius bequeathed to our age, and to apply it in the right way? We have but to look around in all classes of society to see how few are the women really fit to become mothers and bringers-up of children. And even the best amongst them are deficient in the necessary knowledge and means. Fröbel has laid the basis of a true science for mothers, and we hope that many perversities of our educational systems may be struck at their roots, and misery of every description thus warded off.

With the elevation of child-nature, the elevation of woman and her veritable emancipation are closely bound up. The science of the mother initiates her inevitably into a higher branch of knowledge, whereby not mere dry intellectual power, but true sensibility and high spiritual clearsightedness are developed in her. With the knowledge that a divine spark slumbers in the little being on her lap, there must kindle in her a holy zeal and desire to fan this spark into a flame, and to educate for humanity a worthy citizen. With this vocation of educator of mankind is bound up everything needful to place woman in possession of the full rights of a worthy humanity.

II. THE FIRST DEVELOPMENTS OF THE CHILD.

"Sich selbst und ihre Welt zu schaffen, welche Gott erschaffen, ist die Aufgabe der Menschheit, wie des Einzelnen."

"To fashion himself, to fashion the world, which God created, is the task of humanity, as well as of the individual."

Not Fröbel alone, others too before him, and at the same time, have given expression to the thought that, as the universal development of the human individual can only be carried on in relation to his race, so the first sure standard for his management and education must be obtained through observation of the development of collective humanity. Fröbel grounded his Kindergarten system to a great extent on this principle, without, however, carrying its application to the individual; a few explanations, therefore, by which this analogy may be more closely established, and Fröbel's system of development exhibited in its right light, will not be out of place here.

The first question that proposes itself is: "What are the principal utterances of the infant?" those, that is, which are more or less common to all children alike, and in which we can point to the beginnings of human efforts after culture.

PHYSICAL MOVEMENT.

When a child is born into the world, its first utterances are in the form of movements—outward movements of his arms and legs, and inner movements in the shape of screams. All development must go on through movement. Before a human being can in any degree begin to take possession of himself and of the outward world, his physical powers and organs must be to some extent unfolded; and thence it is that in the early years of life physical development takes the lead. The child of but a few months old, lying in its cradle, plays with its limbs, pulls about its feet and fingers, strikes out its arms and legs, and thus makes its first acquaintance with its outward form, which in this way only can be impressed on its mind. As soon as the child can walk, its greatest need again is movement. To run hither and thither, to traverse the same ground in a dozen different cross and roundabout ways; to touch, handle, and examine everything with the ever restless hands, all this is common to every healthy child; and the greater its strength the greater its need for bodily exertion, which vents itself in running, jumping, climbing, wrestling, throwing, and lifting; and in the case of boys especially, urges on to a variety of games which develop strength and skill. No such object, however, is present to the child's consciousness, who is simply driven by his impulses, the satisfaction of which causes him amusement and joy. Whatever affords pleasure to children in general, and in all times, conduces always to their development in some way or other.

To forward physical development is thus the principal end of the child's activity. And do we not see a like process going on amongst savage uncultivated races; corporal exercises, and exertions, the object of which is generally to supply their needs, form the chief scope of their actions! The commencement of history with the heroic age exhibits in like manner bodily strength and skill as the highest aim of action, only here we have in addition the goal of heroic deeds, which were not merely concerned with material, egoistic needs, but also, and chiefly, with beloved human beings, and before all with the home and family. The putting forth of strength, the overcoming of obstacles or enemies, are always the highest pleasure of youth and early manhood. And even in middle age we still see the tournament, the duel, and the chase replacing to some measure as sport, the business of warfare. Nothing shows more clearly that the development of the physical powers constituted the highest happiness of mankind in its infancy, than the idea of a future life contained in Northern mythology, viz., that the dead would divide their existence in Walhalla between fighting and banqueting, and that the wounds received in battle would heal up at once, and the slain shortly after be drinking cheerily at the feast.

EXERCISES OF THE LIMBS.

The members and organs of the body must have been developed up to a certain pitch, before they can serve as fit instruments for the mind. We see plainly that the wise direction of Providence has so ordered things, that every human being is attracted towards the kind of action necessary for his special development. The child is driven by an inward impulse, so to use his members and senses in his play, that these are developed and formed, just as the grown man in a primitive state is compelled to supply his own bodily wants in order that his bodily powers may be cultivated and made fit for a higher kind of activity. But every human being must take care that he does not remain at the mercy of these impulses, or he will degenerate, be lead on to that which we call evil, and lose sight of the direction which would have conducted him to the destined end of his development. A right education consists in so strengthening and encouraging all the natural dispositions of a child that they may conduce to the end which nature has set before them. Our modern age, which makes so much less demand for expenditure of corporal strength, furnishes so much less opportunity for battling with outward material obstacles, imitates the Greeks, though by no means universally enough, in using gymnastics as a means of physical education for its youth, but there is no similar provision, or as good as none, for the first years of childhood, except where Frobel's Kindergarten system is in vogue. Hence the first stage in the process of infant development is called "Exercises of the Limbs."

After the first development of rude strength, that of skill in handling stands out as the chief requisite at the commencement of human cul-

ture. Next to the need for movement, there is none so great in the early years of childhood as that of using the hands. The sense of touch is next to that of taste (which is itself a kind of touching with the tongue), the dominant one in the first stage of sensual growth.

SENSE OF TOUCH—USE OF HAND.

At the beginning of life there is very little distinction between the different senses; they are all more or less fused together. The feeble capacity for work which any single sense possesses, necessitates the co-operation of all, when one is called upon to act. It is well known that children must always *touch* everything; and not children only; all rough, uncultivated grown people are not satisfied with seeing an object, they must also bring their sense of touch in various ways to their assistance, in order to understand exactly the nature of the object.

In order that this most necessary member may be prepared for future work, nature encourages the child to use its hands incessantly in its play. Nothing is more contrary to nature than to forbid a young child the use of its hands, as is so often done in infant institutions. In order that they may keep their attention steadily fixed on the subject of instruction, generally premature and quite out of proportion to the children's stage of development, they are condemned to keep their hands folded, or crossed behind their backs. Through this indication of nature, Fröbel has discovered the right method of riveting a child's attention, viz, connecting all the instruction imparted to it with the use of the hands. The hand is the natural scepter which raises man to the position of sovereign of the earth. With his hand man has fashioned for himself all his weapons of self-defense, whereas animals are provided with them by nature; with his hand he has made all the implements needful for mastering the forces and materials of nature, and for procuring the necessaries and ornaments of his life. Without the cultivation of the hand, industry and art would be impossibilities. But the marvelous organism of this member would not alone have been sufficient to produce the wonders of industrial art; for this the guiding co-operation of the mind was necessary. The activity of human beings differs in this from that of animals, that it is *work* in the full sense of the word, that the fingers are moved by the mind, and are obliged to carry out its plans and ideas. Therefore work is not a curse, but the highest blessing of mankind, and that which confers on it its nobility.

INSTINCT OF CONSTRUCTION.

The play of children is for them, at the same time, work, for it serves to develop their members, senses, and organs. After the first unregulated feeling and grasping of their little hands, their favorite occupation is to dabble in some soft mess—earth, sand, or what not—and to try their skill at shaping and producing. Modeling is one of the first necessities of child-nature. But even this instinct, if left to itself, will lead to no end: education must supply the material and guidance

necessary for its development, must convert the aimless touching and fumbling into systematic construction, and direct the mere instinct into a channel of useful activity, all of which is done in the Kindergarten.

The first and easiest kind of construction, after the forms in clay and sand, is building. After the child has grubbed itself holes in sandhills, it goes a step further and builds houses, or whatever else its fancy may be able to invent in the way of architecture—and connected with this building are all manner of efforts towards the creation of a diminutive industry. The never-lessening fascination for all children of the adventures of Robinson Crusoe is chiefly due to the depiction of the strivings after culture of a solitary individual, in which children see their own strivings reflected as in a mirror.

One of the first ways in which human skill showed itself was undoubtedly in the erection of dwelling-places that would afford sufficient protection when natural holes in rocks or under the earth, or mud-huts in woods, were no longer enough. But when, through the improvement of the tools employed, their work progresses from its first rough outlines, and as the combinations of which the mind is capable multiply, and form perfects itself, there awakes in the child (as formerly in our ancestors) a feeling for the beautiful. This feeling is no doubt in part awakened even earlier by the influence which the forms and colors of natural objects exercise even on the least-formed character. Everything glittering, bright, or gaudy, excites pleasure in the child as in the savage; and in order to produce itself pleasure of this sort the child, in its own handiwork, feels more and more after the laws of rhythm and harmony, which, long before it can apprehend, it dimly and unconsciously forebodes. Observation of nature furnishes the patterns which the awakened creative spirit will idealize, and Art is born in the human soul, whether its expression be through form, color, or sound.

But it is not only shaping and modeling that childish hands practice instinctively—drawing and painting are also attempted by them. As Fröbel says, the child first perceives the *linear*—the outlines of objects. Whoever observes the actions of children will see how they almost invariably feel all round objects with their fingers—take in, so to say, by touch, the contours of tables, chairs, and other articles of furniture, sketch the outline of their own hands and fingers in pencil, and so forth. The unpracticed eye of a child will at first take in only the principal lines of objects, and of these first the straight ones, before it can master curves, surfaces, and filling in.

We notice the same characteristics in the people who first practiced the science of architecture. Their drawings consist of outlines—linear representations—in straight strokes, without curves or perspective, as in the first attempts of children.

The awakening of the sense of sound can perhaps be traced back to the earliest moments of a child's life, for even before it can speak it stammers out rhythmic tones. It is this instinctive need of rhythm in

children which calls forth from mothers and nurses their cradle-songs, and causes the rhythmic rocking and lulling of infants in their cradles and in the arms.

SENSE OF SOUND—RYHTHM.

Attention to the differences of sound is one of the first awakenings of children, and early instruction in song avowedly one of the most effectual means of education. Savages, like children, have the keenest desire for song and dance—*i. e.*, for rhythmic sound and movement. Rhythm is one of the great fundamental principles of all that is expressed in the motion of the spheres, the flight of birds, the course of the deer, in the excitement of the dance, and the whole wide harmony of creation and of human genius. The civilization of mankind, as of individual man, without the cultivation of the beautiful, is unthinkable —and music is before all other arts the awakening of the heart.

Before, however, the child has arrived at the production of his first little works of art, we may have noticed him grubbing in the earth, or transfixed in admiration of some animal or flower: nature has already worked upon him in various ways. It is not only to the fresh living air that children of the tenderest years stretch out their hands so joyfully, when the mother or the nurse produces hat and cloak to take them out of doors. The forms and immediate impressions of surrounding nature already afford the infant being pleasure and delight.

GARDENING.

When free use of the limbs has been gained, all children who are not prevented from so doing will be seen grubbing in the garden soil, throwing up mounds, and little by little making themselves small gardens of their own. At first the little spade, which accompanies the child out of doors, is only used for heaping up sand and stones, as an exercise of strength without aim. As soon, however, as any power of observation has begun to supplement the merely instinctive movements, there is awakened an impulse to till the ground and to make use of the productive force of nature; thus the child in its play, and thus man in the earliest stages of civilization, seeks to obtain better and more plentiful nourishment. Even though the instinct which moves the child to enclose its little garden with sticks be an undefined one, it is nevertheless that out of which the science of agriculture has arisen—the instinct, or need of possession.

Without possession, without ownership, the individuality of man would never have been fully stamped. Ownership widens personality by giving it power to work, means to carry out its will, and to satisfy the feeling of fellow-love by sharing its goods with others.

Were it not for the impulse which led him to agriculture, man would never have forsaken his nomadic life, would never have founded towns and communities, would never have carried development as far as the *nation*, and never have experienced the love of country.

It may seem to many ridiculous to pretend to see in the first little territorial possession of the child the starting-point of the love of one's country, and yet it is an undeniable truth that all and everything which is of importance in human life, be it little or great, has had its beginning in unnoticed utterances which have been the germs of future developments. The largest tree may have sprung from the least perceptible seed, and the greatest human action slumbers in the first sensations of the infant soul. Is not the love of one's own hearth the seed of the love of one's country?

But if bodily wants have been the first spurs to all human culture, it is also unmistakably noticeable through the course of history, that by the side of every material need there is also a spiritual claim which makes itself felt. The tending and nurturing of that which serves firstly to satisfy selfish requirements, must at the same time awaken love. For whatever man carefully tends, the object or the being to whom he devotes his care, for whom he works, he also learns to love. That child would be a degenerate one that did not bestow its loving care on some objects or beings, were it at first only its playthings. With what tenderness do girls love their dolls, boys their toy-horses! but from these inanimate things—which are only alive in childish fancy—their affections are soon transferred to the animals of the house, and the flowers of the garden. To a child who has never called a piece of ground its own, has never tilled it in the sweat of its brow, has never expended its fostering love on plants and animals, there will always be a gap in the development of the soul, and it will be difficult for that child to attain the capacity for human nurture in a comprehensive sense. All tending and fostering require self-mastery and self-denial, and these are only learnt by gradual exercise, beginning with the little and mounting up to the great. Out of the soil which he tilled with labor and care, there accrued to man his first rights over the planet inhabited by him, and the first page of his later law-book contains the principle: "Duties and rights should correspond to one another."

CURIOSITY TO KNOW.

Not till the child has to a certain extent mastered the use of its limbs and senses, and its spontaneity and faculties of observation have been awakened, enabling it to make all manner of little experiments, not till then does the desire for knowledge (generally called curiosity) assert itself. True, this desire lies already at the bottom of the first groping and feeling of the hands, but it only then awakens with anything like distinctness, when the child begins to search into the causes of things and appearances with its thousand times repeated, "Why, whence, and wherefore." It must first have taken in from the outward world a series of impressions, images, and ideas, before thoughts will germinate in its mind. In order to *know*, the child makes experiments; it knocks different objects together, or throws them on the ground, to test the

solidity of their material; it finds out their taste with its tongue; tears or breaks them up to see what they are like inside, and by hundreds of like experiments searches out the nature and use of things.

COMPARISON.

To observation and investigation follows the *comparison* of one thing with another, and by comparison a perception of size, form, color, number, etc., is arrived at. What child is there that does not measure the length and breadth of different articles, that does not ask: "which of them is the largest?" What child does not delight in counting the objects with which it is occupied? in asking their names and uses? Unfortunately the answers given to a child's eager inquiries are too often only empty words little calculated to satisfy them. It is not words alone, but above all demonstrations, which can furnish answers adapted to a child's understanding; instruction in observation must begin with its earliest games, and not only at school. How brightly a child's eyes will sparkle at every fresh discovery, be it only a shining stone or a new wild-flower that it has found; its joy over every fresh addition to its store of knowledge, to its treasure-house of ideas, is often, though it may express itself differently, no less than that of the wise man of antiquity, who, with the words, "I have discovered it," fell senseless to the ground. Just as children, when the desire for knowledge first wakens in them, begin by occupying themselves with the relations of space, with size and number, so did the learning of mankind begin with the elements of mathematics. The sole book which they could interrogate at the beginning of their development, was nature; the observation and imitation of nature led from invention to invention, each of which increased the sum of knowledge, and widened the mental horizon. With a knowledge of nature,—however superficial it may have been, and based merely on appearances—did the learning of mankind begin, and the learning of children must begin in like manner. It was inevitable that the first deductions from this experimental knowledge should lead to mathematical conclusions, should consist in the measurement of compared objects. Not till things had been classified according to their size and number, could they present themselves clearly to the understanding.

As the child carries on its first geographical observations by the exploration of the garden and the nearest environs of its dwelling-place, so the geographical knowledge of infant mankind began with the investigation of the neighboring tracts of land, their soil, their products, their climates, etc. With the history of the family, the patriarchs, began the history of the world. What do children love more to hear than the stories of family adventures, what their parents and grand-parents did, all that happened in their childhood, how they lived "when they were little?" It is one of the first thoughts that occurs to a child, whether others were like what he himself is, whether they, too, were

once little. It was possibly this thought which once moved a child to ask the question, "if God had once been a little boy?" Children only understand what they can refer back to themselves, for they can only start from themselves.

SOCIAL IMPULSE.

But all these degrees of development, which we have pointed out, could only be reached by mankind (and the same applies to the child) in connection with his fellow-men, through the bond of society. The instinct of fellowship distinguishes even the higher races of animals from the lower, and is the deepest and most universal instinct of human nature, the source and the means of all his culture and civilization. Only by means of association can man conquer time and space, subdue to his own uses the forces of nature, and make himself more and more the ruler of the earth, which he shall, in time, permeate and dominate even as God permeates and dominates the universe.

The social impulse shows itself as early as the first months of a child's existence. No child likes to be alone; it screams in its cradle if it thinks no human being is near it, and is quieted by the least word of kindly speech. But it is not merely the society of human beings in general that it wants—it needs especially that of its like, of children who are at the same stage of development, that is to say, of children of its own age. A child that has spent its childhood with grown-up people only will never possess the freshness and youthful joyousness which are awakened by life in a community; and premature seriousness, if not melancholy, will stamp its young features. What happy smiles, what beaming eyes, does one not see in even the youngest children, when they catch sight of other children as young as themselves. The play of children with each other forms the first basis of *all*, and more especially of *their* moral cultivation. Without the love of his kind, without all the manifold relations of man to man, all morality, all culture, would inevitably collapse; in the instinct of fellowship lies the origin of state, of church, and of all that makes human life what it is.

RELIGIOUS INSTINCT.

According to Fröbel the first religious instincts of children show themselves in their eagerness to join all gatherings of grown-up people; this Fröbel attributes to an undefined feeling that there is a common striving, a common idea uniting all the different individuals and causing them to assemble together. Thus, in the streets, or anywhere else, children will be seen flocking to any spot where several people are gathered together; nothing delights children more than to be allowed to join in gatherings of grown-up people, however much constraint be enforced upon them. The pleasure of the first visit to church has more to do with the delight in a concourse of many people than with the understanding of what is going on, or the participation in the spirit of the devotions, which the child is quite incapable of entering into. No

doubt this is only the first unconscious aspiration penetrating the child's soul, and with it is bound up at the same time the love of mankind, which always precedes the love of God. It is only the love of its mother, of its parents, of those nearest to it, which can lead the young soul to God; out of this feeling is born the first spark of religious aspiration. As every sensation, and all other knowledge rests immediately on instinct, so, too, does religious knowledge. Fröbel's statement that by repeatedly observing how children, scarcely a year old, when being amused with a ball fastened to a string, will quickly take their eyes off the revolving ball and follow the string till they come to the hand which is turning it, he became convinced that even a child's instinct will drive it from the contemplation of the appearance of things to the investigation of their cause, may be little instructive to those who do not concede to childish utterances a psychological basis. And yet no thinker will deny that all the conscious utterances of humanity have risen out of unconscious ones. But in this concession there is, to a certain extent, an acknowledgment of Fröbel's idea, that every conception of the mature mind has its root-point in an instinctive idea of the child's mind, which, being awakened by outward phenomena, shows itself first as a blind impulse; and that, therefore, all instruction must start with the concrete and mount up to abstract thought. Fröbel says: "From objects to pictures—from pictures to symbols—from symbols to ideas, leads the ladder of knowledge." And Pestalozzi: "There is nothing in the mind which has not passed into it through the senses."

God through Nature.—Symbols.

The first intimation of a higher being came to mankind in the beginnings of its development—as it still does to the child—through the impressions of the visible world of nature. Man felt his own weakness in the presence of the giant forces of Nature, contemplated while still in the fermentation stage of its development, and bowed tremblingly before its unknown ruler. He saw that he himself and his existence were dependent on the bounty and beneficence of this Nature, which, like a loving mother showered all manner of blessings on him, and so he loved her in return, and worshiped her through symbols chosen from her own treasure-house, till at last, as he became to a certain extent acquainted with himself and his own being, he humanized the soul of nature after an ideal standard, and worshiped and feared it in the shape of his false Gods.

Who made all the trees and flowers, birds and sheep? who made my father and mother? asks the child, seeking after the causes of things, because he is himself the beginning of a thinking, reasonable being. The roaring of the thunder makes him tremble like the savages—he imagines it to be the voice of a higher power; the reviving breath of spring fills him with an undefined sensation of wonder, and awakes in him forebodings of the invisible Benefactor whose visible image he

loves in his parents. A child, with his lap full of sweet-smelling flowers which he is going to weave into a garland, sits on the grass under a blossoming apple-tree in which the birds are warbling their spring song; the warm rays of the sun penetrate his being, a cooling wind plays gently round his face and showers over him the white blossoms of the tree; a flood of newly experienced bliss uplifts his soul, and his lips gently whisper: "It is the good God who is passing by,"—the first revelation of the deity has entered his soul.

All religion begins with natural religion, but the God in nature must also be recognized in man, though this will not be till the God in nature has been apprehended. The development of nature and the development of mankind are mutually symbolic one of the other, and correspond in their different stages to the various stages of belief in God, through which mankind and the individual pass. That is to say, the spiritual development of the human soul proceeds according to the same system of laws as the development of the organisms of nature—for both have a common creator. And not only do they follow the same laws of development, but the sequence of stages is the same in both cases; everything ascends from the less to the greater. The budding-season of spring represents childhood; the blossom-time of summer, youth; the fruits of harvest, the maturity of manhood; and the decay of winter, that of old age. Everywhere in the world of nature we find analogies to the life of the human soul. All natural phenomena correspond to ideas, incorporate thoughts, and thus receive a higher meaning; or are the signs of spiritual truths to which they give expression. Thus they may be called *Symbols*.

The profound understanding shown by Fröbel of the path which education must follow, in order, in this aspect also, to keep in relation to human nature, will be more closely examined later on in this work.

UTTERANCES.

The utterances of all children are the same, and their origin is the same, for they are based on inborn natural impulses. But nature does nothing in vain, nothing without an object; all instincts which have not been deflected from their natural direction have but this one end: to further the development of the organization of nature, or of the human individual.

The child plays, is constrained to play, in order to develop itself. Its play is activity intended to awaken, strengthen, and form its powers and talents, so that it may be able to fulfill its destiny as a grown being. In like manner the combined activity of mankind—the results of which appear in the progressive stages of civilization in the past and the present—can have no other end but the realization of perfected humanity through the development of all that concerns mankind, or, in other words, the fulfillment of the divine idea of humanity. But humanity is made up of individual men, and thus it follows of necessity,

that the life's aim of the latter must be the same as that of the community of which they are members.

No one thinks of denying that the individual plant, or the individual animal, develops itself according to the laws of its tribe. And it is only because we understand how the development of the tribe and family of a plant or an animal proceeds that we know how to manage the individual specimens. According to the various modifications of this natural method of treatment, is the special, individual character of animals stamped on them; and this shows itself most distinctly in house-dogs. Amongst the same tribe of dogs, one may be much more obedient, faithful and dependent, or more vicious and faithless, than others.

The utterances of every different being bear, likewise, the stamp of the tribe to which it belongs, and man is no exception to the rule. It follows, therefore, that the instinctive, involuntary expressions and actions, which are common to all the individuals of a race, must serve the natural end of their development.

The child is as little conscious of this end as is the savage in a state of nature, or the uncultivated grown being, but both are driven and led by inward impulses and outward attractions to procure the satisfaction of their needs, first in order to preserve themselves in existence, and then to attain the highest possible state of well-being. The necessary exertions and practices to this end are the means of their culture.

The history of the development of mankind teaches us how the bodily necessities, food, clothing, shelter from inclement weather, danger, etc., and later on the spiritual needs, social intercourse, desire after the true and the beautiful, spurred men on to the discovery of all that constitutes our present possessions in industry, art, and science.

Just as mankind through its stage of unconsciousness was prepared for a succeeding higher stage of development and culture, till it should attain to self-consciousness and knowledge of its destiny, so does the playful activity of the child prepare it for its later conscious existence. But this end will only be accomplished when education holds out to the instinctive feeling and groping of childhood the necessary guidance, and the fit material to work on. To do this is the object of Frobel's Kindergarten, which follows out in miniature the chief features of the history of human culture, places in the way of children similar experiences, and thus prepares them for, and makes them capable of, understanding the life of the present day, which is an outcome of the past.

It need hardly be said, that by the following of the history of culture we do not mean the depiction of the different epochs of culture, or of the nationalities which represent them (as is often erroneously thought), but such a course of instructional activity as shall reproduce in miniature in the work of the child the progressive development of the race, as manifested in the work of mankind.

III. EDUCATION IN GENERAL—FROEBEL'S THEORY.

"The purpose of nature is development. The purpose of the spiritual world is culture. The problem of this world is an educational one, the solution of which is proceeding according to fixed divine laws."

EDUCATION is emancipation—the setting free of the bound-up forces of the body and the soul. The inner conditions necessary to this setting free or development all healthily-born children bring with them into the world, the outer ones must be supplied through education.

If in the spring the hard coverings of plants are to burst open so that the buds of leaves and blossoms may be set free and sprout, air and sunlight, rain and dew must be supplied to them. The inner force will be sufficient to break open the shells if the outward conditions are not wanting. In nature every necessity or want meets with corresponding satisfaction, and this without conscious will or exertion according to unchanging laws and principles. The course of the sap in plants, which ascends and descends regularly from the root to the blossom, and by a continual process of expansion and contraction forms the leaf-buds, corresponds to the course of the blood in animal and human organisms, starting from the heart and returning to the heart, and in the action of the ventricles, exhibiting in like manner expansion and contraction.

LAW OF DEVELOPMENT.

Everything in the kingdom of nature, however different the stages of progress may be, comes under one universal law, and development means the same as *progress according to law*,—systematic going on from the unformed to the formed, from chaos to cosmos.

And as does the physical so also must the spiritual development proceed in systematic fashion, or education would be impossible. For what we call education is influencing the development of the child, guiding and regulating it as well in its spiritual as in its physical aspect. But how common a thing it is to hear people maintain that during the instinctive, unconscious period of a child's life, it should be left to follow its impulses entirely, and no attempt made to deal with it systematically. But, as the soul undoubtedly begins to unfold and form itself in the period of unconsciousness in the same systematic manner as in later periods, any such assertion must be erroneous and based on false premises. Spiritual development must proceed in as regular and systematic a course as organic development, seeing that the physical organs are intended to correspond as implicitly to the soul, which they serve, as cause corresponds to effect. Psychology has determined the order of the development of the soul, as has physiology that of the circulation of the blood, but the former science has chiefly concerned itself with the already more or less formed soul of the adult, which, through self-will and voluntary deflection from the path of order, is always to a

certain extent the slave of arbitrariness, and the growth of the soul in the period of childhood has been little studied or observed.

Fröbel used constantly to say when lecturing: "If you want to understand clearly the regular working of nature you must observe the common wild plants, many of which are designated as weeds: it is seen more clearly in these than in the complexity of cultivated plants." For this purpose he grew different species of wild plants in pots.

The same holds true of the human plant. The young child's soul, while yet in its primitive and instinctive stage, without forethought and without artificiality, exhibits to the really seeing and understanding observer the systematic regularity, the *logic* of nature's dealings in her development process, spite of the variety of individual endowment.

In the foregoing essay we attempted to demonstrate what may be called the *universal* in the "utterances" of child-nature, that which sets the stamp of the race on each individual. Through these utterances, in so far as they repeat themselves in each individual and may consequently be reduced to a law, we arrive at the key-note to the knowledge of the natural order of child development.

CORRESPONDENCES.—INDIVIDUAL—THE RACE.

Fröbel says: "There is continuous connection in the spiritual life as a whole, as there is universal harmony in nature." And certainly it cannot be otherwise: the eternal law of order, which reigns throughout the universe, must also determine the development of the human soul. But the educator who would supply the human bud in right manner with light and warmth, rain and dew, and so induce it to emancipate itself from its fettered condition, and through the unfolding of all its slumbering forces to blossom into worthy life, must not only understand the law but must also possess the means of acting in accordance with the law: *i. e.*, his method of education must follow the same systematic plan as nature does, and the outward practical means must correspond.

No one will dispute the assertion that *instruction* is only worthy of the name when it is methodical. Instruction of such kind is a branch of education: but branch and stem spring from the same root. However much may have been done, from the days of antiquity up to the present day, to improve educational and instructional systems, and to adapt them more closely to the natural process of development, and thus attain the result aimed at—*knowledge*—in the best and quickest manner, the laws of development of the infant mind are, nevertheless, still veiled in obscurity. No infallible chart has yet been found, which, as the magnet to the mariner, will show the educator invariably the right direction to steer in, spite of all ebbs and flows, spite of all the thousand different courses that each vessel, each character, according to its individual destination, has to strike into. But so long as some such fixed method of education remains undiscovered, so long will even the best education be more or less an arbitrary work.

It was also Pestalozzi's chief endeavor to discover and apply that which he called "the principle of the organic," and to him, and his educational forerunners, are we indebted for our first knowledge of the course of child development, and for the means by which education and instruction have been more systematically organized. Without their preliminary efforts Fröbel might not, perhaps, have discovered the method whereby he built upon the foundation laid by them, and brought their, and more especially Pestalozzi's, practical endeavors to completion. In like manner will Fröbel's successors be called on to develop further what he has laid the foundation of.

In one of his letters to me, Fröbel says: "As motion in the universe depends on the law of gravitation, so do movements in the life of humanity depend on the law of unity of life."—And further: "As the laws of the fruit are developments of the laws of the flower, and the laws of the flower developments of the laws of the bud, and the laws of the bud, flower, and fruit, are at the same time one with the laws of the whole tree or plant; so are the laws of the development of spiritual life higher outcomes, or developments, of the laws of the solar and planetary system of the universe. Were this not the case man could not understand the latter, for he can only understand that which is homogeneous to him. And, according to this, the laws of the development of life, in the region of the spiritual, must be apprehended, demonstrated, and built upon, in the same manner as the laws of the formation of the world. It will be the work of the Kindergarten to point out the application of these laws, as one stage of progressive human cultivation."

Fröbel's aim and efforts may, I think, be summed up thus: he was striving to hit on a regular course or method of *education*, corresponding to the method of *instruction* long ago established by pedagogic science.

Education Includes Character.

As instruction aims before all things at imparting knowledge, so education has for its chief object moral culture, the formation of the character; and for this end it is above all necessary that there should be freedom of individual movement, room for the development of personality. It may be asked: "How can there be one law for all and everything?" But does not the infinite variety of creation rest on the eternal basis of the unity of the Creator? Are not all the heavenly bodies alike subject to the law of gravitation, and are they thereby hindered from the development of the greatest individuality? It is an undoubted fact that each heavenly body differs from another both in its organisms and its productions. We see trees and plants of the most different kinds, thriving in the same forests, under the same conditions of soil, climate, etc., each individual growth assimilating to itself those outward influences only which befit its special nature. So the personality of the child will only absorb into itself out of that which is presented to it, whatever corresponds to its special wants and endowments.

And as it is only in consequence of the *ordèr* of all movement in space that the free movement of the heavenly bodies is possible, and that disturbing collisions are avoided, so in the child's nursery, as in the state, it is through systematic government alone that freedom is attained—freedom of the individual through the freedom of all.

That education should be carried on in accordance with nature is granted by nearly all educationalists, at any rate by those of modern times, as one of its first requisites. And what is according to nature is according to law.

Now it is both according to law and to nature, that the progressive development—of the individual as well as of mankind—should require at each new stage, new conditions, and new modes of assistance. The bell-glass which protects the germinating plant will not cover the full-grown tree, and the man cannot wear the clothes which fitted him in his childhood. The conditions of life change and become higher in every new epoch and generation, and it must necessarily follow that education should make higher and more comprehensive demands on us than on the generations before us.

Amongst our Germanic forefathers, who lived in their forests clothed in bear skins, the standard of their children's education was: for the boys, that they should learn the use of the spear and the bow, and to mount a horse in the battle or the chase, that they should know the rights and duties of their tribe, and the customs of the service of the gods; for the girls, that with womanly chastity they should combine skill in cooking, spinning, and housekeeping. But this standard no longer satisfied the succeeding age of chivalry. And the culture of knights and their womankind does not satisfy the demands of our day, because the general conditions of life have become different.

And with these changes of conditions the nature of man, physical and spiritual, changes also. Not of course in its essential features; not in the shape and conformation of his body; nor altogether in his impulses, passions, and inclinations, or in his processes of thinking, feeling, and willing. Man has at all times one head, two hands, and two feet; at all times he suffers and enjoys, according to the impressions produced on him; thinks and endeavors in human fashion. But are not the barbarian and the cultivated human being just as much distinguishable from one another by their outward appearance and demeanor as by their inclinations and endeavors, their thinking and willing? The physical development of the working-classes is so universally influenced by their mode of life that in them the bones and muscles preponderate; whereas in those who lead a more intellectual life the nervous system dominates. The organization of the head of a thinker differs in an important manner both from that of a savage and from that of a manual laborer. This difference is transmitted to posterity; it is not only physically that children bear the stamp of their parents, they also inherit from them mental dispositions. The child of

the Hottentot will be born with different dispositions from that of the cultivated European, and the child of the nineteenth century from one of the barbaric age, because the progress of the race must also express itself in the individual.

In plants and animals we see the influence of cultivation very plainly. The wild yellow root, or carrot, must for instance go through twenty generations of culture before it becomes eatable; and after only five generations of neglect it will again revert to its wild condition. The horse breeder knows that the offspring of a noble race is itself noble, and therefore requires higher care than that of a lower race. Manifold experience teaches how difficult it often is to educate the child of uncouth parents and ancestors—though not necessarily of savage ones—for a life of refined cultivation.

It lies still before the explorers in the science of humanity to discover and demonstrate more exactly the powerful influences of mental culture on the bodily and mental organism, but it cannot be doubted that the higher the culture of a nation has risen, so much the higher endowments will its children bring with them into the world.

Can there be any doubt of the necessity for continual reconstruction of educational systems, as of all other things, and will any persist in maintaining that, what of old was good enough and sufficient for the education of mankind is also sufficient now-a-days? To each age, however, belongs a special virtue, and it is precisely this which is commonly overlooked by the reformers of the directly succeeding age. However much we may be justified in claiming for our own age great advance in all school and instructional arrangements, there is also no doubt that the preceding generation excelled us in many respects with regard to education. Cultivation of character, moral earnestness and religion—the foundation of all education—were prevalent in far higher measure. The care and attention which the ancient Greeks bestowed in training the body for strength, skill and beauty, are also equally wanting in our day. Furthermore it cannot be denied that the ruling tendency of education at the present day has resulted in a one-sided development of the understanding, and in the stupefying system of overcramming for which our rising generation is remarkable.

Can any one, moreover, be so blind as not to see the black shadows looming in the pathway of the present generation, so deaf as not to hear the warning-cry of manifold misery resounding on all sides. The blame of this melancholy state of things must undoubtedly be partly attributed to faulty education. The characteristic features of our age are:—Knowledge without practice; practice without the stamp of individuality; thought precociously developed before fancy and feeling, like to bud and blossom, have matured the fruit; insight without power of action; the capacity for ruling matter degraded to the service of the material nature; no reverence for the all-permeating spirit of God, no belief in its eternal working—human intellect regarded as the highest

court of appeal. The childlike simplicity which surrenders itself to a higher and an invisible power is now almost unknown, for its source in the original unsullied nature of childhood becomes early corrupted, and education directs the mind only to outward things; learning has come to be little more than acceptance of what is imparted, leaving no room for any original material to come to the surface, and stifling the innate faculties. On all sides there is a crying out for new rights, without any regard for the idea of duty. Well does a modern poet lament:

* "In sadness I gaze on mankind of to-day,
Who of premature culture the penalty taste;
To doubt and to learning a too-early prey,
They look forth on a future of darkness or waste."

And because this is the case we see everywhere restlessness, discontent, a piteous seeking for unattained happiness—a deep vein of sadness runs through modern society, in whose very strains of joy tones of sorrow mingle, and which, in the midst of wanton pleasure-seeking, longs with wailings and yearnings after the forfeited higher good which alone can satisfy the ideal cravings of the soul. The world waits as for a magic spell, for a new generation, fashioned for a new world, capable of the deeds which that new world demands, open to new truths—who shall usher it in?

Every penetrating reform, in whatsoever field it may be attempted, requires a new truth, a new idea of genius for its foundation. But such an idea will seldom seem new in its entirety; the pages of history will almost certainly prove that the same idea has already been expressed, though in a different setting, by former thinkers, and that, constantly recurring, it has gained a standing in different epochs. And whenever this is the case there must be something important in question which has not hitherto attained to full development. Often it is only a lucky hit that is needed to convert into reality an idea that has long been in preparation.

Whether it has happened to Fröbel by a like lucky hit to give a new basis to education, experience and the application and carrying out of his method must show. A written exposition can do no more than represent the matter in its general outlines, and thus awaken the desire to understand it better, and to test its merits by application.

The most difficult of all difficult tasks is without doubt to give a universally enlightening definition to a new truth—great or small—for new truths always lie outside the general mental horizon. Even Fröbel himself, therefore, has had little success in describing his educational theory in its full compass, and he is, perhaps, even more justified than Hegel and other thinkers in complaining that he has not been understood. Far be it from us to pretend here to expound this idea in its

* "In Trauern blick' ich hin auf das Geschlecht von heute,
Wie es die künstlich-frühe Reife büsst;
Früh schon des Zweifels, der Erkenntniss Beute,
In eine Zukunft schaut, die dunkel oder wüst."

whole breadth and depth—we would only attempt by means of the following short statements to open up the way to an understanding of it:

The process of spiritual development goes on according to fixed laws.

These laws correspond to the general laws which reign throughout the universe, but are at the same time higher, because suited to a higher stage of development.

This system of laws must be able to be traced back to a fundamental law, however much the latter may vary in its formulæ.

Fröbel calls it: "The law of opposites and their reconciliation," or

"THE LAW OF BALANCE."

There is nothing, animate or inanimate, to which this law does not apply, for everything consists of related opposites: a proposition always implies the counter proposition—the existence of God presupposes that of the world, that of the world presupposes that of God; man, as a being both conscious and unconscious, links together nature—or unconscious existence, with God—absolute conscious existence. The inward and outward aspects of things are opposites, which the thing itself connects together. This universal law manifests itself in nature in the interchange of matter. Every organism possesses the property of giving out on the one hand of its own substance, and taking in on the other what has emanated from other organisms. And these opposites of giving out and taking in are connected by assimilation and appropriation—a process which varies in each different organism. It is by interchange of this sort that the physical world is kept in continual balance, and connection of all its parts.

In the intellectual world this law manifests itself in a similar, or at least an analogous, manner. Mental development is also exchange—a mental interchange of matter. The soul takes in from outside, through the senses, a stock of impressions and images, which by an inward process it converts into thoughts and conceptions, and gives out again to the world as words and actions. Without intercourse and exchange of ideas with other minds, man would never learn to think. The process of thinking is impossible without comparison, and in order to compare there must be variety at hand; but the most distinct difference constitutes only *relative* opposites (absolute opposites do not exist), which are blended together by means of concomitant similarities. Therefore, thought is also the connection of opposites.

This long recognized law which, whether in the centrifugal and centripetal forces that rule throughout the cosmic universe, or in the inspiration or expiration of the lungs, or the expansion and contraction of the sap of plants, etc., has established itself as the law of all life, growth, and being—this law Fröbel applies to education. For, he argues, if this law guides the process of spiritual development in early childhood, that is, in the period of non-deliberate action, educators must regard it as the law of nature for the human mind if they are to pro-

ceed according to nature (*Natur-gemäss**) and they must apply this law in their method, and above all lead children to apply it themselves in whatever they do; and this from the beginning of the child's development, in the stage of unconscious existence, which is the germ of all others. In this way the human mind will be trained to render to itself an ever clearer and clearer account of the laws of its thinking and acting, while an opposite method of education would more or less hinder the mind from attaining the power of clear thought.

For instance, a child directly it is born begins to take in through its senses impressions from outside. It perceives heat and cold, light and darkness; it arrives gradually at distinguishing between hard and soft, solid and fluid, near and distant, etc. These are all so many kinds of opposites. As long as this perceptive faculty is but feebly developed, it will not easily distinguish slight degrees of difference, as, for instance, a hard material from one only a little less hard, a near object from one a very little farther, and so forth. The more marked the contrast in the qualities of different objects (for it is not the things themselves that form opposites, but their qualities) the more easily will they be distinguished from one another. Now to be able to distinguish is the first step towards understanding. Is it not, therefore, self-evident that this process will be facilitated if the objects with which the child is to occupy itself are presented to it in the form of opposites? If, for instance, it is to learn to distinguish between the size of things, let two objects, relatively great and little, be given to it, or for distinction of color two contrasting colors, and so forth.

In Fröbel's "second gift," for instance, the sphere (a single surface without edges and corners) and the cube (many surfaces, edges, and corners) form opposites which the cylinder (containing both a round surface like the sphere, and flat surfaces and edges like the cube) combines in its form, thus connecting two opposites.

Through these shapes, and by means of the sense of sight, the child receives impressions, nothing more. But out of these impressions, *feeling* and *willing* arise, and later on understanding and thinking, and it is because all later development depends on them that early impressions are so important.

As God the Creator has everywhere in creation placed opposites side by side in order to work out harmony, so must man proceed in like fashion, in all *his* works, if he is to produce harmony. All art is based on the principle of contrasts. The musician in the trichord connects together two discordant tones; the artist in his pictures blends light and shade, dark tints and bright ones, by means of middle tints, etc.

The child, too, in the Kindergarten, plaits and twists in like manner; lays one little stick horizontally, another perpendicularly, and a third

* The word *Natur-gemäss* (according to nature) must never be understood to refer to nature in its distorted, corrupted condition, in which sense the word *natural* is often used.—*Note by the Author.*

half horizontally, half perpendicularly, in order by means of the slanting line to connect together the two others.

And, whilst the child is applying this simple law in a thousand different ways in its occupation, it is being led on to creativeness, which means, as far as mankind is concerned, out of given materials to form new combinations. Without law or rule, *i. e.*, method, this is not possible. The mode of procedure in all work, whether industrial or artistic, must be at bottom systematic.

If the child in all its little productions, even those of its play, has persistently applied this principle of its own mental development, although at the time conscious of nothing more than that by this simple means it could produce the most manifold shapes, figures, etc., far more will have been done for its general development, than if it had been at once prepared for all the various branches of school instruction. Arrangement, distribution, classification, without which no instruction can be carried on, and clear thought is impossible, will have become habits of his life, and will bring to him clearness of feeling, will and thought, the only certain foundations of culture.

FROEBEL'S THEORY OF EDUCATION.

As a result of the foregoing we find the first general educational requisites to be:

Assistance of spontaneous development which shall accord with the laws of nature;

Considerations for the outward conditions of life of each epoch, and for each personality;

Understanding and application of the universal laws of spiritual development.

With regard to the special service rendered by Fröbel, let me here repeat what I have already mentioned, that Fröbel has discovered the method and practical means of disciplining, or of developing, body, soul and mind, will, feeling and understanding according to the systematic laws of nature.

In the practical application of the positive and individual portion of it, the simplicity and naturalness of Fröbel's method stand out markedly, and at once do away with any idea of its being pedantic or artificial, and in opposition to the natural free development of the child.

No one will deny that the smallest *practical* discovery which shall turn our educational system in a direction corresponding to the demands of human nature, and of modern times, is of immense importance, and must contribute towards facilitating and expediting the great reformatory process of our age. Though education cannot do all that is needed in this respect, it can do a great deal.

IV. EARLY CHILDHOOD.

"The renovation of society depends on its moral reform, and this again chiefly on improvement in the nature of education. But the results of education depend on its first commencements, and these are in the hands of women."

"POOR HUMANITY!" exclaims Madame de Staël at the sight of all the manifold miseries of mankind. With much more truth might one exclaim: "Poor childhood!" for in childhood, and its perverted management, lies the source of the greater part of this misery. Adult mankind has weapons wherewith to repel the assaults of temptation and trouble; helpless childhood is exposed without power of resistance to the evils of mismanagement and neglect, and the consequence is that human beings find themselves beginning the battle of life already maimed by thousands of wounds. If only the human soul were better guarded and fostered in its infancy, how many fewer despairing men and women should we see!

How much has there not been said and written—before and after Pestalozzi's "Book for Mothers"—on the importance of first impressions, and yet what boundless neglect do we see of this first period of the growth of the human soul! If a tender young leaf be pricked in spring-time with the finest needle it will show a scar of continually increasing size till it withers in the autumn; how many such needle-pricks does not the young child-soul receive—and in them the beginnings of many scars, bad habits, faults and vices? Is there a single human being who has not to bear the weight—often a very heavy one—of the consequences of some neglect in childhood? For each one of us the roots of our being are planted in our childhood, and as are the roots so will be the tree. The good and the bad alike, if they could see down into the lowest depths of their existence, would be able to trace back their good deeds and their evil ones, in their latest ramifications, to the seeds sown in infancy. It is true that the origin, both of physical and moral diseases, lies to a great extent in the innate dispositions which are the heritage of parents and ancestors, but it depends upon early care and training whether these dispositions be developed or suppressed. Every single evil tendency can be overcome to a certain degree.

Nearly all mothers, and especially young ones, think that *their* children, so softly cradled in the lap of love, are in no way to be pitied, that they are protected from all moral hurt, as from every breath of cold air. And yet how much harm is done both to their bodies and souls by this very mother-love if it be not accompanied by knowledge.

ERRORS IN PHYSICAL TRAINING.

How often do we see a young mother, in any class of society, enter on her educational office fully prepared for it, even let us say so far as the management of health is concerned? And even if she herself be

thoroughly fitted for her work, can she prevent nurses, and nursery-maids, or whoever else may assist her in it, from committing a hundred errors? Why is it that more than half of mankind die during the first ten years of life, and of these again the greater number in the first three years? How few children of all ages are really blooming and healthy-looking, especially in large towns. The little pale faces are a heavy reproach to parents and nurses, and little do these thoughtless mothers consider what a terrible responsibility they have undertaken in view of the well-being of humanity.

Here, for instance, is a child who can scarcely hold up its great heavy head. When the mother was at her balls the nurse used to give it decoctions of milk and poppy-heads, so that whilst it was sleeping soundly she might keep a rendezvous. The water in the little one's head dooms it to an early death, or—still worse—to idiocy for life! There again is one whose tottering, uncertain gait tells of bandy legs. Born with a scrofulous tendency, it was set too early on the weak limbs which were not able to support it. In the thick waist and pale face of another child are seen the results of over-feeding, the work, perhaps, of a good-natured nursery-maid who was in the habit of sharing her coffee, coarse bread, potatoes, etc., with her young charge. Inflammation of the chest, brought on during the first months of its life by a draught when it was being washed, has developed in another child the seeds of consumption. Who could enumerate all the seemingly trifling causes which, followed up by later injurious influences, destroy the health of millions? And in depriving a child of health we deprive it also of the power to work and to be of any use in the world. A sickly child is always, and indeed must be, a coddled and a spoilt one, and grows up into a man of ill-health, unable properly to maintain his family, or a suffering housewife and mother who cannot fulfill her duties.

Errors in Moral Training.

But the first pernicious *moral* influences work almost more terribly. The apparent passiveness of the young being easily deceives its elders as to its really too ready susceptibility to outward impressions. The helpless infant is supposed to be insensible to disorder, insobriety, vulgarity or ugliness of surroundings, while all the time the impressions are being received which will determine the points of view from which the grown man or woman will look out later on the world.

Each one of us is the offspring of his age and his nation. This means to say: each one bears the stamp of those characteristics of his age and nation amongst which he is born: and each one reflects the influences of his immediate and more distant surroundings. In this respect too each one is the offspring of his family, of his mother, his nurse, his nursery, his playfellows, etc., for it is in these that his century and his nation are first represented to him. The special stamp of individuality which his body and soul will bear in later life will be traceable to these

first impressions which influenced the inborn dispositions like rain or sunshine. The boy who has been reared in the turmoil of camp-life will bear a different stamp of character from one who has grown up in peaceful quiet amongst the flowers of a garden. The Spartans and Athenians grew up in the self-same country, under the same sky—but how differently did culture and morals color their national characters. Culture and morals are the result of education—of that which is bestowed as well as of that which goes on of itself.

There are certainly few errors which have had such a pernicious and hampering effect on the development of good in humanity as the one which treats children in their earliest childhood merely as *physical* beings, and regards the soul at this period as wholly unsusceptible and without requirements. The soul, which makes its existence unmistakably known later, must have grown out of a former if only a dormant state, in which state it must have acquired the strength to manifest itself at last openly. The soul then exists as such already in infancy. But in what manner does it arrive at its later development? It can only be through impressions received from outside, through the influence of the surroundings. Body and soul at the beginning of life may be said to be *one*, and bodily desires and needs are seemingly all that express themselves. But the foundation of these bodily desires is a spiritual one. The organs must first be strengthened before the soul can make use of them, but simultaneously with their development the soul itself grows, and according to the form which these organs, whether limbs or senses, take will be in great measure the spiritual stamp. Every physical impression is at the same time a spiritual one, and all the more lasting in proportion to the youth and want of power of resistance of the being in question. The reason why children so easily contract the mien, gestures, and habits of their surroundings is that they have no power of resistance—everything outside them is stronger than themselves, and they have to borrow from all outward influences for their own growth. Hence they are good, cheerful and contented, or bad, morose and discontented, just according to their surroundings.

It is a great mistake, for instance, to imagine that the vulgar, unrefined manners of servants have no effect on children in their first two or three years, or even in their first months. It is evident that a child grows like its nurse from the fact that in a greater or less degree it catches her expressions. The foundations of the strongest passions, failings and vices may be laid when the human being is in its earliest stage, a mere infant in arms. To have been in infancy witness of improper behavior may have been the beginning of lust. Anger and lying most children learn from the servants of the house—if not from their parents! Picking leads to stealing. Many a promising lad has been led on to deceit and theft from no other cause than that his mother was wanting in order and management, and unable to teach him either by example or guidance; or because she was too weak to resist the wishes

of her child; he did not learn to bear contradiction in childhood, and in after years he could not accustom himself to it.

Many a conscientious mother will doubtless smile to herself and think: I am not guilty of these sins. I wash and dress my child myself, or am present while it is being done; I have good nurses to look after it; I feed it myself; I play and talk with it to develop its little mind; I do not let it associate with vulgar people, and so forth. And nevertheless it was the child of a very conscientious and cultivated mother—a little girl of six years old—who was assaulted by a soldier, in a public park, in the coarsest and most improper manner, because it hindered his *tête-à-tête* with the nurse. And every glance into the world reveals such-like hideous pictures. They show that even the best of mothers cannot be too careful, can never be over rich in precautions, and that they all need preparation for their calling.

Neglect of the Intellect.

No less sure in its vengeance is the early neglect of the intellect. What a multitude of "confused heads" does one see in our days, persons incapable of mastering the wealth of ideas of the present day. One great cause of this is not unfrequently found in the meaningless playthings heaped together without the slightest order, with which the year-old child is set to amuse itself. For inward clearness proceeds from outward order. As soon could the eyes of a grown person take in at a glance all the innumerable objects of an industrial exhibition, as the young uncultivated eye of an infant distinguish from one another the shapeless, generally broken objects, through which it has to acquire its first knowledge. Yes, knowledge! For can the child understand anything else before it has, to a certain extent, learned to know form, color, material, size, number, etc.—that is to say the qualities of things? But this faculty of distinguishing begins partly in the earliest years, as the child itself plainly manifests; it would not otherwise crow with delight when its hat and cloak are produced to take it out of doors, or cry when the sight of bath and towel indicate to it preparations for washing.

No one would dream of expecting a child of six or seven years old, because it had been supplied with the necessary materials,—paper, ink, books, etc., to learn to read and write by itself without instruction, and how should an infant, up to its third year, learn without assistance to distinguish all the many different things which surround it, and their qualities, in the clear manner which is necessary to develop in it clear perception? Without the proper materials and without help, it will also learn badly what it has to know in order to be prepared for later school instruction.

It is through the senses that the young being takes in the first nourishment for the faintly glimmering spark of the soul.

As physical nourishment, and especially that given in early years, is by no means a matter of indifference as regards the growth of the body,

so it cannot be considered immaterial what kind of spiritual food is afforded at this early period. The development of the soul does not depend merely on the fact of the limbs, senses, and organs, being formed—it depends also on *how* they are formed.

As eagerly as the babe at the breast sucks in its mother's milk, so do the senses (eyes and ears above all) suck in the nourishment of the soul. Fröbel calls this spiritual sucking in "*ein Augen*," because the eye is specially active in the process. In this first period of existence when the child is a sucking-babe, receptiveness is the dominant faculty. Just as the bees gather from thousands of flowers the stores with which they prepare their honey, so from the outer world the child's soul collects a store of images which must stamp themselves upon it, and grow into ideas, before the first signs of spontaneous mental activity can show themselves outwardly. Up to this point the forces of the soul work only inwardly and invisibly, like the seed of a plant before it has begun to sprout. And as seeds will wither and come to nothing if they be not watered and tended, so will mental faculties if proper care be denied them. And in what else can this first fostering of the infant soul consist than in surrounding it with influences and images of beauty, truth and morality? These are the three objects of human, and therefore also of infant, development.

REQUISITES FOR HEALTHY MENTAL GROWTH.

The first requisite then is to discover the right method by which children should take in knowledge before the period in which the understanding begins to work. Because it has hitherto been supposed that the *feelers* of the infant soul take in all the nourishment necessary to it, just as the instinct of the young animal leads it to its proper food, no external care has been considered necessary. But no more than a young animal could satisfy its hunger in a sandy desert, can the instinct of the child's soul still its cravings where the surroundings offer nothing that it can make use of. But it may be asked, do not nature and the outward world present everywhere forms, colors, sounds, and materials, which may serve as pictures for the child's inner world? No doubt they do, but in a scattered form, not collected together and arranged in such manner that they can be taken in by the eye that has as yet seen nothing, the ear that has heard nothing—not in the simple and elementary form required by the unpracticed eye. Can a child's eye in its earliest years take in the beauty of a landscape with its thousand different features and gradations, even when it is represented on a small scale in a picture? Or can a child's ear convey a Beethoven symphony, even as a general impression only, to the soul? Impossible! For the organs have not yet the necessary strength for sustaining such complicated images, nor the soul the capacity for grasping them. Influences and attractions of undue magnitude and power weaken the young organs, and leave the soul wholly indifferent, because untouched.

As nature has prepared for the child its fit bodily food in its mother's milk, so must the mind of the mother prepare the food for her child's soul by placing all the widely scattered natural objects in such manner before its senses that the feelers, which these put out, may be able to find and take hold of the right materials. And further, by removing from its surroundings whatever may influence perniciously the germinating soul.

The mother has to paint the great pictures of nature and reality in miniature, to separate single objects, to select and dress up, so as to produce symbols of beauty, truth, and morality adapted to infant comprehension. To determine these symbols for the earliest stage of development is an art, and a difficult art; it involves a knowledge of human nature, of physiology and psychology: how shall mothers, *all* mothers, attain to it?

The maternal instinct, maternal love, is, indeed, a magic power enabling the simplest women often to work wonders; and without this wonder of love humanity would hardly have developed itself in its infancy. But at the same time every mother is not capable of finding out for herself what her child's soul requires, in order that none of its faculties may be arrested, but all brought to their full development.

It is always individuals who find out what all need. For all its necessities mankind has had its discoverers, its inventors, its geniuses, who have satisfied each want in turn, and who, as missionaries of God, have reformed and beautified human existence and quenched the thirst of the human soul after truth.

Frœbel has fulfilled the mission of satisfying the need and higher demands of childhood, arising out of the new stage of human development, and of furnishing mothers with the symbols by means of which, as by the leading-string of truth, they may lead young souls through the first labyrinth of life. His mind it was that selected and arranged materials, forms, colors and sounds with elementary simplicity, and in such a manner that they might penetrate the child's soul without disturbing the stillness of its budding life, without awakening it suddenly or artificially, and at the same time without letting the glimmering spark of the soul be stifled in the ashes of materialism. Frœbel found out the certain rule by which the mother may be safely and freely guided in her search for the right method of tending the human plant entrusted to her.

But what is this right method? Is everything to be prepared for the germinating infant mind, everything weighed out, all exertion spared it, and is it simply to rest in its passivity, as on its mother's breast? Yes, at the beginning of its existence the world of its surroundings must be adapted, arranged and modeled according to its needs, as its cradle and clothing are prepared for its body, because the sucking babe must first suck, *i. e.*, take in, and can as yet procure nothing for itself. But let only a few months go by, and it will begin to stretch out its

hands eagerly as if to lay claim to its share of the world. Fröbel says that the first grasping of childish hands is a sign of mental awakening. With the hands man begins to take possession of the material good things of the world, till the mind in its fashion begins also to *grasp*. It is only by appropriation that a human being can place himself in relation or connect himself with the outward world, but appropriation must be followed by action, as duties come with rights. The spontaneous action of the child, which is the beginning of future labors, begins already in the earliest months. It shows itself in the first grasping with the hands; but instead of encouraging and assisting this practice, whereby a sense of space and distance is developed, people too often hinder it by handing to the child or taking away from it the object which it grasped at with its little hands for the purpose of studying it by touch.

Child's Instinct to Play.

Constant stimulus to spontaneous action is the first principle of Fröbel's educational method. He says: "The beginning of a child's activity is the conversion of the outward into the inward;"—*i. e.*, taking in outward things as impressions—"In order afterwards to make the inward again outward;"—or in other words, to work up into ideas and thoughts the impressions taken in, and give them out again in words and actions. In his "Sunday papers" he says: "Taking in and *living out* is a fundamental necessity of child-nature, as indeed of humanity in general. The earthly destination of mankind is, by careful assimilation of the outer world, by the forming of his nature, by the expression of his inner life outside himself, and by careful comparison of this inner life with outward life, to attain to the knowledge of their oneness, to the knowledge of what life consists in, and to a faithful *living up* to its demands."

But suppose the right kind of surrounding to have been prepared for a child, so that it is able to take in images of beauty, truth and morality, how is it to "*live out*" that which it has taken in? How is it to become spontaneously active? In what form is it to express its individual nature? It must live out the self, the inner being, which nature has bestowed on it, in that manner, in that form, which its childish instinct prescribes to it, viz., in play.

Play is free activity, engendered by happiness and well-being. To develop itself is happiness and well-being to a child so long as the process is in accordance with nature; in order that it may develop itself the child plays in happy unconsciousness—for it knows nothing of the object of its activity. "Play is the first poetry of the child," says J. Paul, but play means also its *first deeds*, which are the expression of human nature, of human life. It is the preparatory exercise for this life. The child begins its existence, after the first months of mere *taking in*, by handling, producing and transforming: for to transform the world is the business of humanity.

When a child of but a few months old applies its whole strength to thumping on the table with some object or other, or to flinging it over and over again on the ground, or from its mother's arms opens and shuts the door, etc., it is exercising its young forces, and it derives pleasure from so doing—it may be said to be playing—though as yet without conscious end and without manifestation of its individual nature. When at a somewhat later age, while playing with its doll it imitates all that happens to itself, the way in which it is washed, or dressed, etc., or whatever it sees going on in the kitchen, in the workshop, in the garden, in the street, the instinct of imitation is developing its ideas, and stimulating it to ever new dramatic representations from the life of grown people, and the young *mind* is now exercising its forces. But this activity is still so to say *universal*, in so far as the child only gives back universal impressions made on it, without its individual stamps standing out distinctly—though at the same time difference of disposition may already distinguish the boy from the girl, the sanguine temperament from the phlegmatic, and various features show individuality of character. It is only specially-gifted children and artistic or scientific geniuses of the future whose individual endowments are often strongly pronounced at the earliest age, even though all musical composers do not, like the little Mozart, compose sonatas at six years old.

Doing and handling alone are not enough to cause the individuality of a child, the kernel of its personality, the *Divine thought* in it to blossom forth—for this, actual production and creation are necessary. It is in the works of its hands that the signs must be sought which will point to the special vocation it is destined for.

The degree of practical skill of which little child-hands are capable is shown by many an industry in which child labor is *mis*used, for it is employed like a machine, always in one direction only. But the child's mind can only *produce* in the joyousness of play, with the stimulus of a desired end to be attained, of an awakened sense of the beautiful to be satisfied, or contentment of one kind or another, to be reached as the result of its endeavors. With such an aim the healthy child will spare itself no trouble, no exertion—indeed, without any definite aim it delights in exhausting itself with activity; its nature impels it to do so, for it is created for labor. But it must also become *artist i. e.*, it must originate within the limits of its own small powers, if the flower of its individuality is to unfold. For this purpose the ordinary, imitative, aimless play is not sufficient; its efforts require the guiding and determining of suitable materials.

How eagerly do children long and beg for the participation of their elders in their play—for their guidance and direction; with what zeal do they collect all available materials to enable them to carry out their little ideas. But grown-up people, when they do join in the amusements of children, understand but imperfectly how to be wise leaders, and the materials at hand are seldom suitable. Chance-found material

is generally too rough to be worked upon; and finished objects leave nothing over to be done. It has often been remarked that childish fancy prefers an unfinished article to a finished one, a bit of wood to a doll, because it can do something more to it; and it is sufficiently evident that the continually increasing wealth and perfection of toys only serve to produce dullness in children, or destructiveness as the only form of activity left to them, or, at any rate, satiety, weariness, and a fatal love of distraction which causes a constant craving for change, while, amid all this superfluity of diversion, the inactivity of the powers makes any real satisfaction an impossibility.

Frœbel, when a little boy, tried once very hard with the material that he had collected—stones, boards, and splints—to build a model of the Gothic church of his village, but, after long fruitless struggles, he threw up his work in childish rage. This incident, however, gave birth to the later thought that children have need of prepared material and guidance, even for the exercises they carry on in play, in order that the real meaning and object of play may be fulfilled. His own childish games in his father's garden were the foundation of his "means of employment during the first childhood," which are applied in his Kindergarten.

ULTIMATE PURPOSE OF PLAYTHINGS.

The purpose of the playthings, which he has devised, is to facilitate from the very first months the perception of outward objects; by the simplicity, the method, and above all, the fitness of the things set before the child, to enable it the more easily to take in form, size, number, color, sound, etc., and by their definiteness, serial order, and connection, to produce clear and distinct impressions which shall correspond to the first budding powers of comprehension. They serve, also, to assist the development of the senses and organs in the easiest manner, viz., through the own action of the child, so that it may be rendered capable of *living out* its innerself in accordance with its individual endowments, and of recognizing itself in its works, as works of art reflect the soul of the artist.

Through Frœbel the childish instinct of play has been converted into conscious action. He perceived the end which nature intended to reach by its means; saw the analogy between the process of development in early childhood and the evolutionary development of humanity, and was able, by a penetrating glance at the relations of these two processes to one another, to discover the true method for the satisfaction of the impulse of culture which is innate in man, and through which he has been led to the development of himself and his world.

It has been well said: "Genius brings with it its own path, the gifted nature reaches its goal." Providence, it is true, allows those chosen by it for great tasks to select for themselves the means of their fulfillment; but who can say how much labor, how many fruitless struggles, how many tears of despair might have been saved them? Or how much

greater their services, how much wider their hearts might have been? Many, no doubt, would say that it is just these tears, and struggles, and agonies of despair, which develop genius or character;—and certainly a man has always to thank his own endeavors which developed his faculties, for his greatness. But the point in question is to direct these exertions to the right end and enable them to reach it, and, above all, to recognize endowments betimes. If a person gifted with a fine voice does not sing, he or she cannot become a singer; and if Thorwaldsen and Humboldt, like Casper Hauser, had been confined for fifteen years in a dark cellar where they could see and hear and do nothing, their genius would never have unfolded itself. But who could count the fast-bound gifts and powers which fall like unripe fruit from the tree of humanity, because no school was at hand for their development, because the soul was not loosed from its darkness? The number of geniuses will not be less because their crowns of thorns are exchanged for crowns of roses, but, on the contrary, will multiply beyond all power of calculation when the faculties have room given them for joyous work and effort, and when, through wise guidance, the vocation of the individual is made plain to him when still a child, and the shortest way to its fulfillment pointed out.

All Sysiphus labor should be spared, especially in childhood, which should be, before all things, a time of happiness; and the way to make it so is by encouraging natural activity, by setting free the imprisoned forces, and by enabling children to live in accordance with their needs, to collect experiences, and to learn for themselves without school discipline. The creative spirit must be allowed to work in them, that thus the rising generation may be saved from the demon of excitement-seeking, which is ruining morality in our days. Action, in the form of play, must supply the elements of all knowledge and practice, so that unity and connection may pervade the whole culture. The child should come to school ready equipped with all the fundamental conditions necessary for true learning; and these are: to be able to see with one's own eyes; to hear with one's own ears; to possess the power of observing and attending; to have a thirst for knowledge; to be able rightly to perceive and distinguish the different surrounding objects, and to be able, through construction in childish fashion, to give outward expression to the inward self.

Morality and virtue must be learned through doing and practicing; words alone will never teach them. It is only by action that the will is strengthened and the capacity for great and good deeds ripened. And, for this purpose, children will seldom find so fit a field as the Kindergarten presents to them. No age ever called for such a throng of action as does ours! The industrial works of our day are gigantic as the pyramids of Egypt; but, instead of centuries, like the latter, they require only days for their completion, and the outward world is being reconstructed with astounding rapidity.

But all the slower, alas, does the moral reconstruction go forward! What force shall be mighty enough to rival, in this field, the wonders of industry? Is there a higher force than love, which, in its divine nature, created the world? And what love is more powerful than that of the mother? The Divine spark of love in the human breast never burns with a purer and a holier fire than on the sacrificial altar of the mother's heart, which the ashes of a ruined world would not suffice to quench. Shall not this force, then, be mighty enough to contribute to the purifying and sanctifying of human society in an age when a new phœnix is striving to rise from the ashes of centuries?

It is not enough that saving ideas should be carried about in the world; there must also be the necessary devotion, the good-will, the endurance, the power of self-sacrifice, to carry them out. The *male* genius of humanity begets the ideas of which each century has need; the *female* genius has to work them out.

The genius of mankind is two-sexed, but a long period has gone by during which the world has received its stamp from the male half only, and the result is that many fields are barren, large tracts parched and arid. The dews of emotion and love can alone refructify them. A cry is going up on all sides calling to the slumbering second genius of humanity to awake, and appealing to the "*love force*" of woman for redeeming works. The cry of the children calls to the hearts of mothers that here is the material out of which they may build up a new generation which shall impart the spirit of moral greatness and dignity to the beautified outward world, so that the body may not remain without a soul. A new key has been found to unlock the nature of the child, a new alphabet is ready wherewith to decipher its secrets—will not the mothers of our day snatch gladly at this key, and eagerly study this new book for mothers? And will not the young women too who are not yet mothers, joyfully undertake the sacred office of educators of childhood to which Fröbel calls them?

V. GENERAL IDEAS.—PECULIARITIES OF METHOD.

We have attempted so far to draw out more fully and to make universally comprehensible the following general ideas of Fröbel.

1. The destiny of a child is, to be the child of nature, the child of humanity, and the child of God.

Or, the human being as a product of the earth belongs to the material physical world, and is of necessity subject to the laws of this world; as a personality he comes out of the range of these laws and stands as man on the higher ground of self-knowledge and freedom; and lastly, through right development and a life in harmony with it, he attains to the still higher spiritual community of universal humanity in which the divine spark of the human soul begins to shine, and he enters into relation with the world outside the limits of earth, and with the source of all things.

2. In the utterances of the child, which are the mirror of its nature, we recognize on a small scale the development of humanity in its infancy.

Or in other words, the individual will always reflect the characteristics of the race, as may be proved by the analogy between the historical epochs in the world's progress, and the universal stages in the life of childhood.

3. The education of children requires: consideration of human nature in general, which changes with the progressive development of the race; consideration of the age in which they are living; of the personality of each individual character; and lastly of the *law of development*, which as regards the spiritual nature is "a higher outcome of the general law of development of the universe."

4. The first period of childhood—as being the most important with regard to human development in general—is not yet sufficiently considered and cared for; the first needs of the soul are almost entirely disregarded; Fröbel offers the means by which the female sex may be more adequately prepared for its vocation as the first educators of childhood.

These fundamental ideas must be accepted before Fröbel's method and means of education can be understood and appreciated in their full significance. In their general acceptation these ideas have undoubtedly been more or less expressed in different ages and at different times, and every thoughtful educationalist has more or less recognized them. But in the relation which Fröbel gives them, and the application discovered for them by him, they are new.

An idea is never realized by one human mind, or even by one generation; it is part of the scheme of the great Ruler who sends these ideas to the earth, these sparks from the eternal altar of truth, that they should go on ripening for centuries before they are allowed to

bear fruit. Every new truth, which has become a reality, has had behind it a host of zealous spirits, who have been compelled to fight for it and force open a way, may be at the peril of their lives, before it could make its entry into the region of reality. And often it happens that the man or woman in whose mind the light of a new truth first kindled remains forever unknown.

Before a new idea assumes an established form it must have been thought out again and again by the various successors of its first pioneer, each one of whom will have something to contribute to what has been already conceded—not merely an amendment here or there, but a new thought which will alter, or give a fresh basis to the entire scheme. And this is essentially the work of genius—the fire in which every spark of truth is kindled. If a new thought is to be fused into any scheme that has been already ripening for some time, the whole ground which has been gone over and gained from the birth of the scheme down to its present stage must be contemplated anew from an independent stand-point. Every man of science who contributes something new to his special branch must be well up in all that has been done before his time; he must reckon up again the whole sum of results already gained if he has received a fresh amount to be added to it. What but the intuitive power of genius would be equal to such a task?

In the field of education the same truth holds good: Fröbel's idea of "human education conducted according to an infallible method" had been groped after, worked at, nourished and fostered for centuries by minds kindred to his own, until at last it was able to be formulated and expressed with some sort of clearness.

Method or Plan of Work.

The pith of the educational theory in question may be summed up in few words, as follows:—there must be a methodical and systematic plan, according to which every healthily born human being (relatively speaking!) can be in such manner surrounded and guided that his inborn faculties and powers may be sure of complete development.

Before the theory in question, together with what Fröbel has done towards carrying it out, can be clearly expounded, it is necessary to come to an understanding as to what is meant by method, and to distinguish rightly between an educational and instructional method.

There are many people who while allowing that *instruction* should be imparted methodically to children at quite an early age, nevertheless think it foolish and unpractical to dream of *educating* a child according to a method from the beginning of its existence. They think that free spontaneous development, the growth of individuality, would be hindered thereby.

The idea of method in its general signification may be defined as follows: A systematic plan, that is to say a plan which could not be any other than what it is, and such as after repeated experiences it has become, for reaching any given end in the easiest and best possible way. Or the following of definite rules to attain an object in view.

In all and everything that has to be accomplished there must be one way which leads more directly than any other to the wished-for goal. When once this most direct way to any given end has been established, each one has but to follow it: that is to say, to apply certain fixed rules which have resulted from experience; and it is in this application of fixed rules that method consists. This is true of all work without exception—the least as well as the greatest.

No art, not even that of cooking, can be carried on without such a system of rules. Suppose a cook, for instance, were to put together the ingredients of her dough in an arbitrary manner, without regard to weight, and to bake them without first mixing and stirring them, the bread would not turn out well. And what applies to industrial processes applies equally to artistic and mental work. Poetry cannot dispense with metre and the laws of versification; musical compositions must be based on the laws of harmony.

Even when people write poetry without any knowledge of metrical rules, they nevertheless unconsciously apply these rules; their compositions could not be called poetry if a definite plan of syllables did not produce rhythm. In the same way, people gifted with musical talent do not need to have learned the laws of harmony, in order to apply them in musical improvising. But without that unconscious application, only discordance would be the result, and never a complete tune.

This unconscious and intuitive application of every kind of laws proves that the foundation of all systems lies in human nature itself—is an innate faculty. If this were not the case no amount of experience would enable man to comprehend the laws outside himself, either in nature or in human work.

The imparting of knowledge according to some such a plan of laws is called methodical instruction. Nothing can be called real instruction which does not proceed according to a method, and no one will have a word to say against instruction being methodical. Every one knows that a language cannot be thoroughly learned without a grammar which sets before the pupil the rules or laws of the language.

Instruction, or teaching, as such, has to do with the powers of apprehension, the understanding of the pupil, and, in addition to the imparting of positive knowledge, aims at exercising and developing the power of thought. The laws of instructional methods must therefore correspond to the laws of human thought. In what do these laws of human thought consist?

Let us be permitted to give here a few rapid indications which are necessary to the clear exposition of our subject. A psychological treatment of it would be out of place. These indications, moreover, will not be given in accordance with the numerous definitions of philosophical authorities, but only in the sense in which inward and outward observation brings them to the notice of every sound human intellect, and in which they lie at the bottom of Fröbel's views.

Frœbel's Law of Opposites and their Reconcilement.

What, then, is the process of the human mind in reflection? The *systematic* process, as it is the same for all minds.

Every thought must relate to something that we know, and first of all to visible objects; we must have an *object* of thought. This object of thought must not only be taken in by the senses as a whole, so that a general idea of it is gained, as of a foreign plant that has been seen superficially in a picture, without the details of leaves, blossoms, stamens, etc. It must be observed and studied in all its parts and details. If we want to acquire a thorough knowledge of a foreign plant we must compare all its properties with those of plants known to us. When the properties or qualities of different objects are all exactly the same we cannot compare them; if there is to be comparison, there must be a certain amount of difference—but difference, side-by-side with similarity. The qualities which are similar will be the universal ones, which everything possesses, as form, size, color, material, etc., for there is nothing that does not possess these qualities. The different, or contrasting qualities, will consist in variations of the universal ones of form, size, etc., as, for instance, round and square, great and little, hard and soft, etc. Such differences in properties that have a general resemblance are called opposites.

All such opposites, however, are at the same time connected and bound together. The greatest size that we can imagine to ourselves is connected with the smallest by all the different sizes that lie between; the darkest color with all the lightest by all the intermediate shades; from an angular shape one can gradually go over to a round one through a series of modifications of form; and from hard to soft through all the different gradations. Not that one and the same object can ever be both hard or soft, dark or light, great or little, but the collective qualities of all existing objects go over from their superlative on the one side to their superlative on the other, hardest to softest, darkest to lightest, and so on.

The gradations of great and little, hard and soft, etc., which lie between the opposites, are the connecting links, or, as Fröbel puts it, "the means of reconciliation of opposites" (and Fröbel's system cannot be rightly understood unless this principle, which forms the basis of it, be acknowledged). This "reconciliation" is effected through affinity of qualities. Black and white are not alike, but opposite; the darkest red, however, is in affinity with black, as the lightest red is with white, and all the different gradations of red connect together the opposites, black and white.

Now any one who has compared an unknown plant with known ones, in all the details of its different parts—leaf, flower, fruit, etc., is in a position to pass judgment on it, and to draw a conclusion as to whether it belongs to this or that known genus of plants, and what is its species. Thus the natural process of thought is as follows: perception, observation, comparison, judgment and conclusion.

Without this series of preliminary steps no thought can be worked out, and the ruling principle is the law of the reconciliation of opposites, or the finding out the like and unlike qualities of things.

It matters not how far the thinker be conscious or unconscious of the process going on in his mind. The child is entirely unconscious of it, and therefore takes longer to reach from one stage to another. At first it receives only general impressions; then perception comes in; gradually ideas begin to shape themselves in its mind, and it then learns to compare and distinguish; but judging and concluding do not begin till the third or fourth year, and then only vaguely and dimly. Nevertheless, the same systematic process is at work as in the conscious thought of the adult.

Pestalozzi's Fundamental Law.

Any system of instruction which is to be effectual must therefore take into account this law of thought (or logic); it must apply the fundamental principle of *connecting the known with the unknown by means of comparison.* This principle is, however, everlastingly sinned against, and people talk to children about things and communicate to them opinions and thoughts concerning them, of which children have no conception and can form none. And this is done even after Pestalozzi by his "*method of observation and its practical application*" has placed instruction on a true basis.

Of the manner in which Fröbel has built upon this foundation we shall speak later. We have here to deal first with *education*, to show how far it differs from *instruction*, and, whether a systematic or methodical process is applicable to it, as Fröbel considers it to be.

When Pestalozzi was endeavoring to construct his "Fundamental Method of Instruction" ("Urform des Lehrens") according to some definite principle, he recognized the truth that the problem of education cannot be fully solved by any merely instructional system however much in accordance with the laws of nature. He saw that the moral forces of the human soul, feeling and will, require to be dealt with in a manner analogous to the cultivation of the intellectual faculties, that any merely instructional method is inadequate to the task, and that a training-school of another sort is needed for the moral side of cultivation—one in which the power of moral action may be acquired. While searching for some such "psychological basis" to his method he exclaimed, "I am still as the voice of one crying in the wilderness."

As a means to this end he requires an A B C of the science and a system of moral exercises, and he says: "The culture of the moral faculties rests on the same organic laws which are the foundation of our intellectual culture."

Fichte (in his "Discourses") insists on an "A B C of perception," which is to precede Pestalozzi's "A B C of observation," and speaks as follows: "The new method must be able to shape and determine its pupil's course of life according to fixed and infallible rules."

"There must be a definite system of rules by which always, without exception, a firm will may be produced."

The development of children into men and women must be brought under the laws of a well-considered system, which shall never fail to accomplish its end, viz., the cultivation in them of a firm and invariably right will.

This moral activity, which has to be developed in the pupil, is without doubt based on laws, which laws the agent finds out for himself by direct personal experience, and the same holds good of the voluntary development carried on later, which cannot be fruitful of good results unless based on the fundamental laws of nature.

Thus Pestalozzi and Fichte—like all thinkers on the question of education—searched for the laws of human nature, in order to apply these laws in the cultivation of human nature.

Fröbel strove to refer back all these manifold laws to one fundamental law which he called the "reconciliation of opposites" (of relative opposites).

In order to arrive at a clear and comprehensive conception, where there is plurality and variety, we seek a point of unity, in which all the different parts or laws may center, and to which they may be referred. For the undeveloped mind of the child this is an absolute necessity. The method, which is to be the rule of his activity, must be as simple and as single as possible. This necessity will be made plain when we come to the application of Fröbel's theory in practice.

Fröbel's observations of the human soul are in accord with the general results of modern psychology, in spite of small deviations which cannot be considered important. Science has not by a long way arrived at final conclusions on this subject, and must, therefore, give its due weight to every reasonable assumption; it would be most unprofitable to drag Fröbel's system into the judgment hall of scientific schools, in order to decide how far it agreed with these schools or not. Its importance lies for the moment chiefly in its practical side. In order to preserve this part of it from becoming mechanical, and to maintain its vitality, its connection with the theoretical side must be understood and expounded more and more thoroughly. With the advance of science Fröbel's philosophy of the universe must in course of time have its proper place assigned to it, and his educational system, which is grounded on his philosophy, will be brought into the necessary connection with other scientific discoveries.

The great endeavor of modern educationalists is to replace the artificiality and restraint in which the purely conventional educational systems of earlier times have resulted by something more corresponding to human nature. To this end it was necessary to go back to the ground motives of all education whatsoever: the laws of development of the human being. It was necessary at the same time to determine the reason of educational measures in order to elevate them into con-

scious, purposeful action. Former conventional systems of education worked only unconsciously, according to established custom, without any deep knowledge of human nature or fundamental relation to it.

The science of humanity was then in its infancy, and, although it has since made great progress, the knowledge of child nature is still very meager.

The services rendered by Rousseau, as the first pioneer of modern educational theories, and the many errors and eccentricities mixed up with his great truths, must here be assumed to be known.*

Insufficiency of Pestalozzi's Doctrine of Form.

Pestalozzi, who carried on the work in the same track, fixed the elements of his "*Urform des Lehrens*" in form, number, and words, as the fundamental conditions of human mental activity, and which can only be acquired and gained by observation.

For instance, every visible and every thinkable thing has a *form* which makes it what it is. There are things of like and things of different form, and there is a plurality of things which stands in opposition to every single thing. Through the division of things arises *number*, and the proportions and relations of things to one another. In order to express these different proportions of form and number, we have need of *words*.

Thus in these three elements we have the most primitive facts on which thought is based. In every form, every number, and every word there exist two connected or united opposites. In every form, for instance, we find the two opposites, beginning and end, right and left, upper and under, inner and outer, and so forth.

With regard to number, unity and plurality, as well as odd and even numbers, constitute opposites. Then form and number are in themselves opposites, for form has to do with the whole, number with the separate parts. But the word by which they are described reconciles these opposites by comprehending them both in one expression.

Pestalozzi has begun the work of basing instruction systematically on the most primitive facts and workings of the human mind. To carry on this work, and also to find the equally necessary basis for moral and practical culture, with which must be combined exercises for the intellectual powers before the period allotted to *instruction*, is the task that remains to be accomplished. Pestalozzi's plan and practical methods are not altogether sufficient for the first years of life.

It is a false use of language which separates education from instruction. The word education, in its full meaning of human culture, as a whole, includes instruction as a part, and comprises in itself mental, moral, and physical development; but in its narrower use it signifies, more especially, moral culture.

*An elaborate exposition of Rousseau's system, principles and methods will be found in Barnard's Journal of Education, v. pp. 459–486; also in Barnard's French Pedagogy

One of the reasons why instruction has been so much more considered and systematized than the moral side of education is, undoubtedly, that the former is in the hands of educational and school authorities who possess the mental training and capacity necessary for their vocation. No one is allowed to be a professional teacher who has not proved himself to possess a certain degree of proficiency for the task. Moral education, on the other hand, falls to the supervision of the family, as the first and natural guardians of its children, and here neither the father nor the mother, nor any of the other sharers in the work, are really fitted for it; not one of them has received a special preparation, and it depends entirely upon the higher or lower degree of general culture of the parents, and their natural capacity or non-capacity for their educational calling, how far the moral culture of the children will extend.

But over and above the preparatory training of parents and other natural guardians—which was already insisted on and striven after by Pestalozzi—moral education will only then be placed on a par with intellectual instruction when a real foundation has been given to it by the application of a fixed system of rules, such a foundation as the laws of thought afford for instruction.

The human soul is *one*, all its powers and functions have a like aim, and, therefore, feeling and willing—as factors of moral life—cannot be developed in any other way than thought. The parts which make up the whole of education must be subject to the same laws as the whole, and conversely the whole must be developed in like manner as the parts.

The moral world is concerned with two aspects of things—the good and the beautiful—while the understanding has the discovery of truth for its object.

Both the good and the beautiful have their roots in the heart or the feelings, and belong thus to the inner part of man—to his spiritual world. The power and habit of feeling rightly and beautifully constitute moral inclination, which influences the will, but does not yet necessarily lead it to action.

In its connection with the outer world morality appears in the form of action. Through action, or the carrying out of the good that is willed, the character is formed. The practice of the beautiful, on the other hand, leads to art and artistic creation.

Thus education, in its essentially moral aspect, has to do with the cultivation of the feelings and the will. It need hardly be said that the element of instruction cannot be altogether dispensed with, even in this department, any more than the cultivation of the intellect can be carried on without a certain amount of moral development. In earliest childhood the three different natures of the human being are fused in one and must be dealt with accordingly.

The good and the beautiful, like all other qualities, are known through their opposites. Only by contrast with the *not* good. or bad,

the *not* beautiful, or ugly, are the good and the beautiful apprehended by our consciousness.

As mental *conceptions*, the good and the bad, the beautiful and the ugly, the true and the untrue, are irreconcilable (absolute) opposites. Pure thought, however, has to deal with the absolute. In all the manifestations of the actual world everything that exists is only relatively good and bad, ugly and beautiful, true and untrue; all opposites exist here only relatively. No human being is perfectly good or perfectly bad, just as nobody is completely developed or completely undeveloped. So, too, no work of art is in an absolute sense perfectly beautiful, or perfectly ugly — whether as a whole or in its parts.

As, therefore, in all and everything belonging to the human world opposites are found existing together, so, also, do they pass over into one another and are "reconciled." Thus everything is connected together, and constitutes an immense chain of different members.

We do not mean to say that already in the actual world all opposites are reconciled, all discords solved, and the great world-harmony complete; but it is going on to completion. This is the aim and end of all movements, all life, and all endeavor, and an end which is only fully attainable to human beings by the cessation of all self-seeking (as in Christ), the absorption of all individuals into humanity; and this by means of the highest individual development and self-existence; not by transforming the individual into the universal.

In the most fundamental bases of good and evil we find again two new opposites.

In whatever form evil manifests itself, it is always at bottom self-seeking of some sort; or else it is error or madness. Ambition, pride, avarice, envy, dishonesty, murder, hatred, etc., may always be traced back to self-seeking, even though it be disguised in the form of extravagant affection for others, or for one other. So, too, what we call diabolical is, in reality, self-seeking.

And whatever shape good may take it must be essentially the expression of love to others. A solitary individual in no way connected with fellow-creatures would have as little opportunity for good as for evil.

All the impulses and passions of a human being have for their object the procurance of personal happiness and well-being and the avoidance of personal annoyance. And as long as the happiness and well-being of others is not disturbed, nor the individual himself injured, there is nothing to be said. The conflict between good and evil begins when the happiness of an individual is procured at the cost of others or of the community.

True goodness consists, with rare exceptions, in preferring the welfare of the many or of the whole of human society, to personal, egotistical advantage; in striving after an ideal which, without self-sacrificing love, would be unthinkable. Love towards God, moreover, compels love towards mankind.

The moral battle-field is always between the two extremities of personal and universal interest, and the reconciliation of the two is the result aimed at. There also where the battle goes on in the inner world of the human soul it is a question of personal against general interest, or of the opposition between the sensual and the spiritual natures of the individual. The object of man's earthly existence is to reconcile the rights of personality, self-preservation and independence with the duties of necessary devotion and self-sacrifice to society. The personal services rendered to the *whole*, in any circle of life, determine the worth of the individual to society, and moral greatness consists in the love which, going out beyond the personal, seeks to embrace the whole of God's world—and therewith God himself. For God has herein placed the destiny of man, viz., to expand from the circle of individual existence, through all intermediate circles, to the great circle of humanity.

In the world of the beautiful we meet with the same law, viz., "the reconciliation of opposites."

What do we mean by the beautiful? That which is harmonious or rhythmical. Harmony is the co-operation of all the parts of a whole towards the object of the whole. If the innermost nature of beauty baffles our attempts at full definition, harmony is, nevertheless, its fundamental condition.

But a necessary condition of harmony is the balance of parts tending in opposite directions.

Beauty of form (plastic art) depends on the opposites, height and breadth, for instance, being rightly proportioned or balanced; on the contrasting horizontal and perpendicular lines being kept in balance by their connecting lines. In the circle we have the perfect balance of all opposite parts, and the circular line is, therefore, the line of beauty. In architecture the triangle is the fundamental shape—that is to say, two lines starting from one point and running in opposite directions are connected together by a third line. And so forth.

Beauty in the world of color is the harmonious blending together of the opposites, light and shade, by means of the scale of color—this at least is the primary condition. The mixing of colors, too, consists in the right fusion of the elementary colors—red, blue, yellow, which in themselves form opposites.

In the world of sound beauty is in like manner conditioned by the harmony of single tones amongst each other. The basis of musical harmony is the simple chord, *i. e.*, the opposites, which the key-note and the fifth constitute, are reconciled by the third.

In poetry rhythm is obtained by the regular connection of long and short syllables. And so forth.

The ugly, the imperfect, in all arts, is on the other hand the inharmonious—or the result of want of proportion and correspondence in opposites—or the absence of transitions to connect them together.

And we come again across these same laws, which we have summed up as the basis of thought, in the moral world also, as well in that side of it which is known as "the good" (ethics), as in that which is called "the beautiful" (æsthetics).

Law of Balance—Universal and Beneficial.

Whether this universal principle (*Welt gesetz—world law*, as Fröbel calls it) be formulated as "the reconciliation of opposites" or in any other way, is here, as has been already said, of little importance. The most comprehensive formula would perhaps be *law of balance*.

Science expresses itself very differently in this matter. Newton calls the law in question the "law of gravitation" (the connection of attraction and repulsion). Naturalists designate it as the law of "universal exchange of matter" (giving out and taking in, connected by assimulation), etc.

This law, in which Fröbel sees the foundation of all development, and, therefore, also of human development—it is his desire to establish and apply as the "universal law of education." It is with the application of the law, which will be demonstrated in the practices of his Kindergarten method, that we are chiefly concerned here, but in order to a clear understanding of this the foregoing introduction was indispensable. Not till one all-prevading principle of development, which shall comprise in itself every variety of law, has been discovered and applied to practical education in its minutest detail will there be anything approaching to a veritable and complete method. It remains, therefore, now to prove that this principle of Fröbel's is identical in the spiritual and material world, and, if this be established, the connection or unity of all law will follow of itself.

Fröbel has over and over again told us how deeply his whole development was influenced by the fact that from his earliest childhood he was out of harmony with his immediate surroundings. The early death of his mother, the unloving treatment of his step-mother, and the small amount of attention and sympathy bestowed on him by his father, partly owing to the professional duties of the latter, which left him little time, and partly to an uncommunicative and somewhat stern nature, deprived the child of fostering love in the morning of his life, and initiated him early into the sorrows of existence.

Fröbel's Personal Experience.

The yearning of his soul for love, the thirst of his mind for knowledge, were never really satisfied, and he was forever finding himself driven back anew on the inmost depths of his nature, left to stand by himself alone. Up to the years of early manhood the gulf between his outer surroundings and his inner world became greater and greater, and his young spirit suffered deeply in consequence. The pain that he experienced incited him to search out the cause of it, and this he found in the sharp contrast that existed between his inner and his outer world.

This discovery of "opposites," this want of the concord and harmony that his whole soul was unconsciously yearning after, forms the first great and lasting impression of his life. The feelings which met with no response in the world of humanity, all the warmth and ardor of his soul, now turned to the world of nature. In the contemplation of this world, in devotion to its invisible spirit, in which he soon learned to recognize the Divine Spirit, he found the consolation, and also in part the instruction which had been denied him by his human surroundings.

Already as a boy he would lose himself in profound meditation on the laws of the universe, on the cause of organic life in nature.

"From star-shaped blossoms," he says, "I first learned to understand the law of all formation, and it is no other than the 'reconciliation of opposites.'"

For instance: Each of the petals which form the corolla round the calyx of the flower has another petal opposite it, and between these opposite petals there are others which connect them together.

"A humble little flower taught me dimly to suspect the secrets of existence, the mysterious laws of development, which I afterwards learned clearly," so writes Fröbel.

Continuing his observations, he perceived that every single petal is in itself a whole leaf, or a whole, but at the same time only a part of the whole of the floral star. Thus a whole and a part at the same time, or a *glied ganzes*, as Fröbel expresses it. Then again, the flower is a whole in itself, but also only a part of the whole plant. The plant is a whole, and at the same time a part of the plant family to which it belongs, and this again is a part of the genus. In such manner did the child Fröbel perceive the membership in all natural objects, and he remarked at the same time how one part is always sub-related or super-related or co-related to another; the flower is super-related to the root, the root is sub-related to the flower, the petals are co-related to each other.

These divisions into members, which are found in all organic and systematic formations, are now taught to children at school by means of books; it is a question, however, whether in this way they can grasp them as easily and understand them as clearly as did the child Fröbel, through his own observation. The first apprehension of things comes long before school instruction, and what is taught with words must be based on that which has been taken in through the senses. If this first apprehension through observation is wanting, the foundation for the understanding of what is *taught* will also be wanting.

In the progressive course of his childish observations, Fröbel further remarked that it is not only in individual organisms that the different parts, by means of connecting transitions (or the reconciliation of opposites) make up the harmony of the whole, but that also between all and the most different organisms there are everywhere to be found like points of transition, which connect together the most opposite things by a series of intermediate points growing more and more similar.

Thus through a countless series of intermediate plants he saw grasses connected with trees. The connection in the vegetable kingdom became apparent to him through the fact that all plants, how great soever their differences, have something in common; all have roots, stems, leaves, crowns, stamens, etc., the characteristics of the vegetable world. Thus unity in spite of infinite variety.

But it was not in the vegetable world alone that organic life manifested itself to him as the result of systematic working, of division into parts, of a series of events, of sub and super ordination, of connection through transitions, of variety in similarity, in short, of harmony and concord accomplished through the reconciliation of opposites; he saw the self-same truth pervading other kingdoms of nature. In the organism of animal bodies, indeed, in the whole animal kingdom, he found his law at work again.

As the sap of plants ascends and descends from the root to the crown, and conversely, and through this movement connects together the opposite forces, expansion and contraction through which the leaf-buds are formed in the stem, so is the circulation of blood in the animal body. The blood streams out from the heart, and back to it again by opposite movements; the lungs expand and contract together in the process of breathing, etc. As the corresponding petals of a flower stand opposite one another, so do the limbs of animal bodies; the corresponding feet, hands, ears, or eyes, are placed opposite to one another. Fröbel calls this *entgegengesetztgleiche* (like things set opposite to each other), and he finds analogous occurrences in the spiritual world.

And further, he perceives that not only throughout each of the three kingdoms of nature—the inorganic mineral kingdom not excepted—there exist common characteristics by which the members of the separate kingdoms are united, but that these three kingdoms, taken as wholes, have points of similarity through which they pass over into one another, and are connected together. He saw that the vegetable world is fed by the mineral world, which is contained both in the bosom of the earth and in the atmosphere; that the vegetable and mineral worlds together feed the animal world, which also feeds upon itself; and that man, by the food he eats, by the air he breathes in, etc., lives on all the three kingdoms of nature, and is thus united and connected with them.

Here, too, in the chemical process of fusion, which is known as "interchange of matter," he found his favorite law again. For this process of interchange goes on as follows:—Every organism takes or sucks in nourishment, air, etc., and then gives out again part of what it has taken in. Here, therefore, we have the opposites, *taking in and giving out*. The reconciliation of these opposites is accomplished by appropriation or assimulation, for every organic body converts a portion of what it has taken in in the shape of food, air etc., into flesh and blood; and thus there is a constant mutual exchange of substance going on between all organisms. And this process of exchange, by which

everything that exists is connected together organically and materially, is not thinkable without the adjusting of opposites, or, as Fröbel calls it, "the reconciliation of opposites."

But this was not all. Besides the continuous connection, the *unity* which he discovered to exist in everything on earth, from the lowest to the highest, from the nearest object to the most distant, the same truth was borne in upon him concerning the solar system. There was not the tiniest herb on earth that did not drink in and feed on the sunlight. Without the continuous action of the sun's rays on all that exists on earth, all life must perish; the earth would be a dead body without the light and warmth of the sun. And as everything on our earth is kept alive by the action of the sun, so is it with all the heavenly bodies on which the sun shines, every single planet of our solar system.

And further still, our solar system itself is not isolated, alone and unconnected with the other solar systems of the universe. Arguing from the known (or that which was nearest to him) to the unknown (or that which was furthest), from the visible to the invisible, Fröbel concluded that the law of membership, which he had found to exist in the least as well as the greatest organisms, and in all organisms on the earth, must in a like or analogous manner pervade the whole universe.

The works of a Creator must be in connection one with another, and all, without exception, bear the stamp of their Creator. Not necessarily in exactly the same degree, but in gradations from lowest to highest, and not in outward appearance either, but by one and the same system of law, according to which each and all are developed, must this stamp of God show itself.

"There is but one fundamental law of the universe out of which all other laws in the world of outward phenomena spring." Thus did A. von Humboldt also express the truth which is the fundamental thought on which Fröbel's method of observation rests.*

Fröbel has certainly about as good a right to argue from the visible and known things of earth to the invisible unknown things of the universe, as has the naturalist from a given vertebræ to undertake to construct the whole organism of an animal. In a letter to his elder brother,† written in his twenty-fifth year, Fröbel sketches out a plan for his future life. A passage in this letter, alluding to his childhood and early youth, plainly shows how from his childhood up he busied himself with the attempt to reconcile the workings of nature with his own inner world, and to find the points of unity between the two. To understand the connection of all phenomena of the outward world, and the way in which these harmonized with the spiritual world, was his constant endeavor.

Speaking of things in Nature, he says:—"I felt that something

* Fröbel searched after and discovered the "unity of all development," a theory which is universally occupying modern scientific enquiry.

† In vol. I. of "Fröbel's Schriften," edited by W. Lange.

simple informed them all, that they all had their origin from something which was *one*, the same, identical; that they must all unite together in some one point; for they all existed collectively in Nature! My own inner world was inspired by one thought, one idea—the suspicion of something higher in man than humanity, of a higher end than this life. By means of this continual searching and finding in the depths of my inner being, this constant going down into self, I soon discovered that a better knowledge of myself helped me better to understand the outer world. I was driven to explore my little inner world, that through it I might learn to know the great outer world surrounding me. I learned from the teacher experience, without suspecting, without even knowing clearly, what I was learning. In this way I arrived at an ideal knowledge of myself, of the world, and of humanity, such as few men possess in youth. For every fresh discovery that I made in the outward world I felt always compelled to find a corresponding point in myself, to which I could fasten it," etc.

Fröbel was then seeking for what he later designated by the expression *Lebenseinigung* (unity of life). In the life of the human soul he saw a repetition of the continual adjustment of opposites, which went on in the life of nature. As the opposites of day and night were connected by twilight, of summer and winter by spring and autumn, so in the human soul do the day and night of conscious and unconscious life, the light and darkness of good and evil, alternate with one another. So, too, activity and rest, happiness and sorrow, etc.

As the buds which burst open in the spring have developed out of the invisible germ hidden under the hard crust of winter, so do the opposites, life and death, alternate. And these are only seemingly irreconcilable opposites. All earthly life contains within itself the germ of death (of future change), all death carries new life within it. "How can any one," Fröbel exclaims, "believe in real death, in annihilation? Nothing dies; everything only becomes changed in order to pass into a new and higher life. This is true of every little herb, for its essential inherent qualities are indestructible. Everything retains in each of its parts the individual character assigned to it, *i. e.*, its essence, to all eternity. How, then, should the most marked characteristic of a human being, the consciousness of his own individual personality, be lost, even though he should pass through millions of new existences? What you people call death is nowhere to be found in creation, but only expansion, life ascending higher and higher, always nearer to God. If you only knew how to read the book of nature rightly you would find everywhere in it the confirmation of the revelation of the soul's immortality. Throughout the whole of nature there is nothing but continually repeated resurrection! . . . The universal and the individual are opposites, which presuppose one another. Without individual human beings there would be no humanity, and without humanity there would be no individuals. The race only continues because the personal units

continue. Humanity comprises not only mankind of to-day, but mankind of the past and of the future; all the human beings that have ever existed on earth make up humanity, and humanity presupposes conscious existence, both general and personal."

The above quotations from Fröbel's own words will be sufficient proof that his theory of the unity of life (*Lebenseinigung*) did not, as has been asserted, rest on a pantheistic conception of the universe. The immense unbroken whole of the universe comprises, according to him, God, nature, and man, as an inseparably connected whole, though not as finished and at rest, but on the contrary, in a state of eternal "becoming"—of having become and being about to become, at the same time. He had always in view the progressive development of all things—that is to say, the continual movement of forces; he saw nowhere repose—or at any rate only passing repose—never lasting completion, for every apparently finished form of development was always succeeded by a new one.

In his "*Menschen-Erziehung*" (Human Education), he says, for instance: "The theory which regards development as capable of standing still and being finished, or only repeating itself in greater universality, is, beyond all expression, a degrading one, etc. . . . . Neither man nor mankind should be regarded as an already finished, perfected, stereotyped being; but as everlastingly growing, developing, living; moving onwards to the goal which is hidden in eternity. . . . . Man, although in the closest connection with God and nature, stands, nevertheless, as a person in the relation of an opposite to nature (or plurality) and to God (or unity). (Nature and God are opposites in their character of plurality and unity.) Man (as humanity) is the representative of the law of reconciliation, for he stands in the universe as the connecting link between God and creation." (For unconscious existence and absolute conscious existence are connected by personal, or limited conscious existence.)

"As the branch is a member of the tree, and at the same time a whole, so is the individual man a member of humanity, and therefore a member of a whole. But each one is a member in an entirely special individual, personal manner; the destiny of humanity—that is 'to be a child of God'—manifests itself differently in each individual.

"One and the same law rules throughout everything, but expresses itself outwardly (in the physical world), and inwardly (in the spiritual world), in endless different forms."

"At the bottom of this all-pervading law there must, of necessity, lie an all-working unity, conscious of its existence, and therefore existing eternally."

"This unity is God."

"God manifests himself as *life* in nature, in the universe; as *love* in humanity; and as *light* (wisdom). He makes himself known to the soul. . . . . As life, love, and light does the nature of man also manifest itself.

"As the child of nature, man is an imprisoned, fettered being, without self-mastery, under the dominion of his passions. As the child of God he becomes a free agent, destined to self-mastery, of his own free will a hearing, conforming spiritual being. As the child of humanity, he is a being struggling out of his fettered condition into freedom, out of isolation into union, yearning for love and existing to find it.

"The unity in the nature of all things is the in-dwelling spirit of their Creator, 'the mind of God' which expresses itself as law." . . . . The destiny of man as a child of God and of nature is to represent the being of God and of nature: as the destiny of a child, as the member of a family, is to represent the nature of the family, its mental and spiritual capabilities, so the vocation of man, as a member of humanity, is to represent and to cultivate the nature, the powers, and faculties of humanity.

Frœbel defines life, in whatever form it may express itself, as progressive development from lower to higher grades, from unconscious existence to a conscious existence, which ascends higher and higher till it reaches the consciousness of God. But all development is movement. It ascends from beneath to above, from lesser to greater, from the germ to its completion. It is also, at the same time, a constant means of reconciliation of opposites, and itself a product of that universal law, which we have just acknowledged as the law of human thought, the law of moral life, and the law of the physical or organic world. Movement, whether free or compulsory movement, which has an object, is activity.

From which it follows that the law of the reconciliation of opposites is also the law of all activity, of all human action, and all human development which is based on activity and is the result of it. And how could it be otherwise? Human beings belong, on their physical side also, to nature; the whole process of their physical life is an interchange with the products of nature; therefore man, as a physical being, is subject to the laws of nature. But the soul is inseparable from the body, and can only express itself and act through the bodily organs. It follows, therefore that the soul cannot be subject to conditions opposed to the bodily ones, but must obey laws analogous to those which govern the other organisms of the universe, though of a higher order than the laws of unconscious life.

Every utterance or manifestation of the human spirit necessitates action of the senses; and we know that such action is based on law, and, moreover, on the same law which governs all action in the universe: the reconciliation, connection, or adjustment of opposites.

If, then, the full development of human nature rests on this universal law of activity there can be no other rule for the guidance of this development in childhood and youth, or, in one word, for education. Nature follows this law in her dealings with children, and if education is to be in accordance with nature it must do the same; and then only

when this fundamental principle is recognized and followed, and applied in the development of human nature, with full understanding of its aim and object, will education be raised to the level of art or science.

Fröbel is the first person who has hitherto fully recognized this principle and rendered its application possible, and his educational method is nothing more or less than constant obedience to it at every stage of the pupil's development Which means to say that all the free spontaneous activity of children is systematically regulated in the same manner as the whole natural world unconsciously is, and as the world of human nature would always be also were it not for the disturbing element of consciousness which awakens the personal will, and incites it to arbitrary action (*i. e.*, free choice without regard to right or wrong), thus coming in contact with the laws of nature and hindering the direct accomplishment of her purpose.

But there can be no real freedom in human action, unless it follows in the path, recognizes the limits, and subjects itself to the necessity of Law. The treatment of matter, substances, the physical in short, which is the point of departure of all human thought and action, can only accomplish the desired end when it is carried on according to systematic rules. Arbitrary capricious action never reaches its end, or only by accident.

Thus, then, Fröbel's system consists in regulating the natural spontaneous activity of the child according to its own inherent law, in order that the purpose of nature, the complete development of all the natural faculties, may be fulfilled.

This system aims at teaching the child from the beginning of its existence to apply for itself the universal principle which we have been considering.

The order of the children's performances is so planned, that the application of this principle becomes continually wider, and by this means there is gradually awakened in the children the consciousness that all systematic working is based on it.

The above indications will, we hope, be sufficient, so far, to explain Fröbel's theory of the universe as is necessary to show its connection with his system of education. A full exposition of his philosophy is not contemplated here.

A true understanding of these generalities can only be arrived at through their practical application, and the knowledge of their results. And conversely the practical application only gains meaning through knowledge of the fundamental idea.

The reason why Fröbel was so much condemned and run down, and even derided, during his lifetime, is that his ideas, owing to their novelty and apparent opposition to old-established methods, met, of necessity, with little comprehension.

Fröbel's philosophy and educational theories have certainly their "mystic" side, inasmuch as they are not at once apprehensible to every one, and in their entire scope.

VI. THE KINDERGARTEN.

Frederic Froebel has succeeded in realizing what the educational geniuses who preceded him only strove after. But he has done more than simply embody their ideas in reality—whereas they concerned themselves only with methods of *instruction*, he has given to the world a true and complete method of *education*.

Fröbel gives to children experience instead of instruction, he puts action in the place of abstract learning. In the Kindergarten the child finds itself surrounded by a miniature world adapted to its requirements at different stages of growth, and through action in which it can develop itself according to the laws of its nature.

Let us first glance at the Kindergarten from outside, as it strikes the eye of the casual looker on, before we proceed to a comprehensive summary of Fröbel's educational system as a whole.

The pleasant sound of children's voices singing falls on the ear of the visitor as he enters the Kindergarten, and in an open-air space shaded with trees (or in a large heated room in winter) he sees a ring of little children from two to four or five years old, led by the Kindergarten teacher, and moving in rhythmic measures round one of their little comrades who is going through an energetic course of gymnastic exercises, which the others imitate: after a time the young instructor is relieved by another of the children, and so on. To the gymnastic exercises succeed other (*Bewegungsspiele*) movement games representing incidents of husbandry and harvesting; or the way in which birds build their nests in woods, fly out and return home again, or phases of professional life, scenes from the market, and the shop, and so forth. All the games are accompanied by explanatory songs.

In the first period of childhood words and actions must always accompany each other; the child's nature requires this. Body and mind must not yet be occupied separately, but the gymnastics of the limbs should at the same time exercise the mental powers and dispositions. Fröbel's "movement games" develop the limbs and muscles, while the accompanying music works on the feelings and imagination, and the words and action rouse the mind to observation, and finally the will to imitation of what has been observed. The promotion of physical health and strength is the main object of education in the Kindergarten.

A little further on in the garden, under a linen awning, will be seen three tables surrounded by benches with leaning backs, at each of which are seated ten children from four to seven years of age, working away busily and attentively. At one of the tables strips of different colored papers, straw or leather, are being plaited into all sorts of pretty patterns, to make letter-cases, mats, baskets, boxes, etc. The patterns of the elder children are of their own invention, and their little productions are destined for presents to parents, brothers and sisters, and friends.

At the second table building with cubes has been going on. Before each child stands an architectural structure of its own planning, and all are listening attentively to the narrative of the teacher, in which each of the objects built up is made to play a part.

At the third table paper is being folded into all sorts of shapes, representing tools of different kinds, or flowers. All the various forms which the children produce are arrived at by gradual transitions from one fundamental mathematical form, and thus the elements of geometry are acquired in the Kindergarten, not through abstract instruction, but by observation and original construction.

In playful work and workful play the child finds a relief for, and the satisfaction of, his active impulses and receives an elementary grounding for all later work, whether artistic or professional. His physical senses as well as his mental faculties are all exercised in proportion to his age.

But the half-hour is at an end, and there must be no more sitting still. Spades, rakes, and watering-pots are now brought out to work in the flower-beds, of which each child has one for its own. Flowers, vegetables and fruits are cultivated by the children in these little patches of ground, but in the general garden, which is the common charge of all the children, are grown all sorts of corn, field-products, and useful plants, and these serve as materials for an elementary course of botanical observation and experiment, when the children cannot be taken into the open fields and woods to study nature in her own workshops, to learn singing from the birds, and to watch the habits of the insects. In this garden, too, all kinds of animals are kept; chickens, doves, rabbits, hares, dogs, goats, and birds in cages, which have to be looked after and cared for.

Thus the child grows up under the influences of nature. He learns gradually to perceive the regularity of all organic formations; by the loving care which he is encouraged to bestow on animals and plants, his heart and sympathies are enlarged, and he becomes capable of love and sympathy for his fellow creatures; and in imitating the works of nature he is led to discover and to love the Creator of nature, and to acknowledge Him as his own Creator also, and he becomes imbued with the divine peace of nature before the turmoil of the world and of sin find their way into his heart.

But to return to the Kindergarten. The little ones whom we first saw engaged in gymnastics now come running and laughing up to the table deserted by the elder children, and in their turn take their seats for half an hour's work (for the quite little ones the time is limited to a quarter of an hour), and begin laying together and interlacing little laths or sticks in symmetrical shapes. "Forms of beauty," or systematic constructions without any special object; "forms of knowledge," or mathematical figures; "forms of practical life," or tools, buildings, etc.; or else one of the many occupations of which the results may be

seen in the glass cupboard of the play-room, is carried on. In this cupboard are a variety of articles modeled in clay, lace-like arabesques cut out of fine white paper and pasted on blue paper; ingenious devices of plaited straw, riband, and leather; all manner of drawings and paintings, too, according to Fröbel's new linear method; artistic little houses, churches, furniture, etc., constructed of little sticks fastened together by means of moistened peas, into which the ends of the sticks are stuck; in short, an art and industrial exhibition of the works of little manufacturers under eight years old.

But these pretty things are not all intended for birthday or Christmas presents in the children's families. At the end of the year most of them are put into a lottery through which each of the children receives a little sum of money for its own work, and the joint proceeds are spent in dressing a Christmas tree for the poor children of the neighborhood, and the pleasure which the little donors derive from this tree is far greater than that which their own more costly one affords them.

By the side of the glass cupboard, in which the children's productions are kept, stands another containing dried plants, mosses, insects, shells, stones, crystals, and other wonders of nature, which have either been collected on different excursions, or are presents from relations and friends. This is the children's museum, and into it the little collectors often carry the commonest stones and weeds, for to children everything that they notice for the first time seems wonderful.

Work, which is at the same time fulfillment of duty, is the only true basis of moral culture, but it is necessary that such work should also satisfy the child's instinct of love, and the object of it must, therefore, be to give pleasure to others. With this end in view difficulties will be overcome with courage and cheerfulness, and the only effectual barrier will thus be opposed to selfishness. Only let children's earliest work and duties be made easy to them and they will infallibly learn to love them, and in later years they will not shrink from the sacrifices demanded by love. A true system of national education, such as the reforms of modern times render necessary, can only be established by making work, such work as shall connect artistic dexterity with the cultivation of intelligence, the basis of education. The Kindergarten meets this want during the period of early childhood; the *Jugend*, or *Schulgarten** (Youth, or school-garden) with workshop, studio, camp, gymnastics, etc., must carry on the work afterwards on the same foundation.

And now the working hours are ended, and a choral melody resounds in our Kindergarten. The little ones with their teacher and her assistants† form into a circle and sing with childish reverence a short song,

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**See "Die Arbeit und die neue Erziehung."* Second edition, published by G. Wigand of Kasset.

†Young girls who help in the work of teaching, and are thus trained to be themselves Kindergarten teachers.

the words of which express gratitude to God for the blessings enjoyed, and a promise to live according to His will and that of their parents. The Kindergarten always opens and closes in this way with religious worship.

The work of religious development must begin by directing the child's imagination towards higher things, and there is no better means to this end than sacred song which arouses the devotional instincts. The influence of nature, in which the spirit of God breathes, combines with the sacred melodies to awaken in the mind its first dim perception of the organic connection of the universe, which has its ultimate origin in God.

Through association with its fellows, *i. e.*, with other children of its own age, the child learns to love beyond the narrow range of self; and the love of human beings leads to the love of God. *Religion* means binding together, union (between God and man), and without loving fellowship religion cannot exist. Fröbel defines religion as "union with God," which can only grow out of union with mankind, or the love of human beings for one another.

To the above influence is added religious narrative, which in the case of the younger children is connected with facts experienced by themselves, and for the elder ones refers to Bible history.

Four hours of the day thus pass quickly by for the little people, and then they hurry off to join the fathers, mothers or nurses, who have come to fetch them delighted at seeing them again, and eager to tell of all the pleasures and labors of the day, and to carry on by themselves at home the arts they have learned—and there is never any room for the disagreeable guest, *ennui*.

Such is more or less what the visitor to a Kindergarten will see going on, and he will very likely think to himself, "This is all very nice and delightful, the children must certainly flourish better here, both physically and mentally, than in the close atmosphere of rooms, under the supervision of nurses and nursemaids (by whom the mother must at any rate be relieved during some hours of the day), or else left entirely without supervision. It is also better than the formal out door walks in which children are generally led stiffly by the hand, instead of being allowed to run and jump about freely. Certainly these Kindergartens must be a great benefit to children, but do they deserve all the fuss that is made about them, all the expectations founded on them? And, even if a salutary reform has been effected in school education during its earliest stages, what has been done for the improvement of education in the home, which must always form the starting point, the kernel, of all human culture?"

No, the Kindergarten is not all that is wanted, and Fröbel has not forgotten the important share which a family, above all the mother, has in the work of education. The cultivation of the female sex, through which the spiritual mother of humanity, its educator in the

highest sense of the word, is to be realized, is essentially the starting-point of his educational method. The Kindergarten begins on the mother's lap. It is to the mother that Fröbel presents his "play-gifts;" on her preparatory training does the efficacy of the system depend; by her frequent presence at the Kindergarten it is hoped that she will take a personal part in the proceedings, and during the greater part of the day, when the child falls to her charge, she can herself guide its occupations on the same plan. All mothers will one day, we hope, be equal to this task. We look forward to a time when Fröbel's method shall be taught in all girls' schools, and when it will have become universally acknowedged that all who have to do with children, fathers and mothers, nurses and governesses, should be versed in the science of education, in order that they may be able to satisfy the higher demands of the present stage of human culture.

Fröbel's general principles of education may be summed up under the three following heads: "freedom for development," "work for development," and "unity of development."

1. In nature, where everything works freely, unrestrainedly and unartificially, there is scope for *freedom of development.* Freedom of growth among plants is only possible where this systematic development is not disturbed, and the necessary conditions of their growth are attended to. If they are to attain to full development, they must have proper care and attention. Plants shut up in dark cellars degenerate and die, and human nature, which lacks care and attention, especially in its earliest stages, degenerates and dies also. Children, if brought up among the wild animals of a forest, would become themselves almost animals, and bear scarcely any resemblance to human beings. It is only by applying the eternal principles of all organic development in the higher scale of human nature, that the clue will be found to freedom of development in the human being, as Fröbel understands it. Only there, where order and morality reign, where love and discipline are the guiding powers, can there be any question of freedom of development for the human soul. A wild up-shooting of untrained natural forces, the unfolding of the young human plant given over to chance, these are the very opposites of free development. Whatever also is contrary to Nature's laws for man hinders his development. His destiny, which is to become a morally reasonable being, makes a morally reasonable education indispensable. Development is emancipation: emancipation from the bands of rude unspiritualized matter; emancipation of the limbs and senses, of all the mental powers and faculties —this is it that makes freedom. But freedom of development is not sufficient without exercises for development.

2. Fröbel says: "Man is destined to rise out of himself by means of his own activity, to attain to a continually higher stage of self-knowledge." Thus it is only through its own exertions, its own work, through personal action, that the child can so develop itself, in accord-

ance with its human nature, as to realize its true self, to express, as it were, the *thought of God* which dwells in every being. According to Fröbel, man is born into the world more weak and helpless than any animal, in order that, by the resistance which the things of the outward world oppose to his weakness, he may be incited to the exertion of inward strength. A child cannot learn to walk without trouble and effort; and it is only after thousands of times repeated attempts that it learns to make itself understood, that is to say, to talk.

But if the child's efforts and exertions be left to themselves, they will fall very far short of their natural end, and, therefore, education must come to their assistance and guidance, and establish discipline and control where otherwise caprice would step in, and confusion of ungoverned forces reign. There is, however, a kind of discipline which is contrary to nature, as well as one in accordance with it, and this unnatural discipline leads to artificiality, and the suppression of individual personality, which, indeed, it rather aims at doing away with and replacing by something conventional.

What may be called *new* in Fröbel's Kindergarten plan is the practical means which he has discovered and applied for disciplining and developing body, soul, and mind, will, feelings, and understanding, in accordance with the laws of Nature. All the materials which he sets before children, all their playthings, are so contrived as to meet their innate impulse to activity, and that in a rightly ordered sequence corresponding to every stage of the soul's progressive development. The child is thus led on by easy simple stages to modeling, production, and creation. Only by original creation can it fully express its inner self, its individual being; and this it must do if it is to attain to worthy existence.

Action, i. e., the application of knowledge, the carrying out of ideas, is what our age calls for more and more loudly, and what the young generation must be trained for; and in view of this Fröbel would have children learn even in their earliest games to act and to create; he would have work and action precede abstract study, and be made the means and educator to prepare for the later acquisition of knowledge. In order to produce strength and greatness of character (and what is more needed at the present time?), it is necessary to awaken will and energy, resolution and a sense of duty; this is done in the Kindergarten by means of personal activity in an atmosphere of happiness and contentment. To train pupils in the great workshops of the Creator to be themselves one day creators, to bring human beings nearer and nearer to the likeness of God, this is the purpose of the "Development exercises," which are carried on in the Kindergarten.

3. All organic development is continuous, unbroken, and, progressing from stage to stage, forms a closely interconnected whole. In Nature this continuity, or connectedness, exists unconsciously, but in the world of human life it must be the result of deliberate conscious voli-

tion, and must lead up to the apprehension of the highest cosmic unity, *i. e.*, to the knowledge of God.

Education to be worthy of a human being must, therefore, be continuous, must proceed upon the same plan from the beginning, though in a progressive sequence, according to the natural stages of development. The first playthings must stand in proper social relation to the last, the first elementary lessons must be in connection with the topmost pinnacle of later knowledge; the moral culture especially depends on harmony in the whole treatment of the child. Human existence begins in unconsciousness, and has to pass through all the successive stages of growing consciousness, until it reaches complete self-knowledge. Fröbel says: "The clearer the thread which runs through our lives backward—back to our childhood—the clearer will be our onward glance to the goal."

Such continuity in education is as yet nowhere aimed at; fathers and mothers, nurses and governesses, servants and friends, all influence the child in different, too often in quite opposite, directions. There is no such thing as transition in education—no point of connection between the first period, which is the sport of caprice and chance, and the following lesson—and school-time, between the first years of mere idle amusement, and the beginnings of practical activity and exercise of duty; nowhere, in short, is continuity in the lessons, occupations, and lives of children so much as thought of.

The relations of the human being to the surrounding world, to Nature and his fellow-creatures—with which latter relations is bound up the highest of all, that of the creature to its Creator—begin with his birth. The most important relation at the commencement of life is that between child and mother, and it is in the mother's hand accordingly that Fröbel places the first end of the Ariadne thread, which is to lead the child through the labyrinth of life. The mother's play and caresses (*see* Fröbel's *Mutter un Koselieder*) form the first foundation on which the Kindergarten and the after-training of school and life are built up. The logical continuity, the strict order of sequence in its games and occupations, which hang together like the links of a chain, so that the one always prepares for the other; the unbroken series of transitions; the close connection between childish conceptions and ideas and their realization—all this can only be fully appreciated after a close study of the details, both theoretical and practical, of Fröbel's system. But no one, having once made the study, can doubt that the complete and universal carrying out of the Kindergarten theory, the first, though imperfect, steps towards which have already been taken in many countries of Europe, and in the United States of America, would contribute enormously towards the production of men and women whose lives, actions, and thoughts shall make up a complete whole, whose personality and individual characteristics shall stand out strongly and who shall have the courage to be always themselves, and not to lower themselves to the condition of conventional puppets.

It is only a more harmonious development of the special characteristics of individuals that can lead to the concord and unity of masses, whether of families, communities, or nations, and thence to the unity of mankind—the goal towards which the strongest impulse of our age is tending, and the next step to which is union with God. Fröbel sums up the various syntheses which humanity has to work out under the title of *Lebenseinigung* (unity of life), and calls to his contemporaries to work in the field of education towards the fulfillment of this idea with the motto:

"Come, let us live for our children."

In his book for mothers he says:

"Parents, let your home a children's garden be,
Where with watchful love the young plant's growth you see;
A shelter let it be to them from all
The dangers which their bodies may befall;
And still more a soil in which will grow,
The inward forces that from God do flow;
Which with a father's love He unto men has given,
That by their use they may upraise themselves to Heaven."

NOTE.—It is not difficult to see why the hitherto imperfect organization of existing Kindergartens is only now beginning to approximate to something corresponding to the original idea. The greatest obstacle to the perfect realization of this idea (especially as regards national Kindergartens) arises from the insufficient means of localization, and the scarcity of teachers, which necessitate taking in too many children at a time. The crowding together of herds of children, which must result in confusion and prevent the teacher from giving sufficient individual attention to her pupils, is by no means what Fröbel contemplated. He wished the number of children in national Kindergartens to be limited to thirty, or at the outside forty; or else a larger number to be broken up into groups of thirty, under one teacher. This, as well as many others points, which have hitherto been overlooked, will meet with proper consideration, as the matter becomes more fully understood, and its development progresses. At present the chief thing to be considered, is how to make the establishment of Kindergartens as general as possible.

VII. THE MOTHER AND HER NURSERY SONGS.

FRÖBEL himself says of this "*Mutter und Koselieder*" book: "I have here laid down the most important part of my educational method; this book is the starting point of a natural system of education for the first years of life, for it teaches the way in which the germs of human dispositions must be nourished and fostered, if they are to attain complete and healthy development."

But over and over again we hear people exclaim after a superficial glance through the book: "What wretched poetry, what lame rhymes, what unintelligible illustrations, and, above all, what absurdity! the idea of regulating a mother's caressing and fondling of her child!"

And such a judgment would not be incorrect as far as the many imperfect verses and the style of the book generally is concerned. But at the same time many successful rhymes, and much true poetry will be found side by side with the philosophic thoughts thus embodied in the form of verse; and what is of greater importance, there is a fund of child-like simplicity and *naïvete* which seems to come straight from the child's soul, and must meet with response there. But above all it must not be forgotten that the mottoes contained in this book are intended for grown-up people, *i. e.* for mothers, and only the songs for children—and of these the greater number are fully adapted to infant comprehension.

Notwithstanding, however, that the form of the book is quite a secondary consideration, it is capable of being improved when its substance has come to be understood. And this substance is not only new and important, but it is in the highest degree the production of genius. It reveals the process of development of the inner, instinctive life of childhood, and converts the intuitive, purposeless action of mothers into an intelligent plan, in a way which has never before been even attempted. The key-note of the book is the analogy between the development of humanity from its earliest infancy, and that of the individual. The fact that the germs of all human faculties and dispositions, as they show themselves in the life of humanity, in its passions, its efforts after culture, its whole manner of existence, are traceable in the nature of children as manifested in their instinctive utterances,—must be taken into account, in order that the games of children may be turned to their natural purpose, viz., the assistance of the child's development.

So long as the analogy between the course of the development of humanity and that of individual man is only recognized outwardly, and treated more or less as a fact in science, so long will little practical use be made of it. But it acquires an immense degree of importance, when once it is made the means of supplying education with an infallible guide, childhood with a regulator for its blind impulses, its uncertain groping and fumbling, and the maternal instinct with a safe channel.

The practical hints contained in this book of Fröbel's consist, it is true, of mere disconnected fragments, too often couched in obscure lan-

guage. But experience proves that the mother's instinct is equal to the task of piecing the fragments together and rightly applying them.

All ideas assume at starting a crude, unbeautiful shape, which for a time serves rather to hide and disfigure the inner meaning; but when this meaning has at last made itself felt, the outward form becomes gradually remodeled and brought into accordance with it. And so it has been with the play of children. Its high significance had first to be discovered and made known before it could be embodied in a form corresponding to its object and to the degree of culture reached by civilized humanity.

And even Fröbel in the book in question has only taken the first step towards the attainment of this purpose, has done no more than point out in what manner it is possible. The filling up of gaps in the system, greater perfection of arrangement, and improvement in the outward form will not be difficult when, through more universal practical application, Fröbel's great educational theory meets with more and more thorough understanding. Genius gives utterance to its thoughts, which will in due time become embodied in appropriate forms.

Fröbel rightly calls this book a *family book*, for only by its use in the family, in the hands of mothers, can it fulfill its purpose, and contribute towards raising the family to a level of human culture corresponding to the advanced civilization of the day, and preparing mothers for their vocation in the highest sense.

Fröbel made his "*Mutter und Koselieder*" the foundation of his lectures to Kindergarten teachers on his theory, and over and over again repeated: "I have here laid down the fundamental ideas of my educational theory; whoever has grasped the pivot idea of this book understands what I am aiming at. But how many do understand it? Learned men have too great a contempt for the book to give it more than cursory attention; and the majority of mothers only see in it an ordinary picture-book with little songs. No doubt there are finer pictures and better verses to be had than mine, but of what use are they if wanting in any educational power? Only a small minority of people get from my book a real understanding of my educational theory in all its fullness, but, if only mothers and teachers would follow its guidance they would at last see, in spite of all opposition, that I am right."

I once replied to a similar outburst: "It is not always easy to trace the connection between the examples you give and the idea you wish to illustrate; many of these are of such a kind that one must search long before one sees the reason of their being cited, and those who do not take this trouble will never find it out. This is the reason why so many people reject great part of the substance of the book; they say it is so far-fetched, so unnatural, it is thought out artificially instead of being taken from observation of child-nature. You yourself have had experience of such objections, and so have I in the course of my exposition of the system. If you would only draw the conclusions of your ideas yourself and collect them together in a commentary they would

be much easier to understand, and the book which you consider of so great importance would at least be recognized by the thinking world."

To which Fröbel answered: "You do not know what you are asking: I should then be obliged to say everything, and I should be still less understood. None but the children who are brought up in Kindergartens will ever understand my philosophy in its breadth and depth. Let the world laugh at me now as much as it likes for my ordering and arranging of children's play, and it will one day acknowledge that I am right, for the children will understand me and know that I understood them and fathomed the depths of their nature. If you are not afraid of being laughed at with me, do you write what you think is desirable for a better understanding of the system."

It was Fröbel's misfortune that he had not the gift of expressing himself clearly and attractively in words; indeed, it was a long time before he even realized that this was necessary, and that the concrete practical form in which he had so completely embodied his educational ideas, and which was to him the most natural form of expression, was not universally intelligible. Had it not been for the repeated experience that his system was not understood by the general public, or even by the thinking world, he would, perhaps, never have attempted to translate his practical language into words. That neither his written nor his spoken explanations contributed to make Kindergartens more popular must be attributed to this want in his own nature, and not to any fault in his method of education.

The following very imperfect attempt to throw some light on the contents of "*Mutter und Koselieder*" would have been given to the public sooner, but for the repeated experience that in no way is so much opposition to Fröbel's system excited, as by any endeavor to propagate this book. Yet, at the same time, there is no book that gives more pleasure, to mothers especially, than this one. It will not be unprofitable to communicate my experiences on this point.

In all the towns of different countries in which I delivered lectures on Fröbel's system (which lectures were almost always followed by the introduction of the system), in Paris, Brussels, London, Geneva, Lausanne, Neuchatel, Amsterdam, the Hague, Rotterdam, etc., as also in many German towns, I found pretty generally that the ideas most difficult to make intelligible, both to the learned and the unlearned, both to men and women, were the following:—

1. That the first mental development of the child goes on in its play, and that this play needs, consequently, to be as much systematized as the instruction imparted at a later age.

2. That by rightly meeting and assisting the natural force which vents itself in play, or by faulty and mistaken treatment of it, it may be directed either to good (its true use)—or to evil (its abuse); and

3. That the examples given in the "*Mutter und Koselieder*" are psychologically based on the instinctive life of the child, even though they are not always expressed in the most perfect form.

Many profound thinkers, as well among psychologists as natural philosophers, were beyond measure astonished at Fröbel's theory, and gave their hearty agreement to it. Women of simple minds, but true motherly hearts, added their approval with tears in their eyes. They were struck by so much truth as "by lightning," as one of them expressed it, and they felt the force of the book without yet thoroughly understanding it. Indeed, the contents of this book never failed to touch the hearts of mothers. It was only dry intellectual natures that exercised their powers of criticism on it without ever grasping its spirit. And such criticism, we must own, is not unfair as regards the choice of many of the examples. A complete understanding of the theory will make a new and faultless selection possible.

The nature of babies and young children is still much less considered by scientific observers than is that of plants and animals, and there is consequently in this field an infinite number of discoveries and experiences to be collected together, which in their importance for the well-being of human society are second to no science whatever. What Rousseau, Pestalozzi, Jean Paul, Burdach, Schleiermacher, and others have effected in this direction is still very little compared with what has yet to be done in order that education may really bear good fruit, and the secret workings of the child's mind and spirit be fully revealed. The side of the question which Fröbel specially illustrated, and for which he devised his practical method of application had, before his time, been almost wholly neglected. It is true that he was generally in agreement with Burdach's theories concerning the meaning of the first utterances of children, and when reading his works in the company of friends his face would beam with pleasure when he came to a passage that specially pleased him, and he would exclaim,—"See, I am right after all; he has found it out too!" But at the same time he was fully aware that in his fundamental idea he had discovered a new point of departure which had been overlooked by all his predecessors.

However much or little the nature of children may have been studied, no one has come up to Fröbel in his searching analysis of every phase and detail of their development. Following the example of modern natural science, which has descended from the study of the greatest phenomena to that of the least, and is making its most important discoveries through microscopic investigations, Fröbel, in the field of human nature, goes back to the smallest beginnings, and finds thus the first link in the chain which connects one moment of human development with all the others. He finds the law which lies at the bottom of all systematic development, and discovers the means for the application of this law. In the growth of the child he sees the same system of law as in organic growth generally, and he points out the complete analogy between the development of the child and that of the organisms of nature and of humanity as an organic whole.

A new basis has thus been given to education, and it remains for us to build up upon it. But we must be content to wait patiently,

VIII. EARLIEST DEVELOPMENT OF THE LIMBS.

During the first years of life the physical development is the most marked and prominent, but the growth of the soul, though unperceived, goes on, nevertheless, all the while; for in infancy body and soul are still completely in union, and can only be developed through mutual interaction. It is on this principle that Fröbel has compiled his "*Mutter und Koselieder.*" The games introduced in this book are adapted both to cultivating the limbs and senses, and guiding and assisting the mind in its first awakening stage.

Gymnastic exercises have come to be regarded as essential to bodily health, and their use in later childhood and youth is consequently gaining more and more ground in the present day. But bodily discipline is essential also to the moral well-being of humanity. By developing muscular force the will is strengthened, and grace of mind and spirit increases in proportion to physical grace.

Now, if children require systematic muscular exercises when they can already walk and run and jump, they need them still more beforehand. Circus-riders and tight-rope dancers are taken at the tenderest age to be trained for their professions, because it is known that the pliability of the limbs decreases with every additional year.

For centuries past the maternal instinct, following its playful bent, has devised all manner of little games which tend to exercise children's limbs; but these, like everything else that human beings do merely from instinct, fall far short of what they should be.

The popular nursery-games that have been handed down by tradition are very much alike in all civilized countries, for they are the product of the natural instinct of mothers, which is the same all over the world and in all ages. Of these Fröbel collected together all that were suitable for his purpose. During the greater part of his life it was his habit to go about familiarly among the homes of the people, in order to observe the ways of mothers with their babies; and in this way he accumulated a whole store of national nursery and cradle songs, which he adapted for his own use, taking care always to eliminate from them all the course expressions, unchildlike ideas, or utter nonsense, which too often disfigured and spoilt them. Mothers never play with their children in perfect silence; they invariably talk or sing to them all the while, and those among us, who can still recall, with inward emotion, the first songs with which their mother's voice lulled them to sleep in their infancy, will not wonder at Fröbel's connecting the earliest awakening of feeling with the songs that accompany his games.

The object of ordinary gymnastic exercises is to produce the completest possible development of all the muscles. This, however, would be fatiguing for young children, who, during the first years of their

life, require to be equally stimulated on all sides of their nature. Every branch, too, of their training must be carried on by the most gradual process. Both these essentials are fully considered in Fröbel's "Gymnastic Games." The gymnastics of the body serve, at the same time, to promote the growth of the mental and spiritual organs, and the first playful activity of the child is made the starting-point, and the preparation for all later development, both in the Kindergarten and the school, so that there may be sequence and continuity in the whole course of education.

Life may be defined as activity, and all activity, which is in proportion to the natural strength, and not over-straining, is enjoyment. This truth is exemplified in the gambols of young animals, and in the case of little children who derive the greatest enjoyment from kicking their feet against some object which offers resistance, or against the hands of their mothers, who should encourage them to repeat the exercise, for it strengthens the muscles of their backs and legs. But the principal gymnastic exercises in Fröbel's book have reference to the hand, which is the most important member of the human body. The increased use of machinery in the present day tends more and more to relieve human beings from all the rougher kind of manual labor, but there is, on the other hand, in all branches of industry a growing demand for artistic work, and it is, therefore, of the greatest importance that care should be bestowed on cultivating manual dexterity. We have but to look at the children of the working-classes to see how stiff and awkward are usually those limbs which will one day be called upon to work for their bread. Unless the hand be exercised at the beginning of life a great measure of its pliability is lost, and the muscles do not acquire sufficient strength to be able to satisfy the modern technical demands of all kinds. Pianoforte players, sculptors, and other artists, know that it is only by practice, carried on from their earliest childhood, that they can attain perfect mastery in the technicalities of their arts. Education should, therefore, begin with teaching the *management* of material, or manual work, then go on to the *transformation* of material, which constitutes art or industry, and finally lead up to the *spiritualization* of material. Not time only, but much tedious discipline also would be saved in late years if children acquired a certain amount of mechanical dexterity by means of their early games.

All things whatsoever that surround a child are either products of Nature or of human culture, and have their ultimate origin in God. Now, the child's relation to these things should be conveyed to him with the utmost possible clearness and definiteness, while, at the same time, the impression of unity and continuity, in which, as yet, everything appears to him, must be preserved as much as possible.

Let us examine a few specimens from the "*Mutter und Koselieder*," and see how Fröbel carries out his ideas.

IX. THE CHILD'S FIRST RELATIONS TO NATURE.

We must here, of course, take for granted that the essential conditions of true education are at hand, and also teachers who understand how to make use of these conditions. In the streets of great cities, where many a child grows up to the age of ten years or more without making any acquaintance with nature, without seeing anything of the life of fields and forests, of the animal and the vegetable universe, Fröbel's system of education cannot possibly be applied (unless there are Kindergartens within reach to supply the life of nature), and the human being must go without the most essential and natural elements of its development. The Kindergartens should supply to children the atmosphere of country life which is of such vital importance to them, and we feel assured that the day will come when it will be considered disgraceful for a human being to grow up without coming into contact with the glorious world of nature, where the breath of nature's God breathes with life-giving power.

When a child of about a year old is taken out of doors, the things that first attract its notice are those that move. Movement signifies to children *life*, and is what they first become aware of. Hence the child's glance will at once be arrested by a weather-cock, or any other object moved by the wind.

THE WEATHER-COCK

is the name given to one of the first games for hand-gymnastics.

The hand stretched out sideways with the thumb held upright represents the weather-cock, and the movement from one side to the other forms an exercise for the muscles which connect the arm and the hand, and are the most important in all handiwork.

But, in order that it may fulfill the purpose of strengthening the muscles, the movement must be uniform and regular. This is not generally the case with ordinary nursery hand-games.

Children only really understand what comes into immediate contact with them, and is, so to speak, part of their lives. No amount of vague staring at weather-cocks, or any other object swayed by the wind, will produce in them anything like a true impression of a force which causes the movement; but, if they imitate it themselves by the voluntary action of their hands, they will, after frequent repetition of the exercise, begin dimly to realize the idea of an invisible force at work behind the visible manifestation.

The motto of this game, addressed to the mother, is as follows:

"Wouldst thou give thy child of outward things a notion,
Let it learn early to imitate their motion.
Thus in these things deeply ground it,
It will learn
To discern,
And to copy things around it."—*Amelia Gurney.*

SONG.

"As the weather-cock on the tower
Turns about in wind and shower,
Baby moves its hands with pleasure,
Round and round in merry measure."—*Amelia Gurney.*

If the action were not accompanied by explanatory words, the child's intelligence and power of speech would not be called out.

The next important step, viz., to connect the visible phenomena of which the child has been made conscious, with an invisible cause, is easily taken. The mother, for instance, says: "The wind moves the trees, the mill, the kite, etc.," and then asks, "Where is the wind?" and when the child begins to look about in search of the wind, she says: "The wind does all this, but we cannot see the wind."

Another game is called

THE SUN-BIRD,

and consists in reflecting the sun's rays through a bit of glass, and letting them play on the wall. The mother or teacher says to the child, "Catch the bird," and after he has made two or three vain attempts to do so, she adds, "We can see the bird, but it will not let us catch it." The child thus learns at an early age that it is not only material possession that gives pleasure, that beauty has the power to penetrate to the soul, and to produce greater happiness than mere enjoyment of the senses can afford.

The knowledge impressed on its mind in various ways that material things cannot be laid hold of with all the senses, and that their ultimate cause cannot be grasped at all, leads the child, at the very beginning of its observations, from the idea of matter to something higher than matter, and accustoms it to reason from the visible world to a higher invisible one, and to a higher power ruling in everything. It must be well understood, of course, that at first children are only capable of receiving a more or less distinct impression of this truth.

But not the phenomena of the earth only, those of the heavens also, the sun, the moon, and the stars, are made use of by Fröbel to convey to the child's mind a sense of the relationship of man to the universe. And here he adopts the only possible means, viz., awakening in the child a perception of the living bond of union which connects everything together as a whole, the power of sympathy and love. The child suspects as yet no divisions and contradictions in the world; his nearest surroundings, which speak to him as love, are for him the measure and pattern of everything else. Neither has he any conception of distance, but snatches at the far-off moon as at the flower close to him. And this sense of the unity and continuity of the outward world, which is the result of his own inward harmony or innocence, it must be our endeavor to preserve for him, and not let the knowledge of conflicting forces open his eyes any sooner to divisions and discords than growing self-consciousness will sooner or later unavoidably do for him. The

intuitive perception in the child's soul of the oneness and unity of God is after all the eternal truth, and all the warring and strife in the more conscious lives of men and women only a passing phenomenon of spiritual growth.

THE CHILD AND THE MOON

is an example of the only intelligible way in which the great universal harmony and concord of all created things can be communicated to the child's mind, viz., through the idea of love to himself.

SONG.

(*To be said or sung by the mother.*)

"See, my child, the moon's sweet light,
Up in heaven shining bright.
Moon come down, come quickly here
To my little child so dear."
"Gladly would I come and play
With you, but too far away
I live, and from my home above
I cannot come to those I love.
But I send my shining light
To make the earth you live on bright,
Just to please you, little child,
I look down with my glance so mild;
And, although I'm far away,
I watch with love your merry play.
You must promise me to be
Good and kind, and then you'll see,
I shall often, often come,
And look in at your happy home;
And when my shining light you see,
You must wave a kiss to me."
"Good-bye, good-bye, dear moon,
Come back again right soon!"

Thus Fröbel would have the natural phenomena of the universe made use of as stepping-stones to higher knowledge, and, above all things, by leading the child's observations in gradual stages from created things up to the Creator, he would make these phenomena the means of conveying to the child's soul a conception of the highest Being. "My system of education is based on religion, and intended to lead up to religion."

The child's relation also to the world of plants and animals will only become real and vivid to him if he has to do with them himself, if from his cradle he has grown up among flowers, and has not lacked animal playfellows, "his brothers beneath him," as Michelet says.

Fröbel would have liked to see hung up before the cradle of every infant a bird in a cage, the movements and twitterings of which would occupy the child's attention immediately on its awaking, and prevent that idle brooding by which the weight of the material world smothers the feeble spark of the spirit. Even young babies should be brought into contact with all the elementary forces of nature—which are those most closely related to its own nature—and for this purpose they should spend the greater part of the day, when the weather and season allow

it, in the open air, where the voices of wind and water, color, form, and sounds of thousand-fold kinds, will be their first instructors. Thus the senses will be trained and fitted for conveying to the soul its earliest nourishment. Without cultivation of the senses cultivation of the soul is impossible. Too little distinction, however, is still made between disciplined and undisciplined enjoyment of the senses. Real, elevated, mental enjoyment can only be realized through cultivated senses, and such enjoyment will overcome that delight in the coarse gratification of the senses which is incompatible with human dignity.

Children should be encouraged, also, to call around them the chickens, pigeons, or other domestic animals at hand, and, whilst they are scattering food before them, little songs may be sung in which the modes of life of these animals may be described. Children are not capable of intelligent observation of human life, and can only understand the actions of human beings in so far as they have any relation to themselves. The life of animals, on the other hand, supplies them with hundreds of scenes in which the rude primitive existence out of which humanity has developed itself is reflected, as in

THE FARM-YARD GATE.

What can this be? A gate I see!
Oh! come into the court with me;
The horses are springing,
The pigeons are flying,
The geese are chattering,
The ducks are quacking,
The hens are cackling,
The cock is crowing,
The cow is lowing,
The calf is sporting,
The lamb is baaing,
The sheep is bleating,
The pig is grunting;
Closely shut the gate must be,
That none may run away,
But all in peace together stay.—*Amelia Gurney.*

It is generally the sight of animals that first awakens in children a desire for knowledge. With a little encouragement and direction they will easily learn their names and chief characteristics, and be led to observe their movements, habits, manner of life, etc.; they will learn how to manage and look after them, and so get to love them, and know their value to mankind. And all this knowledge will be a preparation for life and intercourse in the world of human beings. If children have early learned to observe the endless differences that exist in the conditions of animals, how all the separate species, varying in their ways and requirements, live and flourish in different elements and surroundings, they will not be so liable to fall into the Philistine habit of criticising and condemning everything in which their fellow-creatures differ from themselves—the seeds of wide-hearted toleration and love of justice will have been planted in them.

All the different images and influences of nature produce corresponding moods in the human mind. A landscape, smiling in the sunshine, impresses the mind very differently from a hurricane by the seashore, and the song of the nightingale produces a different effect from the croaking of owls. The young child perceives at first only individual objects in nature; the thing which is occupying him at the moment is all that will excite his attention or influence his mind.

To grown people and children alike impressions produced by nature seem, more or less, the creation of their own souls, and for this reason, that there is everywhere harmony between the outward world and the inner nature of man, everywhere analogies may be traced between the material and the spiritual world; and how should it be otherwise when the Spirit which pervades both these inter-dependent worlds is one?

To a song called "The Little Fishes," which is accompanied by a finger exercise imitating the swimming undulating movement of fish, Fröbel has affixed the following motto (which, indeed, may be considered the key to all the songs in the book),—

"Where there's movement, where there's action,
For the child's eye there's attraction!
Where brightness, melody, and measure,
Its little heart will throb with pleasure,
Oh! Mothers, strive to keep these young souls fresh and clear,
That order, truth, and beauty, always may be dear!"

Cleanliness and order in everything that relates to a child's bodily wants will also influence the purity of its soul, just as the delight in clear sparkling water, and all that is bright and transparent, has more to do with the spiritual nature than the bodily senses. "All things are parables" (*Alles ist Gleichniss*), said Goethe, when he wanted to express the analogy between the world of outward phenomena and the world of thought and ideas. The time will come when the whole symbolic language of nature will be clear and intelligible to mankind.

It is not mere infantine curiosity which is at work when children peer with eager eyes into a nest full of young birds. The snug little home, in which the parent-birds nestle out of sight with their young ones, is to the child a picture of its own home life, which he cannot form a distinct objective conception of until he has seen it, as it were, placed at a distance from himself. His own parents are too closely united with him, too much part of his own life, for him to be able to form a right idea of his relations to them.

A child of two or three years old, who tries hard to round his little hands into the shape of a bird's-nest, singing all the while the little "bird-song," will be sure to think of his own dear mother.

Two pretty birds built a soft warm nest,
In which together they may rest;
Three round eggs in the nest they lay,
And hatch three young birds one fine day!
"Twit, twit, twit," the young ones call,
"Mother, thou art so dear to us all."—*Amelia Gurney.*

Fröbel uses this example, of the visible providence of parents, to lead the mind up to the invisible providence of the all-protecting Heavenly Father. The child is then taught to observe either in real life, or in the pictures of the "*Mutter und Koselieder*," how every little bird is taken care of in a special way, how it builds its nest where it is safe from danger, and where the food it requires is within reach, and that it builds this nest, and hatches its young ones, at the time of year when the unfledged little creatures will be protected by the warmth of the spring sun, and so forth. And then the mother, drawing the child's attention to the fearlessness with which the little birds lie quietly in their nest, waiting for the return of *their* mother, who has gone to fetch them food, repeats these words:

"The heavenly Father's glorious sun
Warms thy home too and makes it bright,
He shines on thee and every one,
Look up and thank him for his light."

And many other verses of the book point in like manner to God's all-ruling Providence.

The child, who, at the age of two years, has imitated the watering of flowers, in the hand-game called the "watering-pot," when it is a year or two older, will delight in carrying water to real flowers, and somewhat later on will tend its patch of ground diligently, for its senses will, from the very first, have been awakened to the fact that all living things require care and love, and that love must show itself in action. Whatever children have to take care of they learn to love, and, through the care and attention bestowed on plants and animals, their feelings will be so enlarged and cultivated that in after-life they will be capable of making sacrifices for the human beings whom they love.

As every human instinct has its analogy in nature, so has that instinct of which conscience is in time developed. If the order and regularity of nature be rightly understood, and the evil recognized which follows neglect or violation of natural laws, the order of the moral world, transgression against which constitutes sin, will be easily grasped. Just as every breach of the laws of nature speaks distinctly in the outward visible world, so does the voice of conscience make itself loudly heard within, when, by something unworthy of its higher destiny, the laws of human nature are violated.

None but those who do not understand or observe the nature and character of children, who have forgotten their own childhood, and have no feeling or love for nature, will consider it a piece of far-fetched absurdity, thus to interpret the earliest games of children as the starting-point of the life of the soul, and the beginning of mental development. If the first play and laughter of the infant had no connection with the last deeds of the old man, how could we pretend to believe in anything like continuity in human life, and man's inward development? Only when the idea of this continuity has been fully grasped,

when education shall succeed in preserving unbroken the thread which connects the child with the youth, will the man live and act to the end of his days up to the ideal of his youth. And then only shall we see real men and women truly great and worthy characters.

In an age like ours, when fresh advances must be made in order, as far as possible, to heal the breach which has hitherto existed between man and nature—and which was necessary for the growth of human understanding and consciousness—and to bring humanity and nature, by the conquest and spiritualization of the latter, into a new bond of union, in an age when natural science places itself at the head of all science, and subdues to itself one department of life after another, a new generation must not be allowed to grow up without receiving its initiation in this temple of Divine revelation, and being fitted to exercise wisely the sovereignty assigned to man over the kingdom of nature. And this initiation must take place at the very commencement of life, through the teaching of the symbolic language of nature, which children's eyes can read better than others. As humanity in the dawn of its existence apprehended clearly the language of nature, and heard in it distinctly the voice of God, so in the thousand voices of nature does the child hear God speaking to it, and lofty truths are the first impressions made on its soul. The rippling brook tells him the loveliest fairy tales; the vine-leaves swayed by the summer breeze reveal to him the first secrets of beauty; the flowers greet him as brothers and sisters, and exchange smiling glances with him; the wind-chased clouds, painted by the evening sun, shape themselves to his fancy into magic pictures of an ideal world; butterflies and insects speak to him in a familiar language, and the birds gladden with poetry that is ever new.

In such a world of beauty and divine peace, the young heart will so expand and strengthen as to be able later to endure the turmoil and strife of the human world, will acquire force sufficient to overcome all adverse powers, and gain an indomitable belief in the Divine Spirit, and an immutable trust in the fatherly love of God.

"What God has joined together, let not man separate!" says Fröbel with regard to man's "union with nature."

X. THE CHILD'S FIRST RELATIONS TO MANKIND.

THE child awakens to life in its mother's arms, its mother is, so to say, its own wider life. Without her care, without her looks of love, existence would offer a sorry prospect to the young new-comer. The mother must be her child's first mediator with the world and mankind.

The physical union between mother and child, which still continues for some time after birth, becomes gradually loosened, and that first by the child learning to walk, which is the first stage of physical independence. But even in this earliest period of the child's life a certain degree of spiritual union, between mother and child, must have been gained, if, with the growing freedom and independence of body, there is to be an increase of the mental union from which the mother derives her chief educational power. Woe to the child who learns to run without ever, during its first exercise of this new freedom, hurrying back in terror to his mother's loving arms! To the end of his life there will be a void in his soul, for the first love-bond in his life was not knit closely and securely enough. But if the hearts of mother and child are rightly fused together, during the period of bodily union and earliest nurture, then the physical emancipation of the child will work in the opposite direction as regards mind and spirit; spiritual union will increase with the child's consciousness of its physical independence of its mother, with the development of its personality.

The first utterance through which the child expresses its love relationship to human beings, to its mother, is *smiling*. The human heart alone is capable of laughter and tears, and for the newborn infant this is the only language at command to express its wants and feelings.

All relationships start from one point, one object, and they must first be firmly knit round this point before they can bear to have their limits widened. Thus the mother should be the central point round which the child's being revolves at first; she should not allow any one else to have so much to do with him as herself, in order that his heart may learn to concentrate itself. A great deal of harm is still done in this respect by nurses and other servants. The children of wealthy parents, who are surrounded by numbers of attendants, and handed over first to one and then another, frequently grow up with weak, unstable affections.

The natural sequence of human relationship for the child is from the mother to the father, the brothers and sisters, the grandparents, the more distant members of the family, and the servants of the house; and after these come its own playfellows and the friends of its parents. Very young children are apt to cry, or, at any rate, put on a look of alarm, if taken amongst a large company of strangers, and this is simply because they cannot yet feel any connection between themselves and people outside their own family, and are therefore frightened by them. Everything strange and unknown, unless it be led up to by

gradual transitions, gives a shock to the system. If the harmony of the soul is to be complete in the future, the child's feelings must not be overstrained at first, but be allowed to expand gradually.

Hence it must always have a pernicious effect to take young children out of the family circle, and set them in the midst of a larger community, where no natural bonds of affection can be knit.* Children who have been placed at an early age in orphanages, or who have spent the first part of their lives in a foundling hospital, will generally be found to have a melancholy, listless expression of countenance; they always look as if something was wanting to them, however good the arrangements of these institutions may be. Nothing can fully take the place of the natural atmosphere of family-life which has been divinely ordained for children, though at the same time it is fair to acknowledge that orphan asylums do, to an immense extent, compensate the little ones received in them for the want of a mother's care and love.

"Father, mother, and child make up at first the whole human being," says Frœbel. The family is the first link in the organism of humanity, the first social community. And if this first link be imperfect, how can the others hang together properly?

If, on the other hand, this small circle, in which the starting point of morality may be said to lie, does not in course of time extend its horizon, exclusive family love would degenerate into family egotism, of which there is already quite enough in the world. In the Middle-Ages such exclusiveness was to a certain extent necessary; it had its justifications and its good results. But in the present day the conditions of life are different; and family egotism, such particularly as exists among the aristocracy and in the seclusion of country life, must be rooted out as a remnant of feudalism if the love of humanity is to increase and spread.

Hence children, when once they have become thoroughly at home in the family circle—have embraced all its members in their affections—must be introduced to a larger circle, which should consist chiefly of children of their own age. The face of the youngest child will brighten with delight when it meets another of the same size or age. An instinctive feeling of sympathy arises where there is a similar degree of development, just as in later life people of kindred minds become attached to one another. The Kindergarten affords the best possible playground for infants, even before their second year; but it is essential that they should be accompanied by their mothers or nurses.

The hand-games in the "*Mutter und Koselieder*" furnish also the first introduction to the family relationships.

Almost everything that comes under a child's notice will suggest to it these relationships, because they are the only ones known to it. Its

*It is quite another thing, to take young children (even during their two first years) for part of the day to Kindergartens, for they will there be thrown only with children, and will have companions of their own age.

dolls are made to represent father, or mother and children; it plays at being father or mother with its little companions. A child of two years old or so will cry out: "Father and mother stars!" while gazing at two large shining orbs in the heavens (*see "Mutter und Koselieder"*). These and a hundred other examples teach us what a prominent place this most natural of relations occupies in the minds of children.

In one of the finger-games the child's fingers are made to represent its parents, brothers, and sisters.

For instance:

This is the mother, dear and good;
This is the father, of merry mood;
This is the brother, strong and tall;
This is the sister, beloved of all;
This is the baby, still tender and small;
And this the whole family we call.
Count them—one, two, three, four, five,
To be happy and good they always strive.

In another game the fingers are counted and doubled down one after the other into the palm of the hand, while at the same time the names of the brothers and sisters and of the child itself are enumerated:

To thumb now I say one;
To index finger, two;
To middle finger, three;
To ring finger, four;
At little finger five I number.
Now I've put them all to bed,
Pillowed is each sleepy head;
Let them rest in peaceful slumber.—*Amelia Gurney.*

Counting is an inexhaustible source of amusement to little children, as, indeed, may be everything that is of importance for their development, if only it be presented to them in a suitable form; and it is extremely easy to make the importance of number intelligible to them by degrees, either with the measure of music, or the rhythm of verse, or by giving them a number of things to count. This little game also affords opportunity for exercising children's power of self-control. Nothing is more difficult to them than to stand perfectly still without making a sound or movement; it is in vain that they are bidden to be silent unless they are made to feel that there is a reason for silence. But here is a game of which they understand the meaning, and they will remain perfectly motionless, with an expression of the greatest importance, for whole minutes, and even a quarter of an hour, under the impression that they must not wake the sleeping little ones.

From young children only very little must be expected, and only a little at a time can be taken in by them. The smallest efforts increased by degrees will lead up at last to the greatest ones.

In another of the finger-games the fingers represent a flower-basket in which the child carries flowers to its father, and thus opportunity is afforded to the tiniest human being of expressing its love in action.

The motto to this is:

"Seek your children's hearts to hold,
By all the means you can devise;
Even *their* love for you may grow cold,
A plant that is not watered dies."

Further on in the book we find two grandmothers visiting each other with their grandchildren: this is an expansion of family relations. The story connected with this game strings together all the various objects which have hitherto served the child as playthings in order to produce on its mind an impression of the continuity and connection of all things.

Fröbel says:

"The child should grow into a full harmonious whole,
This is, while yet on earth, the destiny of his soul."

It is one of Fröbel's leading ideas, and one which recurs again and again, to impress the unity and continuity of the universe and of humanity on the child's mind in all sorts of different ways.

If the modern mania for associations would extend itself to associations of families, for the combined purpose of improving education and of introducing greater community into it, more good would be done than by all the associations for material and industrial ends. The Kindergarten furnishes the best means for this purpose by placing the beginnings of education among a community of friendly families, each member of which has the opportunity of using his endowments for the greatest good of the young generation.

As in the case of adult individuals, of nations, and of humanity, there are great and critical periods of development which have a decisive influence on their careers or histories—so is it with the growth of children. It is such periods as these that Fröbel endeavours to point out and explain to mothers in order that they may turn them to their destined use. The greater the child's unconsciousness at the time, the stronger will be the effect on its moral development of all impressions it may receive. If these critical periods of growth were judiciously dealt with, not too roughly interfered with, while at the same time sufficiently watched and helped to make their work lasting, the whole development of the character would receive a different and a better bias. The most trifling incidents are of importance in childhood; for the whole future life is influenced by the impressions made then.

For instance, Fröbel looks upon the child's first fall as an important event in his early development, and one of which the full impression should not be disturbed. The child's confidence in running arises from his being still ignorant of danger—he is like virtue which has not yet been tried! He falls, and is for the first time frightened out of the repose of unconsciousness. The wise plan then would be to leave him to himself, not to lift him up at once and overwhelm him with pity and lamentations, even though he should have hurt himself a little and

begun to cry. This first fright and pain will thus produce their full impression on him, and foresight will be awakened in him; his self-confidence will no longer be a blind instinct, and the necessity of acquiring strength and skill will become gradually recognized.

Nothing makes people so superficial as being subject to constant rapid successions of impressions, the one effacing the other, and no lasting mark being left on the mind or character. The present generation, in the rich and fashionable world especially, affords ample proof of this. Rapid reading, rapid traveling, enjoyments of every kind (even the noble pleasures of art and nature) crowded one on the other, the hurry and bustle of modern life generally, tend more than anything else to produce superficiality, emptiness, and dullness.

So little thought has hitherto been given to the signification of children's earliest play, that we cannot too often remind our readers not to look for this meaning in the outward form of their games, but in the fact that the utterances of children, being the natural expression of their human nature, reveal this nature in its earliest beginnings. A considerable number of examples from the series in the "*Mutter und Koselieder*" is necessary to make Fröbel's theories quite intelligible.

One of the well-known games often played with little children, and which always causes them great enjoyment, is Bo-Peep. Now it is Fröbel's theory that whatever invariably calls forth expressions of delight from the little beings, and has become a tolerably universal practice, has always a deep significance for their development; and he explains the never-ending delight afforded by the game of Bo-Peep in this manner: that the child through the momentary separation from its mother (viz., when she is hidden by the handkerchief) becomes more conscious of its dependence on her, and for this reason that nothing can be realized, or made objective to the mind, except by contrast with its opposite. But if the mother should neglect to evince her joy at seeing her child again after being hidden from him, or should allow the child to remain hidden too long without looking for him and rejoicing at finding him again, a love of hiding for its own sake may gradually be acquired, and thus the first step taken towards the habit of concealment, from which falsehood and deceit are not far removed.

Who could pretend to decide exactly where the first imperceptible germs of evil in the human soul originate, and how they show themselves? The faintest gleam that promises to light up the darkness of early psychology is not to be despised by the educationalist, and Fröbel has certainly penetrated deeper than any one else into the earliest beginnings of the soul's life. Good and evil lie always close together, but Divine Providence can make good come even out of evil; and education should do its utmost to use the impulses which might lead to evil for the promotion of good. With regard to the danger of the game of Bo-Peep exciting in the child a love of concealment Fröbel says:

"From the very point whence danger threatens to come, help may come also—as it always is in God's world—if only you, the mother, rightly understand how to turn to a right account every impulse of your child's nature. Through the outward separation, rightly used, the sense of inward union will be strengthened in the child. The great end everywhere to be kept in view is the attainment of unity, and every separation should be made to conduce to this end."

What is most essential for the later educational influence of the mother is that in the very earliest period of her child's development she should have succeeded in gaining its confidence, so that, when the moment of the first fault (or "fall") comes, the child should not think of hiding itself from her. But this confidence can only be won by the mother's living in the child's life, that is to say, playing with it, entering into everything that occupies its little mind; in short, understanding and rightly directing its earliest utterances. If the first fault has been committed, loving sympathy with the child's inward suffering, while at the same time he is made to feel that it is to a certain extent brought on by himself, will have more effect than any scolding or punishment. That these cannot be entirely dispensed with as the child grows older is of course understood; but the natural consequences of a fault are always its most effectual punishment. The youngest child can tell at once whether praise or blame is intended in a look, and if the mother possess true educational tact she can do much in this way.

This occasion of the child's first fault is of the greatest importance, because it brings with it the first awakening of conscience.

In order that he may learn to listen to this inward voice, to catch by degrees its faintest whispers, and follow them obediently, the child must first have been accustomed to pay attention to a call addressed to himself. Fröbel associates the first attention to the mother's call with

THE CUCKOO GAME.

The child is hidden in its mother's arms or close to her, does not see her, but hears her call, and is delighted by the sound of her voice. If the child be constantly kept up to following obediently the voice of his mother directing him to what is good and right, he will also listen to the voice within him, and not let it speak in vain. If the mother has made her call dear to him by never requiring of him anything in opposition to his childish nature or to his particular character, then he will also love the call of conscience as the voice of God, and this voice will accompany him through life as a guardian angel and bind him to God. The same relation which exists between the child and mother after the former has learned to distinguish his own will, and therewith his own personality from that of his mother, will exist later between his individual inclinations and the judicial or warning voice of universal reason speaking to him through conscience. If love, loving obedience, and trusting confidence prevail between mother and child instead of fear

of severity and punishments, there will be a possibility in later life of that true virtue which follows the dictates of conscience, not from cowardice and fear of compulsion (inward or outward), but from free choice and out of love of right, and of God. Whether a human being becomes a moral *freedman* (within the given limits) or a slave to his own and others' caprices, depends to a great extent on the foundation laid in the earliest days of his development. It is not how often or how seldom he fails, but how he lifts himself up from his falls and atones for sins committed, that determines the moral worth of a man.

In our days, when obedience to personal authority is growing less and less, it is certainly of the utmost importance that education should do all in its power to encourage obedience to law. The child should be made to feel at an early age that his parents and teachers are, like himself, subject to a higher power, in order that there may be early awakened in his mind the conception of a moral order, to whose authority he will in time have to submit. All the qualities of a child may, if not carefully watched, pass over into their opposites and degenerate into faults.

The first characteristic with which education has to contend is self-will. Without a certain amount of self-will the character would never develop itself; for it is precisely out of self-will, *i. e.*, one's own will, that the resolution, the assertion of one's own personality and opinion, in short, all that makes of human beings morally responsible men and women, is developed.

The child's self-will is the perverted expression of his growing feeling of personality. This feeling is roused when something contrary happens to it, or something that it wants is denied to it. Now if this *something* be a thing that he is justified in wanting, something that has to do with a necessity of his preservation or development, the child is in the right; but if he simply will not submit to some justifiable demand of his elders, then he is in the wrong, and must not be listened to. For instance, a child cries in its cradle for food, or from an instinct of cleanliness, or any other justifiable prompting of its nature, and is not attended to, and this neglect excites him to anger, and his screaming is set down to self-will. In such a case the mother or nurse is to blame. But if a child simply cries whenever it wants to be taken out of its cradle, it must not always be humored; so that its will or determination may not degenerate into obstinacy or willfulness. True, the child may be said to be justified in requiring that which is agreeable to it, and wishing to get rid of what is disagreeable; as, for instance, lying alone and unoccupied in its cradle. But then some occupation should be provided for it in its cradle, and thus the reasonable part of its demand be satisfied.

It is most essential that children should learn from the very beginning to submit to the conditions of life, and even sometimes to do without what they are justified in wishing for, and to bear what is

unpleasant to them for the sake of others; they must be trained from their cradles to subordinate the individual will to the community, and to sacrifice self out of love to others. But these exercises in self-denial must not at first extend to giving up anything really necessary to them, and must never last too long.

There is no more difficult task in education than to strike the right balance in this matter, on which the whole struggle of human life turns; avoidance of all that is disagreeable, of all pain and sorrow, and striving after well-being and happiness, are the two opposite forces by means of which Providence works out our whole development. Here, too, love, the highest principle of morality, is the only one that can lead in the right direction. Let children learn through love to give up their own will to others; this is the only right sort of obedience and that which arouses energy for good, whereas obedience from fear produces cowardice. The obedience of love begets reverence, the noble desire not to grieve parents or others who are beloved, and from it there will spring later a holy fear and reverence of God.

In training children to obey, very little distinction is made between right and wrong obedience. The child's will is too often cowed instead of being guided and directed towards right; and this is the reason why so few human beings attain that true moral independence without which the highest kind of freedom, that of self-government, is impossible, and the inner kernel of the character can never fully unfold itself.

Fröbel lays down the following general rules: To satisfy the child's demands as much as possible; to be wisely indulgent; not to command and forbid unreasonably; and to allow the child, as far as it can do so without injury, to teach itself by its own experiences.

It would not be nearly so difficult to make children obedient if people began in earliest childhood, and set to work in the right way. Before egotistic inclinations, selfish impulses and passions have yet been aroused and become obstacles in the way, submission to law, which presents itself in the guise of parental authority, is not difficult to the child if only he has been inspired with a sense that nothing but his welfare and happiness are thought of.

This applies also to animals, who know at once whether harm or good is meant them. One glance at the human eye is enough to inspire the animal and the little child with confidence or distrust. It is only by patience and love that animals can be trained, not by commanding and forbidding; and yet this latter plan is the one chiefly adopted with young children, in spite of the proverb which says, "*Das verbot nur reizt.*" These then are the chief things to be remembered: That love begets confidence; that only what is right and wholesome should be required of children; that all compulsion should be avoided from the beginning; that they should never be taxed beyond their strength, and that everything that is disagreeable to them should as far as possible be averted from them.

As they grow older, more and more may by degrees be exacted from them, and sometimes even that which for the moment is difficult and disagreeable, for love and trust will submit blindly and conquer the individual will.

And as it is only in childhood that a firm basis of true obedience can be laid, so it is with all virtues which depend chiefly on the formation of good habits and experience of their beneficial consequences. It is therefore of the greatest importance that this first period of childhood should be understood in its minutest details and treated accordingly.

Another critical moment in the development of children, and one which the "*Mutter und Koselieder*" takes note of, is when they first begin to observe that people are talking about them and criticising them. Without the desire to gain the love and approval of others, the human being would be deprived of his strongest stimulus in his endeavors after the good and the beautiful. This desire kindles in the child as soon as he arrives at a distinct perception of his own personality. He then begins to wish to be loved and praised by others, and it depends on the right or wrong guidance of this instinct whether it will develop into proper love and reverence, or into vanity and ambition.

In the games "The Riders and the Good Child," and "The Riders and the Sulky Child," Fröbel endeavors to teach mothers the right way of dealing in this respect, by making the riders delighted with the good child, while they leave the sulky one behind. Children must be made to feel that they are loved for their good qualities, and not for their outward appearance. They are too apt to hear themselves praised as the "pretty child," the "beautiful child;" to have their clothes admired, etc. The attention of many mothers is exclusively taken up with their children's dress. "What will people say if you make your frock dirty, crumple your hat?" and so forth, is the ordinary talk of nurses. Thus the child grows up with the idea that people pay more attention to its outward person, and value it more for this than for its real merits. Outward appearance is, indeed, the standard of the many. Whatever the children see their parents value or despise, they will value or despise themselves.

If ever a time is to come when appearance shall no longer rule the world, or at any rate when reality shall have a humble place by its side, children must be supplied with a proper standard at the beginning of life. Pride, vanity and bragging, which beget folly and crimes of every kind, originate in the early perversion of noble impulses which were implanted by the Creator for the purpose of striving after good. And as succeeding generations inherit from each other sins and iniquities, so the virtues that have been cultivated in humanity, and whose germs lie in the first motions of the child's soul, may also be transmitted. The whole problem of the development of humanity consists in passing from semblance to reality.

The first step to moral development must thus be the cultivation of the senses. Whether these become ministering organs to the spirit, or to the animal nature, will to a great extent be decided in childhood.

As the sense of taste is the first which pronounces itself in the child, so his first desires are wont to be associated with eating. Most children are little epicures, and it would be unnatural if they were indifferent to this earliest pleasure which their senses afford them; but it is owing to bad bringing up that so many children are remarkable for greediness, daintiness, and excessive love of eating and drinking.

There is only one way of opposing a barrier against low desires, and that is by developing a capacity for higher enjoyments. We do not mean to say that coarse desires and passions can be entirely rooted out by following Fröbel's system, but that the physical organs will in this way be directed to the utmost towards spiritual things, and the higher part of human nature made to counteract the lower—the animal. The sooner this work is begun, the more completely will it be carried out. Hence Fröbel requires of mothers that they should rightly discipline their children's senses.

He recommends, for instance, that when children are at their meals little songs should be sung to them, or else that some animal, such as a dog or bird, should be at hand for them to feed, in order that the work of the palate may not engage their whole attention. He would also have children encouraged in the practice of giving part of their food to others instead of enjoying it all to themselves. But then what is offered by the child must really be taken if selfishness is to be counteracted, or he will soon find out that his sacrifices are only pretended ones. These distractions must not, however, be great enough to deprive the child of all enjoyment of its food, for that would injure the health.

This sense of taste must, moreover, to a certain extent be cultivated, for all the senses are given by the Creator for a distinct purpose, and require development, or cultivation, that they may fulfill this purpose.

The child acquires its first capacity for distinguishing, through the sense of taste; it is in this way that it first becomes in a measure conscious of what is pleasant or unpleasant, beautiful or ugly. And here, as everywhere, we find an analogy between the world of the senses and that of the spirit. Fröbel points out how the word *taste* not only describes the functions of the palate but also the result of a cultivated sense of beauty, and thus connects the two facts together. The child exercises the power of comparison when it notices the differences in the taste of food, and if later he is to become possessed of *taste* in its sense of a feeling for the beautiful, he must learn also to distinguish between the more or less beautiful and harmonious, the suitable and the non-suitable; must be taught to shade and group together colors, to weigh and measure sizes and forms against one another, and so forth. Following out the idea that all and everything may be referred back to one fundamental principle, Fröbel traces taste in its æsthetic sense to the

development in the child of the taste for food, and explains in this way the fact of their common appellation. It need scarcely be said that it is only the earliest germ of æsthetic culture that we are here alluding to, and that for the development of the complete fruit, training of the most diverse kind is needed.

One of the little songs in the "*Mutter und Koselieder*" is called the "*Schmeck-Liedchen*" (Tasting-song), and directs the child's attention to the different tastes of different fruits—the sweetness of cherries as opposed to the acidness of currants and apples, etc.

Owing to the misunderstanding of much that Fröbel has written and said, it has been occasionally supposed that he assumed nothing but good qualities in every child. If this were the case, what need would there be for education? All the normal faculties and dispositions would unfold of themselves without disturbance. Any one who, like Fröbel, has spent his whole life in observing children from their very birth, cannot be blind to the great differences which are seen even in the youngest children—differences not only of individual endowment but of impulses and inclinations. Symptoms of the degeneration of naturally right instincts show themselves even at the earliest age. It is not only in the families of great criminals that the heritage of evil is transmitted from fathers to children: the proverb "The apple does not fall far from the apple-tree," will bear universal application.

Care must, however, be taken to distinguish between whatever in the original dispositions is broadly and universally human—according to the divine conception of humanity—and the individual characteristics of generations and individuals which appear in the course of the development of mankind, and whose purpose is never far to seek.

For the transformation of the savage or the natural man into a cultivated being, there must of necessity be a wrestling with inborn dispositions. Without obstacles which call forth exertion moral development is unthinkable. At present, however, very little is done to facilitate this struggle by exercising the moral forces in the first period of existence, as Fröbel recommends, by seeing to it that the play of children, while satisfying in a natural manner their childish requirements, also conduces to their moral well-being and acts as a pleasant stimulus to their whole nature. If happiness be secured to them through good means—through the right use of their powers—the utmost possible will have been done to prevent their seeking it in wrong ways. Unused powers are almost invariably the first cause of evil.

The physical nature should not be kept caged and chained down like a wild beast, but should be ennobled by worthy culture. Passions kept down by force and terror will only break forth with greater ferocity when free scope is allowed them, like a tiger escaping from its cage. Passion is force uncontrolled and not directed to its proper object; and this force should not be suppressed, but so ruled and disciplined as to be converted into energy for good. In the human organism nothing can

be assumed to serve unconditionally and of necessity a bad or unlawful purpose. Where this is the case it is the result of some abuse, and to prevent such abuses as much as possible is the problem in question. The original intention of all the powers and dispositions implanted by the Creator can only be to bring about good in one way or another. But if it is the destiny of the human being to attain to moral freedom, there must of necessity be room for him to err, for the choice between good and evil must be left to him. Were we so constituted that we must of necessity choose what is good, we should be no better than machines. Only free choice, and the experience of the consequences resulting from our choice, can raise us to the dignity of conscious existence, self-knowledge, and moral freedom.

Faith in the final triumph of good over evil under God's guiding providence in the world's development—this was Fröbel's philosphy, as it was that of Herder, as it was and still is the philosophy of thousands of other thinkers.

When the child has become thoroughly at home in his immediate surroundings, his notice will begin to be attracted by the industrial life going on around him—by the different pursuits of handicraftsmen. Many of the hand-games with which he will already have grown familiar, are based on the movements and turns of the hand customary in these occupations. The child who has seen the various processes of planing, sawing, threshing, grinding, etc., represented in his games, will observe them in real life much earlier and with far greater interest than other children who have never had their attention drawn to them.

The child ought to be initiated into the different functions of human life, and therefore, of course, into manual labor of different kinds. The imitation of the movements of the hand in different kinds of work may be said to be the child's own first work, and at any rate trains his principal instrument of work—viz., his hand. These gymnastics repeated, every day at fixed times, may also be treated as the first little duties of the child, and so form the introduction to later more serious duties, and the foundation of moral culture.

The imitative games given in the "*Mutter und Koselieder*" have for their object to draw the attention of children to the different qualities of things, and especially to the pursuits of human life.

In the game called "The Joiner," for instance (where the movement of the hand represents the action of planing), the child's attention is drawn to the high and low sounds produced in planing, by the alternate long and short drawing out of the plane. The observation of this and similar facts will make it easier afterwards to understand the general fact that form and sound, and time and space, correspond to one another. (A quick short movement produces high sharp tones; a movement slowly drawn out, low deep ones.)

A variety of examples of long and short, of great and little objects,

of longer and shorter intervals of time and the different tones connected with them, will gradually prepare the child's mind for the easier apprehension of this idea. The motto to this game is:

"That all things speak a language of their own,
The child right soon discovers;
But little heed we what is quickly known;
Lay this to heart, ye mothers."

It is only by means of contrasts, or distinctly pronounced differences, that children can learn to know things individually, and distinguish or compare them. In the example cited above, the long and short sticks used by the joiner serve as illustrations of the law of contrasts, just as a similar illustration is afforded by the measure between long and high notes of music. But Fröbel does not leave these opposites or extremes isolated, and expect the child to fill up the space between; the long and short sticks are connected together by others of intermediate sizes, and the same with the high and low tones of music.

This universal principle, the constant application of which is the kernel of Fröbel's method, is thus brought before children in its simplest manifestation. If, in their earliest years, they have already gained some idea—albeit, a very limited one—of the law of opposites and their reconciliation through the observation of the different properties of things, the same law will be discovered by them later in moral qualities. As, for instance, the story of David and Goliath, in which the conquest of skill and mental culture over mere rude strength is described, being connected with the game of "The Joiner," the contrast between mental and physical greatness is exhibited.

The hand-game called "The Carpenter" (in which the position of the hands represents a wooden house with a balcony) is used by Fröbel to teach mothers to make their children's home dear and sweet to them by the love and happiness which they find in it; whatever the child experiences in its parent's house, whether love and concord, or quarreling and disagreement, that will it bring to its own hearth. Here, in the home of childhood, will the foundation be laid either for love of home and domestic life, or of that craving for dissipation which seeks its satisfaction outside the home. But here, too, may that family egotism be developed which is a hindrance to the universal love of humanity. It is one of the most sacred duties of parents to represent in miniature, through the divinely-ordained organization of the household and family life, a picture of the organization of the State and of society, into which the citizen should carry the lessons learned in his home. The lowliest hut may be a temple of humanity if the different members of the family constitute a true human organism, standing in living relations to the community and the nation. Education of the right sort will elevate the instinctive love of kindred into the spiritual love of humanity —of humanity in God. But it is only the sacred fire on the altar of the home that can kindle this holy flame in the child's heart.

One of the greatest and most universal delights of children is to construct for themselves a habitation of some sort, either in the garden or indoors, where chairs have generally to serve their purpose. Instinct leads them, as it does all animals, to procure shelter and protection for their persons, individual, outward self-existence and independence. When they have installed themselves in a corner with a few bits of furniture of any sort, they delight in fancying themselves alone in their own dominion. The instinct of habitation in animals which prompts the bird, on its return in the spring, to seek out its old nest, becomes, in the human being, the love of home, out of which sentiment springs the love of country.

Frœbel says: "The whole after-life of the human being, with all its deep significance, passes in dim shadowy presentiments through the child's soul. But the child himself does not understand the importance of these presentiments, these dim strivings and forebodings, and they are seldom noticed or attended to by the grown-up people who surround him. What a change there would be in all the conditions of life, of children, of young people, of humanity in general, if only these warning voices were listened for and encouraged in early childhood, and apprehended in youth in their highest meaning,

Were this the case human beings would certainly understand each other better, and, therefore, love each other more throughout life, and hundreds of the best people would not live and die misunderstood.

THE COAL DIGGERS.

Deep in the mine below the ground,
The collier men and boys are found;
With strength and skill they work away,
To bring the coal to the light of day.
They carry it up that others may burn it,
And the smith at his forge to his use will turn it.
For how should we get a knife, spoon, or fork,
If these honest coal diggers weren't willing to work?
With much care and labor they dig the coal out,
And their faces grow black as they turn it about.
Come, child, let us give these good miners a greeting,
For spoons and for forks which we use for our eating;
And though with their labor their faces are black,
Their hearts no true goodness or kindness do lack.*—*Amelia Gurney.*

This song is specially intended to teach the value of manual labor, and therefore also the importance of the hand. Children should learn to honor this member, which is a distinctive mark of the human being, as a valuable gift of God and to take care of and cultivate it accordingly; and the mothers should inspire them with reverence for the roughest and dirtiest work as being necessary for human society. She should teach them to respect human beings of every condition, even the lowest, if they are faithfully fulfilling their duties; and not, as is so

*The "Charcoal Burners" not being an English institution, I ventured to alter the song.

often done, represent chimney-sweeps, colliers, or any other laborers who become blackened by their work, as objects of terror and disgust.

It has been reserved to our age to ennoble work, and to show that it is not a disagreeable necessity but an essential condition of human life and dignity, and thus give the lie to the prejudice which for centuries has governed the world, viz., that work—at any rate rough, bread-winning work—is a disgrace; and idleness the true sign of nobility and the happy privilege of the upper classes.

But education has a nobler work before her than even to counteract this prejudice—which, moreover, has already in part been overcome; she has so to train the rising generation that they may be able to turn the mighty industrial impulse of the present day to a higher and worthier end than mere material gain and material happiness. With the increase of wealth, leisure, and intellectual capacity, there should be a widening of the spiritual horizon and a growth of moral power. Precisely here, where lies the cause of so much of the immorality of our day, may be found also the most effectual lever for the upraising of mankind; and it cannot be set working too soon.

How are greater honesty and uprightness ever to be infused into trade and commerce if, from their very cradles, the children of the people not only hear worldly gain and prosperity held up as the highest attainable end of existence, but are even led on by their parents, either by example or by direct injunctions, to trickery and fraud of every sort? The idealism which has always been considered the special characteristic of Germany, and has been held to extend even to a fault, is not found there in over-abundance nowadays in any class of society—so thoroughly has the mercantile spirit spread everywhere. Striving after the *real* in the most material form, fills up the whole existence of the majority of the people, and leaves no room for any higher aim.

Two of the hand-games which represent a *Markt-bude* (Market-booth) afford an example of how the child's attention may be directed at an early age to the negotiations of trade. It is a bad plan to encourage children to expect that whenever they are taken into a shop something will be bought for them; greed of possession is apt to be awakened in them in this manner. They should be allowed to look round at and admire all the various products of human art and industry, and, if anything does fall to their own share, it should be pointed out to them how many different pairs of hands, and what a variety of industrial machinery, must have been called into play for the production even of a single article; and how all human labors fit into each other and combine together to produce the requisites of material existence. Every object which calls forth their admiration may be made the occasion of representing the different labors of human beings for one another as so many signs of mutual love—which, at any rate, is the ideal side of commerce. And with this idea is associated the duty of preparing the child to take, one day, its own share in the common work.

One of the greatest educational problems of the day consists, undoubtedly, in finding out the right means of welding the material life of every-day reality with the higher, spiritual aims which stretch out beyond the short span of human existence.

We are approaching an age in which physical and mental work will no longer go on side by side in complete separation, but will be for each individual more or less closely bound together. Manual labor requires, every day, more and more culture and insight of mind; science is daily entering into more intimate fellowship with technical and industrial works. Perfect health of body, mind, and spirit is only conceivable if all the powers and organs are set in activity, and a threefold equal division of exertion is therefore necessary. The precise mode in which this reform is to be carried out matters little, the important thing is that the young generation be fully prepared to meet this and every other demand made by the regenerating ideas of the present and the future.

One of the most effectual means of calling the ideal side of human nature into play is early artistic culture; and nowadays, when art and industry may be almost said to be as twin sisters, a certain amount of this culture is necessary for all classes. There are few trades, for instance, that do not require some knowledge of drawing. Music, too, is penetrating more and more into all classes. But in these, as in all other branches of human culture, the first grounding is still very deficient, and the immense amount of time consequently required in after years in order to arrive at even a small degree of proficiency, shuts out many, even among the gifted, from these arts.

In the "*Mutter und Koselieder*" we find sign-posts pointing in this direction also.

THE FINGER PIANOFORTE

is the name of one of the little hand exercises in which the fingers moving up and down represent the notes of the piano, and the accompanying voice gives the scale and exercises on the different intervals.

Motto: "Baby fain would catch the sound
Of the lovely things around,
For the spirit oft can hear
Sounds uncaught by mortal ear.
Early teach thy darling this,
Wouldst thou give him joy and bliss."—*Amelia Gurney.*

SONG.

Now a carol gay,
We on our fingers play;
As each finger down we press,
Hear the tone of loveliness.

1 2 3 4 5 5 4 3 2 1
*La, la, la, la, la; La, la, la, la, la.

*The numbers represent the notes and their intervals.

1 2 3 4
La, la, la, la;
2 3 4 5 5 4 3 2
La, la, la, la; La, la, la, la;
4 3 2 1
La, la, la, la;
5 3 2 1 2 3 2
Baby's hands are small and weak;
4 2 1 2 3 4 3
'Tis so small it scarce can speak;
2 2 4 3 5 3 4
Yet it always loves to play,
2 3 4 2 1 3 2 1
Singing songs the live-long day.—*Amelia Gurney.*

In addition to the simple songs which serve to awaken and cultivate the sense of hearing from the very beginning of life, Fröbel also recommends little glass harmonicas on which chords and simple melodies may be played to children. The chief thing always to bear in mind is that all impressions should be gentle and gradual, and that no discordant noisy sounds should startle the sensitive young organs. For this reason, the harmonicas used by Fröbel are constructed in such a manner that they produce soft tones. The noisy jingling and clapping of keys and other articles with which children are wont to be amused in the nursery does not certainly tend to the development of a musical ear. The obnoxious articles known as children's rattles might also with advantage be replaced by some more melodious instrument.

Children are generally very fond themselves of trying the sounds of different objects, and it is therefore a good plan to produce melodious notes for them with all sorts of objects, and to draw their attention to the different qualities of sound which different materials produce. A number of exercises for the ear, on pieces of metal and other materials, have already been introduced into schools for little children with great success.

But here again the first music lessons should be learned from nature. In this great school the child should be encouraged to listen to the rustling of the wind and water, the twittering of the birds, the buzzing of the insects. In one of the illustrations in the "*Mutter und Koselieder*" may be seen in close proximity to a player seated at the pianoforte, a bird singing in a cage, corn swayed by the wind, a humming beetle, and a buzzing bee. One of the greatest singers of modern times (Jenny Lind) relates that her musical talent first showed itself when she was only four years old, by her habit of sitting for hours at a time, as if chained to the ground, imitating all the sounds of nature which she heard around her. In later years she could still reproduce them all, down to the buzzing of gnats and flies, with the greatest perfection. Humanity, in like manner, made its first musical studies in the school of nature, and the first pipe constructed of reeds served also to imitate the sounds of nature.

By the connection of counting with musical notes the child soon

learns to perceive the analogy between number and sound, and the regularity and system of all movement forces itself on him, even if only as an indirect impression.

But though Fröbel would have children surrounded as much as possible by an atmosphere of music and harmony, it is very far from his ideas to make of them precocious virtuosos, or to give them a one-sided musical education, such as hundreds of children are nowadays plagued with, to the detriment of the rest of their development.

Song must precede instrumental music, as coming more easily and naturally to the child. The learning of notes, which is always a torment to children, can be got over without any trouble, and even in play, by the use of Fröbel's method. This consists in making the children mark down the notes as they sing them with counters of the colors of the rainbow (like the six balls of Gift I.), on a large ruled sheet.

The value of the notes will be very quickly learned by means of the large cube divided into eight little ones. When a whole note has to be sung, the whole cube is left standing before the child; for two half-notes the cube is divided into two halves; and so on. There is no easier and more simple way of teaching children what is otherwise so difficult for them to acquire, viz., a conception of the value of notes. In the first games with balls, too, the chord of color (two primary colors and one composite one) is connected with the musical chord, and there are other exercises of the same kind.

In order to develop the ear in a natural manner it is necessary, as, indeed, it is in all training, to begin in the simplest and most gradual way; the little exercises for the finger-pianoforte are a good example of the right mode of proceeding. The finger-practice connected with these, and the hand-gymnastics in the "*Mutter und Koselieder*" generally, are by no means useless in facilitating the mechanical part of all instrumental playing. But they serve also to direct the child's attention early to the art of music, and to stimulate the will and the desire to learn it. The vocal exercises begun in the first years of the child's life should be continued without interruption, unless considerations of health make it impossible. All children, even musically ungifted ones, may have their voices and ears cultivated to a certain extent. It is often falsely assumed of people that they are entirely without musical capacity, whereas their deficiency in this respect arises really from the lack of any musical culture or stimulus in their childhood. Musical *geniuses* cannot certainly be produced by cultivation any more than geniuses of other kinds; but every soundly-constituted child can be trained to a certain degree of musical sensibility, and also to some degree of technical proficiency. And it is most important that all children should receive a greater or less amount of musical training, in order that in the absence of any other elevating tastes, they may, at least, be capable of the enjoyment of the art which more than any other rouses the higher emotions of the soul.

DRAWING.

should be made one of the earliest occupations of children, for it is the art in which they may the most easily become themselves productive. There is scarcely a child who will not at a very early age begin to draw shapes in the sand with his fingers, or a piece of stick, or any instrument that comes in his way; or else he will sketch with his fingers the outlines of tables, chairs, etc. In this way he fixes objects more easily in his memory.

Fröbel's plan for assisting the child's instinctive efforts in this direction is to strew some sand on the table, or on a wooden board, and then to guide the little hand in drawing the outlines of things in the room; in this way the child's eye will accustom itself to compare the real objects with the outlines, and to regard the picture as a symbol of the object. The hieroglyphics used in the earliest ages of civilization to convey ideas were nothing more than outlines of things, from which by degrees letters were developed. And with children, too, pictures should precede letters, and drawing come before writing, that is to say, outline drawing. A child's eye can at first only discern the outlines of things, not the filling in and the details. In the drawings of the ancient Egyptians, too, we find nothing but outlines, and those generally straight ones; there is very little attempt at curved lines, which mark a higher development of the sense of beauty.

Fröbel's method of linear drawing, which forms one of the chief occupations in Kindergarten, exactly meets this want, and enormously facilitates the right apprehension of form, size and number. Before the child is able to draw with a pencil, little sticks about the size of lucifer matches are given to it, and with these it is taught to lay out the principal lines of different objects. In this way its mind becomes stored with a variety of shapes and images, and not only is the foundation thus laid for later artistic culture, but, still more, Fröbel's first principle of education is carried out, viz., "to train children through the encouragement of original activity to become themselves creative beings." His oft-repeated saying, "Let it be our aim that every thought should grow into a deed," can only be realized by humanity if indolence is as far as possible suppressed in the cradle. The fact has not hitherto been grasped that even in the cradle it is necessary to regulate activity; still less has it been thought possible to do this. Fröbel's "*Mutter und Koselieder*" gives the clue to how it may be done, and it is for this reason that the book has an important bearing on the whole of his system, and that we have given it so much consideration.

Children should not be content with merely *taking in* and thus collecting in their minds a confused mass of forms and images which remain as useless as dead ballast. The impressions that are received within should be reproduced without. This, too, is what the child itself wishes to do, only it lacks the means and the power. Any one who watches children looking out of a window will see how eagerly

their eyes follow the people and animals passing in the street; how they notice every little detail of the opposite houses, of the carriages and horses, of the dress of human beings. If a slate should chance to be at hand a few strokes drawn on it will serve to represent houses, animals, men and women, etc.; or vivacious children will try to imitate the movements they observe. The imitative instinct is the first spur to activity. But even suppose the child to be supplied with the necessary materials—which most children are not—he will still be unable to reproduce the objects as he would like because he cannot draw. He will soon grow tired off making meaningless lines and scratches, and will give himself up to staring vaguely out into the street; and his mind will soon become so inert that he will scarcely distinguish one thing from another.

This is one of a thousand examples of the little help and encouragement that is given to childish activity, and of the almost systematic manner in which natural quickness is stifled, and indolence allowed to grow into habit and inclination. Everlasting cramming, first through the eyes and ears, then through the understanding—learning, endless learning, is almost all that is thought of; *doing* is quite an unimportant matter! Fröbel's plan, however, is quite the opposite one; he would have nothing seen or heard, nothing learned, without being in some form or other given out again—reproduced—and thus made the individual property of the recipient. And he puts before us the means of cultivating this artistic activity both by early training in drawing and also in construction of all sorts. In his "*Menschen Erziehung*" he says: "The capacity for drawing is as much inborn in a man as the power of speech, for word and symbol belong to each other as inseparably as light and shade, day and night, body and soul."

The balance between productiveness and receptivity is at present completely upset, and requires to be re-adjusted. This will be accomplished when Fröbel's method has become recognized, and children are taught in their earliest years by means of individual experience and production, and action is made the foundation and the constant companion of learning; when, in short, children are made to act according to the rules of morality before they can possibly know them; instead of knowing the rules without being able to act according to them.

With the help of the above examples we have now gone through the principal relations in which the child stands to human society, viz., his relations to the family and household, to industry, to trade, and to art.

By means of the exercises of which we have given examples the general powers of thought are called into play, and thus a foundation is laid for later study. By familiarizing children with the relations of words, number, shape, and size in their most elementary form, and by drawing their attention to the causes of the effects perceived by them in nature, and their own surroundings (*see* examples in "*Mutter und*

Koselieder,") a way is opened up for the later study of science as could not possibly be otherwise done in the period of unconscious existence. Nature, that is to say the whole visible world and the impressions it produces, is the basis of all science and all thought, the first awakener of the desire for knowledge. Impressions arouse observation, observation brings images before the mind and induces comparison, and from comparisons result conclusions and judgment. And let it be well remembered that it is in early childhood that the strongest impressions are produced on human beings. Agriculture and the care of animals were considered under the head of relations to nature.

And now will any one still ask, "What does all this matter to the young child who understands nothing whatever about the relations of human life?" Will mothers still be of opinion that the meaning of nursery-rhymes and games is of little importance so long as children are amused by them?

Those who still think in this way have certainly not grasped the leading idea of Fröbel's educational theory, viz., that childhood, as embryo humanity, must express one and the same nature in all its stages of development, however great the difference in degree of development and in mode of expression. The child is the embryo man, *i. e.*, is destined to attain to conscious existence. Whatever human society has given birth to in the course of its development must have existed in embryo in its infancy—States and Churches, and all the institutions and organizations of civilized life. These all appeared at first in the crudest possible shapes—in fact in childish shapes; and childhood in its "unconscious actions" can do no more than express these beginnings of human existence, just as all young animals exhibit in their gambols the mode of life of their tribe.

Children, of course, do not and cannot understand the philosophy of the "*Mutter und Koselieder,*" but the games and rhymes produce on them impressions which rouse them to observation of their surroundings. Children will always be receiving impressions of some sort which it is the business of education so to regulate that they may contribute to right and natural development.

If this theory of the necessary continuity between the life of childhood and that of manhood be not accepted, and the consequent logic of making the first instinctive utterances the starting-point of education, Fröbel's system must of course lose all its signification, and his ideas seem very far-fetched and void of all connection with such little simple games as the "*Mutter und Koselieder*" and many other books of the kind contain. Neither in such a case can there be any question of a plan of education proceeding continuously from the beginning of the child's life; for if the beginning of life does not correspond to the end—if nature, speaking through the child's instinctive utterances, cannot be taken as a guide in this matter—we are left without any certain guide at all, or any starting-point.

XI. THE CHILD'S FIRST RELATIONS TO GOD.

FROEBEL'S principle, that whatever is evolved in the course of the development of any human being is inherent in the human race and has its root in inborn dispositions, is also applicable with regard to man's relations to the highest Being. The belief in God, in the Divine, is also inborn, intuitive, and can be developed in every child. As all spiritual development, all consciousness, has to be evolved from dim, undefined feelings and sensations, so is it with the consciousness of God. But, also, as no faculty whatever can be developed without stimulus from outside and without appropriate means, so with respect to belief in God there must come both to humanity and to childhood some communication, some revelation from without, which shall convert the unconscious yearnings into conscious apprehension, supply a channel for the feelings, and give a definite form to the vague intuitive faith.

But how can God reveal Himself to the young child? Is this possible in the first years of life? It may truly be said that "childish unconsciousness is rest in God," it is inseparableness from God. But that which is inseparable from ourselves cannot become objective to us, for we cannot place opposite and outside us what is part of us. The child cannot take cognizance of himself—is not as yet a personality; he is one with all that surrounds him and that he is related to. Hence Fröbel says, "The child is at unity with nature, with mankind, and with God." He lives still, as it were, in Paradise, as in the age before discord had entered the world, before there was division between man's outward and inward nature. He cannot be expected to have anything like religion, for the essence of religion is striving after union with God, and we do not strive after that which we already possess. But at the moment when the child first sins against what is good, that is, against God, the unconscious union ceases, and division or discord begins.

With nothing and nobody in the visible world is the child so closely united as with its mother, and therefore Fröbel gives as motto to one of the little games in the "*Mutter und Koselieder*" (the one called *Kinder ohne Harm*), of which the accompanying illustration represents a mother praying by the side of her sleeping children:

> "Believe that by the good that's in thy mind
> Thy child to good will early be inclined;
> By every noble thought with which thy heart is fired,
> Thy child's young soul will surely be inspired.
> And canst thou any better gift bestow,
> Than union with the Eternal one to know?"

The mother's moods communicate themselves instinctively to the child: for instance, she is frightened by something, and the child, without knowing the cause of her alarm, at once takes fright also.

This immediate *rapport* and connection between them shows itself in the most different ways, and is at any rate not more wonderful than the influence which the mother's moral dispositions and affections exercise on her infant even before its birth. In like manner may the mother's piety affect the character of her child both before and after its birth.

"The most delicate, the most difficult, and the most important part of the training of children," says Fröbel, "consists in the development of their inner and higher life of feeling and of soul, from which springs all that is highest and holiest in the life of men and of mankind; in short, the religious life, the life that is at one with God in feeling, in thought, and in action. When and where does this life begin? It is as with the seeds in spring: they remain long hidden under the earth before they become outwardly visible. It is as with the stars of heaven, which astronomers tell us have shone for ages in space ere their light has fallen on our eyes.

We know not, then, when and where this religious development, this process of reunion with God, first begins in the child. If we are overhasty with our care and attention the result will be the same as with the seedling which is exposed too early and directly to the sun's heat, or to the moisture of rain. If, on the other hand, we are behindhand, the consequences will be equally fatal.

What then must education do? It must proceed as gently and gradually as possible, and in this respect, as with all other kinds of development, work first only through general influences. As the child's physical condition is healthily or injuriously affected by the badness or goodness of the air which it breathes, so will the religious atmosphere by which it is surrounded determine its religious development.

Example does not work only like so many facts or actions inciting to imitation: quite young children cannot understand these facts; as such, they have no relation to them and no meaning for them, and in most cases they are not able to imitate them. But the character of their surroundings will act, as it were, magnetically upon them, the influence of moods and affections will pass directly into their souls.

How, then, at this tender age can religious feelings be cultivated? Music will always find its way to the human spirit, and will produce impressions even on quite little children. Children, savages, and, indeed, all uncultivated human beings, are much more easily moved to cheerfulness by lively music, and to earnestness by serious music, than are more reasonable and thinking people, who do not give themselves up to every passing impression. Divine service without music would be very cold and barren. Almost every one must occasionally have experienced the power of fine church music, or of the simplest choral on an organ, to rouse him out of even the most irreligious mood, or to stir in him a spirit of devotion. And in the same way influences may be brought to bear on young children which shall at any rate corres-

pond to their dim innate sensations, which are the precursors of religious devotion. Fröbel recommends mothers to sing choral melodies to their children on their going to sleep and on their awakening. To sing children to sleep is already a universal custom, but there should be a more frequent use of sacred music, in singing or in playing on an instrument, such as the harmonica, which Fröbel recommends.

Next to the influence of music comes that of gesture and expression, the earliest of all languages, and, therefore, that which appeals most readily to children. Gesture is the direct expression of the soul's mood; animals, savages, and children, who are incapable alike of dissimulation and of self-control, invariably make use of this language. Fröbel would have the gesture which is expressive of inward collectedness, viz., the folding of the hands, applied to children when going off to sleep—as soon, that is to say, as their little hands are capable of the action. Prayer is the highest expression of the inner gathering up of all the powers of the soul, and demands the deepest concentration of spirit, and the outward symbol or gesture of folding together the hands, which are now no longer to be occupied with external things, is in true correspondence with the inner meaning. And here again Fröbel's theory of the analogy between physical and spiritual activity is borne out.

At first the mother should pray at her children's bedside as they go to sleep, and as soon as they themselves can speak they should repeat the prayers after her. But if this exercise is not to degenerate into a mere parrot-like repetition without understanding, the child must be able to concentrate its spirit, and the words of the prayers must be in close relation to the child's experiences and feelings. The mother should be able to draw out these feelings. She should recapitulate to him, for instance, when he is lying in his little bed, and all around is quiet and peaceful, the pleasures and the blessings which he has enjoyed during the day, and excite in him a feeling of gratitude towards all those who have contributed to his happiness, and finally lead his mind up in thankfulness to the great Giver from whom all good things come. In such a mood as this, the simple words, "Dear Father in heaven, I thank thee!" will be a real prayer.

If the child has been guilty of any naughtiness during the day the recapitulation of all the little events of the day will help him to detect how he came to commit the fault, whatever it may have been. The sorrow expressed by his parents at his naughtiness will make him unhappy, and when the mother says: "You have grieved us, your parents, very much, but you have grieved your Heavenly Father much more; you must pray to Him for forgiveness, and ask Him to help you to be a better child," the childish petition for forgiveness will be a true prayer, a real motion of the spirit. Fröbel relates of one of his pupils, a boy of five years old, that as one evening he (Fröbel) was saying his prayers with him, the boy asked him to repeat another prayer, in which were the words, "when I am naughty, forgive me, etc.," and that when

he came to this passage, the child's voice trembled, and became scarcely intelligible, thus showing plainly that he was conscious of some naughtiness committed during the day.

If only more pains were taken in education to cultivate the right and sensitive feelings of children, or at any rate not to put out of tune the pure tone of their conscience, how great might be the gain to morality!

There is scarcely any way in which greater harm may be done than by allowing the holy name of God to be desecrated on children's lips through meaningless babbling, as in the mechanical repetition of prayers learned by rote, which is part of the order of the day for children. It is hoped that children will be made pious in this way, but the very opposite result is produced, for it becomes a habit with them to approach their Maker through outward forms only, without that inner uplifting of the soul, that outpouring of the heart before God, which alone constitute true and effectual prayer.

Modern charitable institutions, those especially in which the religious element is made the principal one, fail most lamentably in this respect. All reasonable people are fully aware that Bible history, the book of Genesis, the Ten Commandments, the Catechism, and all dogmas whatsoever, are entirely beyond the comprehension of children between the ages of two and six. Nevertheless, in the majority of such institutions all these subjects are taught to young children, and though it is true that an attempt is made to treat them in a childlike manner, it would be better if it were realized that in no form whatever can they be made intelligible to young children.

The idea which—most often unconsciously—lies at the root of this practice is that the relations of the human race to God, and to the highest things, should be presented to the child in historical sequence (that of a monotheistic philosophy, moreover, be it noted) from the creation of man to his redemption by Christian truth. That in this way the child will become acquainted with the continuity of human development in the past and the present. And all this must be done *because the development of children corresponds to the development of the human race.*

Now this is the very idea, as has over and over again been pointed out, which forms the pivot of Fröbel's whole system; but he has discovered a system by means of which the child is prepared for future understanding of religion, and by which his own religious feelings are awakened. And this is all that is possible in early childhood! Instead of presenting children, in the old-fashioned way, with a completely formulated system of truth, Fröbel aims at awakening and cultivating their organs, so that with the help of fitly corresponding impressions from without, religious belief and aspirations may grow and develop in their souls; in no other way can religion ever become a real possession, a distinct and living conviction.

I once heard Fröbel say: "If the Creator of the world were to say

to me, 'Come here, and I will show to you the mysteries of the universe; you shall learn from me how everything hangs together and works;' and, on the other hand, a grain of sand were to say, 'I will show you how I came into existence,' I should ask of the Creator to let me rather go to the grain of sand, and learn the process of development from my own observation."

In these words Frœbel's deepest conviction is expressed, that it is only by his own individual activity and exertions, rising gradually from the least to the greatest, that man himself can be developed.

It is high time verily that religion should come to be looked upon as the inalienable property of each human being, as, indeed, beseems the full-grown and conscious soul, if the irreligiousness of our day is not to increase and spread. And whence springs this want of religion but from the fact that the majority of human beings bring with them out of their childhood nothing more than a religion learned by rote, which, owing to the want of understanding of its dogmas, kills instead of giving life.

One example from a pauper institution out of hundreds that might be given will here suffice to show that children do not understand the religious instruction that is imparted to them.

It was the evening of Christmas day, and the festival was being celebrated, as usual, with a Christmas-tree. The children were all assembled together, and a considerable number of parents and of patrons of the institution were also present. After the customary singing out of hymn-books little adapted to the children's capacity, stories of the birth of Jesus Christ, of the adoration of the magi, of Christian doctrine, of the sacrificial death of Christ, etc., were related to the children, and printed questions were asked them to which they gave answers learned by heart. Then a little girl of five years old was mounted on a chair to represent the mistress, and a learned disputation, got up by heart, was carried on between her and the other children, in which the doctrine of redemption through the death of Christ, the proofs of the divine truths of the Bible, the sinfulness of human nature, etc., etc., were discussed. At the end of the proceedings I asked a child of four years old, whose birthday we were celebrating, and received at once the answer, "I don't know." I then asked the same question of a child of six, who answered doubtfully, "My birthday, mother's birthday," and seemed trying to guess whose birthday it could be. To a variety of questions relating to the subjects which they had just been hearing and talking about, which I asked of the elder children, the answer, "I don't know," was almost always given with great inquiring eyes; or else something so utterly wide of the mark that it was easy to see they understood nothing at all of what had been said. During the whole proceedings the children were either half asleep, or else restless and inattentive, and taken up with admiration of the Christmas-tree and its load of pretty things. We shall have a word or

two to say later, as to the manner in which Fröbel would have this festival turned to account for children.

It stands to reason that we do not intend to find fault with such of the hymns, narratives and prayers used in these institutions as are adapted to the stage of development of the children. To all such Fröbel has given a place in his Kindergartens.

Nor is it our intention to criticise this or that tone of religious thought which may give its color to education, but simply to draw attention to the unnatural mode of proceeding as contrasted with Fröbel's thoroughly natural system.

The most striking proof that he has hit upon the right plan lies in the fact that all sensible mothers who have either thought for themselves or been gifted with a strong and true educational instinct, have long acted on a similar one. Were it not that such mothers form a very decided minority, Fröbel's instructions might be considered superfluous. But no more than in the political world one would think of assuming that a few good sovereigns and reigns made laws and constitutions unnecessary, can a few rational and gifted mothers do away with the necessity for principles and methods of education. Wherever unerring management or administration, and universal application is in question, the thinking, conscious mind must draw up a code of rules; a right code for education can only be arrived at by deducing from the nature and character of children a systematic plan capable of application in all directions.

No psychologist has yet made the child's soul the subject of such profound research as has Fröbel, nor so closely drawn the parallel between the childhood of the individual and that of humanity; it is due to him, therefore, that even the smallest details should not be cast aside as useless rubbish until their inner meaning and principles have been sufficiently tested.

In considering the first relations of the child to nature we pointed out how the impressions and the observation of nature should lead him up to the Creator. In the chapter headed "The Child's Utterances," we glanced at the analogy which exists between the religious awakening of the child and that of infant humanity. By all the impressions that come to him through nature, whether pleasing or terrifying, delightful or awe-inspiring, the undeveloped human being is unmistakably pointed to a Higher Power on which his existence depends. The language of nature responds to that inner yearning of the soul which compels man to search for the Author of his own being and of everything that he perceives around him. This acknowledgment (at first only a vague foreboding) of God as the Creator, or the revelation of God in the visible world, must not only precede the recognition of God in the historical development of humanity, it must also be experienced by the child. Children have no point of comparison whereby to con-

nect the narrative of the history of creation with the knowledge of the Creator. Neither are the unaided impressions which they receive for themselves from the free life of nature sufficient. The only way in which they can be led to know God as Creator is through their own occupations in nature, through the cultivation of the soil, on a miniature scale—in short, through personal activity and experiences, as humanity in the beginning of its existence found out God.

The following example taken from a Kindergarten will help to illustrate our meaning. Two little girls of four and five years old shared between them a flower-bed in the Kindergarten, and in this bed they, like the rest of the children, had sown a few peas and beans. Day by day they would grub up the earth with their little hands in order to see why the seeds did not come up. With disconsolate faces they used to look at their little neighbors' beds, where tiny green seedlings were seen peeping above the ground. It was explained to them that if they wished for the same result in their beds they must leave off raking up the earth and wait patiently for the seeds to germinate. And now on their daily visits to their gardens the children might be seen exercising patience and self-control, while refraining from grubbing the earth up. At last one morning they were found kneeling down by their flower-beds and gazing with wonder and delight at a few little green blades.

This process of the vegetable world had already gone on frequently under their eyes, but hitherto unnoticed by them, because they themselves had not taken the personal part in it of sowing and watching. It cannot be often enough repeated that in early childhood nothing will make a lasting impression in which the child itself does not, in some way or other, take an active part, in which its hands are not more or less brought into play. And it is chiefly for this reason that Fröbel's hand-gymnastics are of such importance. Children always require practical demonstration, material proof, to enable them to apprehend abstract truth. The truth does not thereby cease to be abstract and spiritual; scientific truths proved by physical experiments must still be apprehended by the mind, although through the medium of the eyes. The more truths of every kind are presented to children in a corporeal or symbolic form, so much the greater will their power of spiritual or abstract apprehension be in after years, for they will have vivid images in their minds, and not merely a stock of statements learned by heart. Again and again we must repeat that in early childhood all instruction which is conveyed solely in words is as good as thrown away. The human mind in the first stage of its development must have concrete demonstration; ideas must be presented to it in visible images.

The universal mind of humanity developed itself in like manner. Before understanding and learning could extend to details and thus become exact science, it was necessary that the influences of the surrounding world should awaken general conceptions, which reproduced themselves outwardly in broad-featured pictures and forms, and in the

whole mode of existence; as, for instance, in the allegorical world of gods and demi-gods, in the mythology of the Greeks and Romans. Not till the mind of humanity had matured itself could it grasp the pure abstract idea of the universal, of God in the soul and in truth.

The two children at their flower-bed found themselves face to face with a wonder of nature; only yesterday there was nothing visible, and to-day numbers of little green leaves were sprouting above the ground. The following dialogue ensued: "You see, now that you have waited patiently, the seeds have come up; or was it you who made them grow?" The children exclaim "No!" "Who, then, has done it?" "The good God." "Yes, the good God made the sun shine so that the earth became warm, and warmed the seeds; and then He sent dew and rain to soften the earth, and the soft, damp earth softened the hard seeds so that the little germs could push their way out—as you saw had happened to several of those that you took up out of the ground. The good God has done this to give you pleasure, as He does in so many other ways. Will you not try to give Him pleasure, too? How can you do it?" The children answered, "If we are very good," and the youngest one exclaimed, in a tone of the deepest conviction, "I will do something to please God!"

Later in the day, when the children were employed in plaiting strips of colored paper, and one after another mentioned the names of the people for whom their works of art were intended, this little one replied to my question, for whom was hers destined, "I am going to give mine to God!" However trifling this incident may seem it was an entirely spontaneous expression of child-nature, and serves to show how easily the higher emotions may be awakened in children by means of material facts. For the development of religion the teaching of visible phenomena must come before that of words; the Creator must first reveal Himself in His visible works before He can be apprehended as the invisible God of our spirits.

The majority of children, especially in pauper institutions, are never encouraged to observe nature, indeed, scarcely ever have a chance of receiving impressions from nature; would it not contribute far more to their religious development to take them out into the fields and lanes, or even only into a garden, and show them the Creator in His works, than to weary them with histories of the creation, of the fall of man, and all such narratives and instruction as it is customary to present to children, even in some of their games?

The preceding remarks apply to the earliest years of childhood. A little later on it is desirable to teach children so much of the Bible history as is suited to their capacity; and this is done in Kindergartens.

But until they can form for themselves some conception of what history is, viz., a continuous series of events in human life (both of individuals and nations), until then nothing more must be communicated to them from the history of mankind than broad simple facts

which are in direct affinity with their powers of observation. As with their affections so with their understanding, they can only start from themselves; everything outside them must be associated with their own experiences; their own little past history with the events that mark it is the only standard they can go by. But this must be made objective for them—they must see it represented in pictures, and we must make clear to them their relations to events and objects.

This it is that Fröbel aims at in his "*Mutter und Koselieder*," which he intended to be the first *Story and History Book* for children—*i. e.*, the history of their own short *past*. The illustrations contain scenes which occur in the life of almost every child—or, at any rate, will occur if Fröbel's system be followed. As, for instance, a child catches sight of a weather-cock; it is put into its bath; it feeds the chickens; picks flowers; looks at a bird's-nest; watches different handicrafts; plays the hand-games with its brothers and sisters, or little friends; sings little songs or draws pictures in the sand; its mother prays by its bedside; takes it out shopping with her, etc., etc.

The history of a child's own little life is easily fastened on to these and such like pictorial representations. "That's a picture of you," one may say to him: "there you are going with your mother to see a bird's-nest, or a poor woman, or the coalman in the wood;" and so forth. The most marked features of the child's life, which, according to Fröbel's idea, should be fixed in the mother's mind, must be woven into the pictures. The frequent repetition of these little events, in which all the members of the family, all the people and things known to the child, find their place, and in which constant reference is made to God's fatherly love and care, will give the child, by degrees, a picture, on a scale suited to his powers of apprehension, of the little bit of life that lies behind him.

"Let a clear picture of their past lives," says Fröbel, "be given to children, let them learn to see themselves mirrored in it, and when they are grown up the light which illumines the way behind them will help them to see clearly the road that lies before them; childhood will be seen to be a connected part of all the rest of life, and a distinct conception of the childhood of humanity and of its connection with the rest of history will be possible."

In this manner there will be a real progression from the near to the distant. The child's mind will easily pass on from its own little history and that of its family and surroundings to the history of its nation, which must first be presented to it in its broadest facts, embodied in single marked personalities. Not until the mind has been led out of the present, first into its own past and then into that of its race and people, will it be in any measure prepared to be introduced to the history of the childhood of humanity as presented to us in the Old Testament. Children can quite well wait till they are eight or nine years old to begin this study.

What other idea is there at the bottom of this more or less traditional custom of making sacred history the principal subject of instruction in childhood, than that of connecting the facts of Divine revelation first with the history of the human race and then with that of one nation—the Israelites? But even on the supposition that there is anything in the child's soul to which these universal ideas and truths, gradually laid hold of by the human race, correspond, the events of a distant past, which, however much affinity they may have with the child's nature, because themselves the outcomes of a childish age, appear, nevertheless, in unfamiliar form and garb—these events, I say, cannot be made in the least intelligible to children until their mental capacities are so far developed as to enable them to compare unfamiliar facts with those that are familiar to them in their surroundings. The fact is, that without giving the matter any thought, people assume an inner conscious life in the young child which is impossible at this early period of existence. But this inner life must, little by little, be called forth, in order that in it the child may find the point of contact between himself and the history of his race, in which the Divine revelation is pre-eminently embodied. This revelation must have appealed to the soul of the child itself before the most important point of contact with the universe can be felt

The moment of such an inner revelation is like a flash of lightning, a holy shower of emotions, which cannot be called up at will, and which is generally hidden from every eye. An influence of nature, a great joy, or the first anguish of the soul, a look, a word, a mere nothing, will often recall it, and it disappears again like lightning; but the impression has been made, the Divine revelation has taken shape in the child's soul. For example, a child of three years old who was being ill-used by its nurse wanted to complain to its mother, but the latter being absent the child exclaimed: "Father in heaven, tell her!" This was, perhaps, its first cry for help to God. The injustice of man drives the human soul to seek a higher refuge.

All that education can do in this respect is to furnish opportunities and means of preparation for this sacred moment, and to see that its impression be not effaced. For this purpose Fröbel's educational system, the beginnings of which are contained in the "*Mutter und Koselieder*," is specially adapted; there is scarcely a single song in the book which does not, indirectly, at any rate, point to God as the all-loving and all-protecting father. The child's physical, mental, and spiritual natures are all fused in one, and must, therefore, be nourished with food suited to this threefold nature.

The "*Mutter und Koselieder*," for instance, makes use of the game *Brod oder Kuchen backen* "Baking bread or cakes," in the following sense. When the child goes through the action of baking he is told that the baker cannot bake the bread unless the miller has ground the flour; that the miller cannot grind the flour unless the farmer brings

him corn, and that the farmer will not have any corn unless God makes it grow, etc. Every little incident can be used to refer all things to God as their first cause.

Yes, every occupation which fixes the child's attention forms part of the general preparation for that closest kind of attention which we call concentration, and without which religious devotion is impossible. And because the attention of young children cannot be kept fixed for any length of time unless their hands are also employed, every one of the hand-employments in Fröbel's system helps at the same time to cultivate the power of concentration.

And all work, too, all exercises which awaken the active powers which form the capacity for rendering loving services to fellow-creatures, will help to lay the groundwork of religion in the child. The awakening of love goes before that of faith: he who does not love cannot believe, for it is love that discovers to us the object or the being worthy of our faith. Loving self-surrender to what is higher than ourselves—to the Highest of all—is the beginning of faith. But love must show itself in deeds, and this will be impossible unless there be a capacity for doing. A child can no more be educated to a life of religion and faith without the exercise of personal activity than heroic deeds can be accomplished with words only.

The religious difficulties of our day will never find their solution till Christianity has been made a religion of action as well as of profession, and to effect this we need a generation trained for Christian action.

If we consider what in point of fact is done during the first six years of life to promote religious development we are obliged to confess, either nothing, or else, we may almost say, worse than nothing.

Now this period of the first six or seven years is regarded not only by Fröbel, but also by many other educationalists before and after him, as the one in which the germs of all knowledge and action, *i. e.*, of the whole of civilized human life, are set. Art and science cannot be practiced before the requisite organs have been called into play. So long as the child is incapable of any higher sensations than those which relate to his immediate wants, of any degree of inner concentration, or of the slightest effort to lift himself out of and beyond what most closely surrounds him, so long there can be no question for him of religious practice, of devotion and self-surrender to the Highest. That for which the child has yet no organs of reception does not even exist as far as he is concerned. And while this is the case, of what use would it be to him to know every syllable of Holy Writ and all the commandments of the world? We might as well at once adopt the method of a certain sect of Christian fanatics, who place Scriptural pictures before the cradles of children only a few months old, and read out to them the corresponding passages from the Bible, with the idea that the infants will thus be early initiated into the truths of Christian revelation.

The only grain of truth at the bottom of all these customs is just what Fröbel has fastened upon and turned to a right instead of a mistaken use: viz., that the sensitiveness of young children to impressions from their surroundings should be used to assist in their development.

We have already seen what are Fröbel's ideas with regard to the religious training of children, what importance he attaches to the use of simple sacred music, and to the mother's example of reverence and devotion; how he would have the prayerful spirit awakened by the symbolic gesture of folding the hands, and prayer itself taught as soon as speech begins, to which the singing of hymns should soon follow; and, added to all this, how much he relies on the hallowing influence of impressions from nature combined with suitable illustrations from the lips of the mother or other guardians.

Is not this enough during the first five or six years of a child's life?

Some people, no doubt, will think this too much, but to such we can only say that whatever nourishment the child's own nature, physical, mental, or spiritual, requires, it must be good for it to have, and it cannot have too soon; and any one who rightly understands observing children will not fail to discover amongst their other wants a necessity for the knowledge of God, and this necessity, being the highest of which the human soul is capable, should before all things be satisfied.

On the other hand, there are those who will require some more direct and positive allusion to Christianity and Church worship and doctrines. Now, although all people in any degree acquainted with the nature of children must allow that during the first six or eight years there can be no question of any real apprehension of doctrinal religion, that whilst the development of the organs is still going on, nothing more can be done than to awaken religious feeling and implant purely elementary and general conceptions, at the same time the youngest children cannot fail to be influenced by the doctrinal tendency of their surroundings; and here the matter should be allowed to rest during the first six years at any rate, for the soil must first be prepared before the seed can germinate. The Kindergarten system dispenses with all doctrinal teaching and confessions of faith, and if we look at God's method of dealing in the education of mankind, do we not see that there was a gradual preparation of the world for the reception of Christianity?

At the same time, we would not be understood to say that all direct allusion to Church matters and (in Christian families) to Christianity, should be entirely excluded during these first few years. Fröbel's "*Mutter und Koselieder*" is intended to embrace the germinal points of all human culture, and Church worship and doctrine cannot, therefore, be altogether ignored in the book; but in this, as in many other cases, the allusions are so slight that to outward observers they are almost imperceptible, and are only truly intelligible to those who see clearly the connection between the little and the great, between the physical and the spiritual in the human soul, as clearly and distinctly as Fröbel saw through the mind and spirit of the child.

The example in the "*Mutter und Koselieder*" which first directs the child's attention to Church worship is called "—

THE CHURCH DOOR AND WINDOW.

Motto : Where harmony in unison is shown,
Alike in form and tone made known,
The infant mind doth readily embrace it,
And in its deepest mysteries doth trace it.
To guide thy darling's earliest perception,
Of this high unison to form conception ;
And thus of joy to catch the brightest gleams,
So hard a task will not be as it seems.
Yet, for thyself, in all thy works take care,
That every act the highest meaning bear ;
Thus shalt thou lead it to that haven blest,
Wherein its infant heart shall be at rest ;
And nought can e'er deprive it of the benison,
Of being ever with itself in unison.
If this belief thou to thy child impart,
It aye will thank thee with a joyful heart ;
Think not 'tis yet too young this truth to prize,
Within its little heart a magnet lies,
Which draws it on to union's highest joys,
And shows how severance sweetest bliss destroys.
Wouldst thou unite thy child for aye with thee,
Then let it with the Highest One thy union see.—*Amelia Gurney.*

SONG.

Behold this window of clear glass,
Through which the blessed light doth pass,
And see the high-arched door below,
Through which into the church we go.
But those who fain would enter there,
Must come with reverence and care,
For all that deeply moves the heart,
Within these sacred walls has part ;
Here all our high desires are stilled,
Our deepest longings are fulfilled ;
We hear of God, so good and true,
And of the blessed Christ-child too;
And those dim yearnings are made plain,
Which oft with wonder fill your brain ;
When you behold the heavens wide,
Or in your parents' love confide.
And you, my child, shall go one day
To hear the deep-toned organ play :
Lo, lo, la; la, lu, lu, la !
While of bells the joyful peal
Doth unceasing joys reveal !
Ding, dong, bell,
Ding, dong, bell.
Through our ears it moves our hearts,
Oh what gladness it imparts !
La, lu, la ; la, lu, la, la ; la, lu, lo.—*Amelia Gurney.*

The mother, with her two or three-year-old infant on her lap, sits at the window on Sunday morning, points to the church which the people are flocking into, and makes the child represent with his hands the

shape of the church window. She then sings to him the above choral, at the end of which the pealing of bells is imitated.

The following example will show that something like a devotional mood may really be produced, even in so young a child, through the influence of sacred music, and of its mother's frame of mind.

In Fröbel's room one day there were assembled a number of children between the ages of one and a half and four years, all busily occupied with the Kindergarten gifts. A visitor who chanced to come in ventured to question Fröbel's assertion, that a feeling of reverence could be called up in even the youngest of these children. In order to prove his statement, Fröbel called on some of his older pupils to sing the choral given above, and it was curious to see how one after another the children put down their playthings and listened to the music with wide open eyes, and an expression of almost holy reverence on their little countenances. Now it is certain that no result of the kind is ever produced by the kind of religious instruction which is so common in institutions, and even in families, and which, with the best desire to produce piety, only tends to make sacred things wearisome to children.

As is signified in the motto annexed to the "Church Window," Fröbel sees the first direct expression of the child's religious instinct in its eager desire for fellowship. In the chapter on "The Child's Utterances" it was pointed out that the irresistible impulse of children to hasten to any spot where they see a number of people collected together in earnest consultation, or where a crowd is assembled for a common object, is only part of the strong necessity of their nature to be in sympathetic union with those around them. It is, so to say, a surrender of their being to something outside their own personality, to a universal power which is beginning to make itself daily felt in their souls. And what else is true religion but a complete surrender of self to the Highest Being?

It is, however, necessary that the Being to whom one thus surrenders one's self should be loved. Before a child can love the invisible God he must love visible human beings. For the child, as once for humanity, God must become man; and this must first be through the child's parents. The first condition of all religion is that we should come out of the narrow circle of egotistic self-love; and therefore love for its parents, is for the child the beginning of love for God.

In all primitive religions sacrificial offerings play a principal part, and it is because the offerings signify the giving up of self, of the personality. If the child is made to feel the consequences of such surrender in the piety of its parents and others, in their manifest union with God, the unconscious union of his own inner life with the Highest will gradually develop into a greater or less degree of consciousness. His own dormant religious faculties will awaken if he sees similar faculties actively expressed by those around him.

Children thus brought up in a truly religious atmosphere, accustomed

to refer every duty fulfilled towards man, every service of love, every trifling action of daily life, to God as the highest power, who requires of us good in every shape, such children will when they are grown up make their lives a continuous active expression of Christian love, and not merely carry Christianity about on their lips.

First, then, God must become more or less objective to the child through nature, and then He must be personified for him in man.

Just as mankind needed the personification of the Divine in a complete and perfect man whom it might follow as its pattern and ideal, so the child needs a personal example. But a full-grown perfect being such as Christianity recognizes in Jesus Christ as man, cannot serve as a pattern for children. They must have placed before them an ideal suited to their stage of development—a Divine Child. Hence Fröbel would have hung up in Kindergartens and in nurseries pictures of the child Jesus on his mother's lap, in the Temple, etc. All the good qualities of children he would have associated in their minds with the Holy Child, and when they do wrong he would have them reminded that when Jesus was a child he was always obedient, thankful and loving.

In this way, by means of the facts and events of their own lives, inward and outward, associated always with Jesus as a child, children will acquire a perfect living ideal of childhood by which they will become accustomed to measure themselves, and with the aid of suitable Bible narratives they will be gradually and naturally initiated into the central truth of Christianity—of God made manifest in man—without having their understandings bewildered with dogmas, which can only be grasped by the mature mind. Ideas of which the child can form to itself no conception are worse than useless to him, for they obscure his mental vision and thus act injuriously on his development.

Pictures and facts appeal to the childish imagination, and Fröbel would have the religious instruction of children based also on this principle. For this purpose he revived the old custom of exhibiting to children on Christmas evening a pictorial representation of the birth of Christ. Middendorf used often to tell how impressive this festival was wont to be at Keilhau, when, at the end of the long room, filled with brightly-lighted Christmas-trees and presents of all sorts for the children, a transparency would all at once appear, representing the birth of the Divine Child surrounded by green pine branches; how Christmas hymns—most of them written by Fröbel himself—were then sung; and how Fröbel used himself, to fetch the poor women of the village with their youngest children, so that these too might, as he used to put it, have a "distinct impression" of the meaning of Christmas. To the older children it was explained in simple language that this festival was to remind people of the birth of Jesus Christ, who had redeemed them from sin and error and brought back great happiness to the world.

It all depends upon the manner in which religious impressions are

conveyed to children whether they will have a sacred influence on them in the present, and be a blessed recollection in the future.

The profound truths of the Gospel are far beyond the comprehension of children, but for this very reason the preparation of their minds to receive them later cannot begin too soon. All truths which take shape in the world are the blossoms of plants whose seeds were sown thousands of years ago, and have gone on germinating for centuries before they could spring up in the mind of humanity and bear flowers and fruit. And the same process which has gone on in the life of humanity goes on in that of the individual, beginning in infancy. All ideas and conceptions, and, therefore, also all religious conceptions, have their origin in the first impressions made on the senses, in the first childish imaginations, the first observations and comparisons of objects in the outer world. All the faculties of the soul must be cultivated up to a certain point if the human spirit is to become capable of union with the Divine Spirit.

Our hopes for a new and living conception of Christianity rest on our children. If we can only preserve to them the freshness and simplicity of their early innocence, their hearts will remain open to the pure and childlike spirit which breathes in the writings of the Old and New Testaments, and Bible truths will no longer be to them as petrified fossils of a bygone age. If they have grown up in loving fellowship and community, which is the true church for children, they will be able to carry out the deepest meaning of the Gospels, viz., the brotherhood of men, and the conception of Divine humanity and human divinity will become a reality to them.

The right form of a church service for children has yet to be discovered, but the Kindergarten meanwhile offers all the necessary elements for the purpose. The churches of grown-up people are certainly not the places for children. If momentary feelings of devotion are produced in their minds by the general stillness, the music, the number of people collected together, these cannot last, and are quickly followed by distraction and weariness, for the service is too long for the children's powers of attention and beyond their understanding.

And this does not only apply to children before the age of ten; even at a later age their powers of religious apprehension are not on a level with those of grown people. A boy of eleven years old, on being once asked what was the subject of a sermon he had just heard, answered, "The reconciliation of Christ," because the preacher had frequently alluded to the work of reconciliation. When the boy was further asked the meaning of this word, he could not answer at all.

So it is in the majority of cases: children's minds are crammed full of expressions with which they connect no meaning.

We give as a last example from the "*Mutter und Koselieder*" the hand-game called

THE FOOT BRIDGE.

Motto : "Let thy child in play discover
How to bridge a chasm over,
Teach it that human skill and strength
Will always find some means at length
Things most widely severed to connect—
Union, where it seemed most hopeless, to effect."

SONG.

Along the meadow flows a brook,
A child stands by it with longing look ;
He sees bright flowers on the other side,
But can't get to them—the stream 's so wide.
"On your back, take me over," he cries to a duck,
"Those lovely flowers I want to pluck !"
Then up came a man with a wooden plank,
He laid it across from bank to bank ;
Safely along it the little boy ran,
Crying—"Thank you, oh thank you, you kind, clever man!"

If by such and similar examples children have been made to understand the meaning of connecting together or reconciling things that are separated ; if, according to Fröbel's system, they have been constantly occupied in their own little labors in *connecting* (or reconciling) opposites, the application of the word "reconciliation" to visibly separated objects will have become quite familiar to them, and it will not be difficult to explain to them later the meaning of the Christian doctrine ; especially as they will also have become familiar, through a variety of examples and applications, with the analogies between the visible physical world and the spiritual one.

That such teaching by analogy or parables is necessary for the comprehension of spiritual truths is shown by the frequent use of it in the Gospel itself. But to many of our readers this comparison between the connecting together of physically separated things and the union or reconciliation of individual imperfect men with God through the perfect and Divine man, will seem as far-fetched as the analogies in other cases that we have quoted. It is, however, the fate, not only of new theories, but also of new embodiments of old theories, to produce the impression of exaggeration and eccentricity, and so it must be with Fröbel's theory of the analogy between the outer and the inner world and between physical and spiritual impressions, until by frequent repetition and practical application it has become familiar to the world.

Any one who observes the present methods of bringing up children, and considers what it is that the latter really want, must be of opinion that there is need for greater attention to the beginnings of moral deflection and the early cultivation of religious feeling.

Children can no more become religious by their own unaided powers than they can become anything else that is desirable for them. The fact that early religious teaching has hitherto been conducted in a mis-

taken and senseless manner does not prove that it cannot be done in a right and profitable way. This, however, is beyond all question, that unless education, and especially early education, be established on a right religious basis, the next generation will be the most godless that has ever lived on earth, more dissatisfied and melancholy even than the present one, and just as little able to solve the great problems of life.

Veritable progress for mankind as a whole is unthinkable if religion be left out of account. The extension of material knowledge, the widening of man's relations to nature and to humanity in social and communal respects necessitates a corresponding expansion in our relation to God and all that is highest. It is still not sufficiently understood, that while on the one hand religion and Christian truth must in their essential character remain always the same, our apprehension of them must continually increase and expand until we come to realize their connection with every department of life.

Not until men have gained for themselves the recognition of an all-pervading omnipresent God, a firm central point round which their whole being will revolve, in which laws, politics, science, art, and all social endeavors will culminate, not till then shall we see a regenerated society which, cemented together in love, will realize the true conception of humanity, or convert into a living reality the Christianity which is now cramped and disfigured and deadened by church system. It is grievous to see how much outward forms and dogmas still take the place of true religion of the heart. It is not, however, by rationalism and irreligiousness that the degenerate Christianity of modern times can be conquered, but by a new generation which, itself filled full with the true spirit of the Divine Teacher, shall let this regenerating power stream forth through society.

The religious conflict of the present day has its meaning and its use, and will bring forth fruit in the future; but it must be kept as much as possible removed from our children. If they are to be capable in time to come of restoring harmony to a world of discord, of re-adjusting balances and getting rid of contradictions, their young spirits must be left undisturbed to strengthen and develop, and must learn to soar up in love and enthusiasm to the Infinite, and find their rest only in the Highest. Short of this there can be no real religion, however much the intellect may learn to speculate concerning spiritual things. True religion is the continuous action of a whole life—a striving after God in all and everything.

It is the high office of mothers to consecrate their children to this life-service, and Fröbel offers them his "*Mutter und Koselieder*" as a guide to this sacred task.

SUMMARY VIEW OF FROEBEL'S PRINCIPLES.

THE leading ideas of Fröbel's educational system may be summed up in the following statements:

1. The task of education is to assist natural development towards its destined end. As the child's development begins with its first breath, so must its education also.

2. As the beginning gives a bias to the whole after development, so the early beginnings of education are of most importance.

3. The spiritual and physical development do not go on separately in childhood, but the two are closely bound up with one another.

4. There is at first no perceptible development except in the physical organs, which are the instruments of the spirit. The earliest development of the soul proceeds simultaneously with, and by means of that of the physical organs.

5. Early education must, therefore, deal directly with the physical development, and influence the spiritual development through the exercise of the senses.

6. The right mode of procedure in the exercise of these organs (which are the sole medium of early education) is indicated by nature in the utterances of the child's instincts, and through these alone can a natural basis of education be found.

7. The instincts of the child, as a being destined to become reasonable, express not only physical but also spiritual wants. Education has to satisfy both.

8. The development of the limbs by means of movement is the first that takes place, and, therefore, claims our first attention.

9. The natural form for the first exercise of the child's organs is *play*. Hence games which exercise the limbs constitute the beginning of education, and the earliest spiritual cultivation must also be connected with these games.

10. Physical impressions are at the beginning of life the only possible medium for awakening the child's soul. These impressions should therefore be regulated as systematically as is the care of the body, and not be left to chance.

11. Fröbel's games are intended so to regulate the natural and instinctive activity of the limbs and senses that the purpose contemplated by nature may be attained.

12. Through the gradual awakening of the child's will this instinctive activity becomes more and more *conscious* action, which, in a further stage of development, grows into *productive* action or *work*.

13. In order that the hand—which is the most important limb as regards all active work—should be called into play and developed from the very first, Fröbel's games are made to consist chiefly in hand-

exercises, with which are associated the most elementary facts and observations from nature and human life.

14. Inasmuch as in the human organism, as well as in all other organisms, all later development is the result of the very earliest, all that is greatest and highest springs out of the smallest and lowest beginnings, education must endeavor to emulate this unbroken continuity of natural development. Fröbel supplies the means for bringing about this result in a simple system of gymnastic games for the exercise of the limbs and senses; these contain the germs of all later instruction and thought, for physical and sensual perceptions are the points of departure of all knowledge whatever.

15. As the earliest awakening of the mind has hitherto been left to chance, and the first instinctive activity of childhood has remained uncomprehended and unconsidered, there has of course been no question of education at the very beginning of life. It was Fröbel who first discovered a true and natural basis for infant education, and in his "*Mutter und Koselieder*" he shows how this education is to be carried on and made the foundation for all later development.

It is, therefore, essential that the principles and methods laid down by Fröbel should be attended to at the very beginning of education, if full benefit is to be derived from the Kindergarten.

The training of mothers, and all who have the management of young children, in the application of Fröbel's first principles of education, is consequently the starting-point for the complete carrying out of his system, and consequently, too, of immense importance.

The little, seemingly insignificant games and songs devised for the amusement of infants are easy enough for girls of the lowest degree of culture to master. The true development of women in all classes will best be accomplished through training them for the educational calling, seeing that nature has pre-eminently endowed them for this work. Simple receipts for the management of health (and, above all, the practical application of them in the care of children) are also within the grasp of women of all degrees of culture. By placing such instruction within the reach of women of all classes the first step will be taken towards the full and perfect training of the female sex, of all who have the care of children, of all future mothers in all ranks of society, for their educational vocation.

CHILD LIFE ACCORDING TO CHRIST.

BY REV. STOPFORD A. BROOKE.

"FOR OF SUCH IS THE KINGDOM OF GOD."*

It is a happy thought that the children who climb upon our knees are fresh from the hand of God, living blessings which have drifted down to us from the imperial palace of the love of God, that they still hear some of the faint notes of the music of God's life, still bear upon their faces traces of the uncreated light. Heathen sage and Christian poet have enshrined the thought, each according to his knowledge, and though there is no proof of its truth, yet we cannot neglect as quite fruitless in wisdom so wide-spread an intuition. It is vain to sneer at it as poetry, in vain at least for some of us. He cannot scorn this thought who feels, as his children's faces light up at his coming, not pleasure only, but an inner sense of gratitude that things so pure, so close to God, should give to him, with the sense of his unworthiness deep within, so much and so unsuspectingly. Their trust seems to carry with it something of the forgiveness of Heaven. The man sees the tolerant tenderness of God his Father in the child whom He has sent him—that his little one believes in him, bestows on him the blessing of an ever-renewed hope.

Nor can he scorn this thought who on philosophic grounds believes that all living beings are held in God, are manifestations of part of the Divine thought. He knows that a phase of that idea which God has of the whole race is incarnate in his child, that his child is destined to reveal it, that this is the purpose for which God sent it into the world. Therefore hidden within this speck of mankind he recognizes a germ of the Divine essence which is to grow into the harvest of an active life, with a distinct difference from other lives.

And if, born of these two thoughts, a sadness succeeds the first touch of joy and gratitude, when the parents think how soon the inevitable cloud of life will make dim the heavenly light; how long, how evil, may be the days of their child's pilgrimage; how far he may retreat from God—yet, we who believe, not in a capricious idol of power, but in a just Father who loves—we who hold that there is nothing which is not in God, cannot distrust the end. Our children are in His hands; they will some time or other fulfill the work of revealing God; they *must*, for God does not let one of His thoughts fail. If all life be in God, no life ever gets loose from God; it is an absolute imperative of the philosophy which denies that anything can be which is not of God, that nothing can ever finally divide itself from Him. Our children, like ourselves, are already saved by right. Years of what we call time will be needed to educate them

* *Child Life.*—A Sermon preached in St. James' Chapel, London, by Rev. Stopford A. Brooke, Chaplain-in-Ordinary to the Queen. "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God."—Luke xviii, 16.

into union with God in fact, but that end is as certain, if God exist, as God's existence.

This thought of what I may call the divinity of childhood is still further supported by the exquisite relation in which Christ put Himself to children. The heart of woman will never forget that beautiful wayside story where He consecrated the passion of motherhood. The religious spirit will never cease, when disturbed by the disputes of the worldlier life, to remember his words when, bringing the disciples back to the sweetness of early charity, He took a child and placed it in their midst. The soul distressed with questions of belief remembers with a touch of peaceful pleasure how Christ recalled his people to the natural simplicity of faith, to that higher and deeper religion which lives beyond the wars of the understanding, when He said, "Whoso shall receive one such little child in My name receiveth Me."

And when mistaken religious persons press hard upon the truth and tenderness of the relation of parents to children, and bid the one look upon the other as children of the devil—corrupting with their poison the sweetest source of feeling in the world and the love which of all human love links us closest to the heart of God, we fall back in indignant delight upon the words of the Saviour: "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of My Father which is in heaven."

And once more, when we think that God revealed Himself in the childhood of the Saviour, the thought of the divinity of childhood becomes still more real. To us it is much, in our stormy and sorrowful life, to think of Christ in his manhood conquering and being made perfect through suffering; but when we wish to escape into a calmer, purer air, we turn from the image of our Master as "the man of sorrows and acquainted with grief," dear as that is to us, and look with infinite pleasure on the earlier days at Nazareth, imagine Him playing in the meadow and rejoicing in the sunlight and the flowers, taking his mother's kiss, and growing in the peace of love—and so learn to dream of God, revealed not only as the Eternal Father, but, in some not unworthy sense, as also the Eternal Child.

It is a thought which bathes all our children in a divine light. They live for us in the childhood of Christ; they move for us and have their being in the childhood of God.

In the directest opposition to all this—to the poetic instinct of Greek and Christian poetry and philosophy, to the natural instincts of the human heart, to the teaching and acts of Christ, to the revelation of God in childhood—is the dreadful explanation which some have given of original sin. Children are born, we are told, with the consummate audacity of theological logic, under the moral wrath of God, are born children of the devil. I have already denied this from this place, and stated instead of it the fact —that we are born with a defective nature which may and does lead to moral fault, but in itself it is no more immoral than color-blindness. I have said that this imperfectness is the essential difference of human nature; that which makes man differ from God, from angels, from brutes; that which makes him, so far as we know, the only being in the universe

capable of progress. It is a defectiveness distinctly contemplated, distinctly initiated by God, who wished for a being in His universe the history of which should be the attainment of perfectness through struggle and defectiveness. As such, the defectiveness of our children, as well as our own, has in it a thought which glorifies it. We see in its first developments, and in the way in which the spiritual element meets it, the beginning of that noble struggle in which the soul will have the glory and pleasure of advance, the delight of conquest as well as the misery of failure; the interest of a great drama, and the final resurrection into freedom from weakness, error, and restraint.

Whatever way we look, then, upon our children, our first feeling should be reverence for the divine within them, infinite desire to help them to recognize that divine idea, and to express it through life, in a noble form. This should be the basis of education. If it were, we should have less bad men and bad women.

For we should remember that children on whom we can make almost any impression we please, so ductile is their wax, will become what they are believed to be, will reverence their own nature when they feel that it is reverenced, will believe that they are of God, and know and love him naturally when they are told that God is in them.

But the other basis of education has an irresistible tendency to degrade them, and it only shows how near they are to God that it does not degrade them more. What conceivable theory is more likely to make them false, untrustful, cunning, ugly-natured, than that which calls them children of the devil, and acts as if the one object of education was, not to develop the God within them, but to lash the devil out of them? Let them think that you believe them to be radically evil, and the consequences be on your own head. You will make them all you think them to be. Every punishment will make them more untrue, more fearful, more cunning; and instead of day by day having to remit punishment, you will have to double it and treble it, and at last, end by giving it up altogether in despair, or by making your child a sullen machine of obedience.

Instead of trusting your child, you will live in an atmosphere of constant suspicion of him, always thinking that he is concealing something from you, till you teach him concealment and put lies in his mouth and accustom him to the look and thought of sin; and then—having done this devilish work and turned the brightness and sweetness of childhood into gloom and bitterness, and having trodden into hardened earth the divine germs in his heart—what happens? You send him into the world already a ruined character, taught through you to live without God in his soul, without God in the world, to believe in evil and not in good.

Do not complain afterwards if he disappoint you, if he turn out a cruel, or a dishonorable, or a miserable man. It is you who have made him so, and God will have a dreadful reckoning with you. "I mistook," you will say, as you tremble before His judgment-seat; "I did it for the best." Alas! there will be no possible excuse for you, but this, which links you with the slayers of Christ, "Father, forgive me, for I knew not what I did."

Teach your children to believe in the goodness of his nature, in his nearness to God. And this leads me to the first characteristic of childhood, faith; faith, the quality whose outward form is trust.

It speaks well for the beauty of the human quality of faith that it is so lovely a thing to us when we see it pure in childhood. No pleasure is so great as that which we receive when, in their hours of joy, still more when sorrow or disease attack them, we see the light of our children's faith in us shining in their eyes.

It speaks well for the spiritual power of this quality that it has on us such winning force. We grant to it as we recognize it, what we should grant to nothing else—we cannot hold back from its often mute request anything which is not wrong for us to give. It overcomes the world in us: it leads us to make a thousand sacrifices. It charms our weary life, it attracts and softens our sated heart. It makes us feel our own relation to God, and what it should be, for it is its earthly image. The parents who have not encouraged and loved this quality in children towards themselves, will have but little of it in their own relation to God. They will give no pleasure to the Divine Father, they will have no natural power with Him.

Having this faith, the child is, as long as it is unspoilt by us, fearless, and fearless under the difficulties of a vivid imagination, not the high imagination which composes images towards an artistic end, but the untutored quality which works without an impulse or an aim. On the child's receptive heart everything makes a strong impression, numberless images are received. And at night, when no new impressions are made by outward objects, these images rise up a thronging crowd in the brain. And the work of the brain, just beginning to learn itself, and as yet under no ordinance of the will, composes, combines, contrasts these images into a thousand fantastic forms.

Spoil the child's faith in the world being good to it and pleasant; frighten it with falsehoods to keep it quiet, tell it a single lie, and let it lose a grain of its divine trust in you; show yourself violent, unreasonable, harsh, or cruel, and every one of these images may take a frightful form. What it has suffered from you, the distrust it has gained from you, will creep like a subtle element of fear into the creations of its fancy, and terror is born in its heart.

Again, this unquestioning faith makes the child think that everything is possible, and as many things are possible which the fear which reasons deters us from attempting, the child often does feats which astonish us. So nations in their childhood, and men inspired by intense faith, have believed in themselves and done things called miraculous.

It is unwise to attack too rudely even this self confidence of childhood. Lessen the child's faith in his own powers, and you will check the growth of that happy audacity which in boyhood and youth wins afterwards so much—that easy daring and self-confidence which, when it is limited by good manners, is so charming in society.

Nature herself will teach him humility soon enough, and you had better let him find out his limits in this direction for himself. She has a way of teaching which is irresistible; which, though it stops audacity with firmness, yet shows that she is pleased with the audacity; which points out a way of conquering herself. And in the child's relation to his home and society, you yourself can check the fearless self-confidence when it degenerates into impertinence or thoughtlessness, not by harsh rebuke, but by

appealing to the natural impulse of affection The limit placed by saying and enforcing this—"Do nothing, my child, say nothing, which will give pain to others"—is not a limit which will crush the natural boldness of the heart. It is a limit which appeals to love, and the desire to be loved is an element in the child's nature as strong as faith. It will be seen to be natural and reasonable; it will be accepted.

Again, as to this faith in its relation to God, how does it take a religious form? The child's religious faith is, first, faith in you—mother, father, guardian; to early childhood you are God. And when you come to give a name to the dim vision of the growing child, and call it God, it will grow into form before him, clothed with your attributes, having your character. If the child learn to worship an idol—a jealous, capricious, passionate God—it is not his fault half so much as yours. What were you to him when he was young? Were you violent, sulky, exacting, suspicious, ruling by force and not by love? Whatever you were, his God in boyhood will wear your shape and bear your character, and he will grow like the character he contemplates. As he grows older, he needs more direct teaching. He asks who is God, what is His character, what His will. For He cannot but desire to know these things, through a vague curiosity, if through nothing more. For by and by, God touches him. Spiritual impulses, slight, but distinct, come to him in hours of temptation; voices make themselves heard in his heart; passion renders life exalted, and in the more wakeful state it genders, the germs of spiritual life push forth; nature speaks her dim message in some lonely moment on the hills or in the wood, and he is conscious of an undefined want. What has he to fall back on then? What ideas have you given him to which he may now fly for solution of the growing problem? what forms of thought which the new powers of spiritual faith and love may breathe upon and make a living God? The whole spiritual future of his youth then trembles in the balance. Fathers and mothers, you do not know often what you are doing; what misery, what bitterness, what hardness of heart, what a terrible struggle, or what a hopeless surrender of the whole question you have prepared for your child by the dismal theology and the dreadful God, and the dull heaven, which you have poured into the ear of childhood. Long, long are the years, before the man whose early years have been so darkened can get out of the deadly atmosphere into a clear air, and see the unclouded face of God.

So far for the faith of childhood; on its love I need not dwell, the same things apply to it as apply to faith; but on its joyfulness and the things connected therewith we speak as we draw to a conclusion.

The child's joy comes chiefly from his fresh receptiveness. His heart is open to all impressions as the bosom of the earth is to the heavenly airs and lights. Nothing interferes to break the tide of impressions which roll in wave on wave—no brooding on the past, no weary anticipations of the future. He lives, like God, in an eternal present. The world is wonderful to him, not in the sense of awaking doubts or problems, but as giving every moment some miraculous and vivid pleasure, and it is pleasure in the simplest things. His father's morning kindness makes him thrill; his food is to him the apples of paradise. The sunlight sleeping on the grass,

the first fall of snow in winter, the daisy stars he strings upon the meadow, the fish leaping in the stream, the warm air which caresses his cheek the passing of the great wagon in the street, the swallows' nest above his bedroom window, the hour of rest at night, and his prayer at his mother's knee—all are loved lightly and felt keenly, and touch him with a poetic pleasure. And each impression, as it comes, is clothed in simple words—words which often, in their spontaneousness, their fearless unconsciousness, their popular quality, their fitness for music, have something of a lyric note, something of the nature of a perfect song. For the child lives in a world of unconscious art. He is fearless in his delight, and when he is happy he trusts his own instincts as revelations: and if we could get back in after-life something of this, we should all be artists in heart. One knows in the highest genius that, united with manhood's trained power of expression, there is an eternal element of childhood. Take, for example, the perfect song, such as the songs of Shakespeare were. They were spontaneous, sudden, popular, simple, and able to be sung. But above all, they derive their magic and winning power from the poet's fearlessness, from his trust in, and his delight in his instinctive emotions. The songs of other poets are spoiled by their fear of their simplicity being called absurd by the public, by that doubt whether the thing is quite right, that thinking about thought, that shyness of one's own feeling which come from want of that unconscious trust in his rightness and delight in it which a child possesses. The kingdom of a perfect song, the kingdom of a perfect work of art, is like the kingdom of heaven, one must enter it like a little child.

"Fostered alike by beauty and by fear," fear which has its thrill of joy, the child grows into union with the world, and into consciousness of his own heart, till "the characters of danger and desire" are impressed upon all outward forms, and day by day more vividly that great enjoyment swells which makes

> The surface of the universal earth
> With triumph and delight, with hope and fear,
> Work like a sea.

And in quieter moments, calmer pleasures are his—pleasures of love given and received, pleasures of childish friendship, pleasures of first successes in learning and in new pursuits, pleasures of obscure feelings just touched, not understood, which make in after-life

> Those recollected hours that have the charm
> Of visionary things, those lovely forms
> And sweet sensations which throw back our life,
> And almost make remotest infancy
> A visible scene, on which the sun is shining.

We look back on them with reflection, but there was no reflection, or but little, then; the life was natural, unthoughtful, only now and then, amid the full movement of unconscious pleasure, flashes of deeper thought arose and passed away, a faint touch of something to come, a weight within the pleasure, a dim sense of sublimity or calm, a suspicion of what duty meant, just came and were forgotten, but did not die. They went to form the heart, to build up that which was to become the man, and they arose afterwards in maturer life to impregnate and to elevate the mind.

We spoil all this divine teaching of God and nature by forcing the chil out of his unconsciousness into self-consciousness, by demanding of him reflection, by checking the joy of his receptiveness by too much teaching, too much forcing. Let him remain for a time ignorant of himself, and abide in his heavenly father's hands; let him live naturally, and drink in his wisdom and his religion from the influences which God makes play around him. Above all, do not demand of him, as many do, convictions of sin, nor make him false and hysterical by calling out from his imitative nature deep spiritual experiences which he cannot truly feel. Let him begin with natural religion, leave him his early joy untainted, see that he knows God as love and beauty and sympathy. It is horrible to anticipate for him the days, soon enough to come, when sorrow and sin will make of life a battle, where victory can only be bought by pain.

But if we keep these early days pure and joyful, full of the blessedness of uninjured faith and unconscious love, we give to the man that to which he can always look back with hope, and use for the kindling of effort and aspiration. For the dim remembrance of their pure and powerful pleasure, the divinity within them, have virtue to recall us in after-life, when high feeling is dulled with the cares of this world, to loftier and better thoughts; to nourish and repair imagination when its edge is blunted by distress and doubt; to exalt the soul with hope, that though innocence is lost, yet goodness remains to be won; to tell us, in the midst of the transient and the perishable, that our life is hidden in God, and our spirit at home in immortality. It is true that inimitable innocence, that perfect trust, that belief that nothing is impossible, that fresh and honest freedom, that divine joy, cannot be the blessing of the man. He has been driven out of Eden, and the swords wave forever over the gate and forbid return. But there is a nobler paradise before us, the paradise of the soldier spirit which has fought with Christ against the evil, and finished the work which the Father has given him to do. There the spirit of the child shall be mingled with the power of the man, and we shall once more, but now with ennobled passion and educated energies, sing the songs of the fearless land, children of God, and men in Christ.

It is true that, tossed with doubt, and confused with thoughts which go near to mastering the will, we are tempted to look back with wild regret to the days, when children, we dreamt so happily of God, and lived in a quaint and quiet heaven of our own fanciful creation, and took our dreams for realities, and were happy in our belief. But after all, though the simple religion is lost, its being now more complex does not make it less divine; our faith is more tried, but it is stronger; our feelings are less easily moved, but they are deeper; our love of God is less innocent, but how much more profound; our life is not so bright in the present, but its future is glorious in our eyes. We are men who know that we shall be made partaker's of the child's heart towards our Father, united with the awe and love and experience of the man. And then, through death, again we enter the imperial palace whence we came. We hear the songs and voices which of old we heard before we left our home, but we hear them now with fuller, more manly comprehension; we see again the things which eye hath not seen, but our vision pierces deeper. We worship God with the delight of old, before we went upon our Wander-Year, but the

joy is more stately, for it is now the joy of sacrifice; and all things now are new to us, for we have grown into men, and we feel the power and joy of progress. But never, as we look to Him who led us all our life long until this day, shall we lose the feeling of the child. Through all eternity the blessing of the child's heart shall be ours. In the midst of our swiftest work, in the midst of our closest pursuit of new knowledge, in the midst of all the endless labor and sacrifice of the heavenly life, we shall always turn with the sense of infinite peace to God, and say, Our Father, suffer a little child to come to Thee.

THE GREEN PASTURES.

I WALK'D in a field of fresh clover this morn,
Where lambs play'd so merrily under the trees,
Or rubbed their soft coats on a naked old thorn,
Or nibbled the clover, or rested at ease.

And under the hedge ran a clear water brook,
To drink from, when thirsty or weary with play;
And so gay did the daisies and buttercups look,
That I thought little lambs must be happy all day.

And when I remember the beautiful psalm,
That tells about Christ and his pastures so green,
I know he is willing to make me his lamb,
And happier far than the lambs I have seen.

If I drink of the waters, so peaceful and still,
That flow in his field, I forever shall live;
If I love him and seek his commands to fulfill,
A place in his sheep-fold to me he will give.

The lambs are at peace in the fields when they play,
The long summer's day in contentment they spend;
But happier I, if in God's holy way
I try to walk always with Christ for my friend.—*Mrs. Duncan.*

THE CHILD'S DESIRE.

I think, as I read that sweet story of old,
When Jesus was here among men,
How He called little children as lambs to His fold,
I should like to have been with them then.
I wish that His hands had been placed on my head,
That His arms had been thrown around me,
And that I might have seen His kind look when He said,
"Let the little ones come unto me."

But still to His footstool in prayer I may go,
And ask for a share in His love;
And if I thus earnestly seek Him below,
I shall see Him and hear Him above,
In that beautiful place He has gone to prepare
For all that are washed and forgiven;
And many dear children are gathering there,
"For such is the kingdom of Heaven."—*Mrs. Luke.*

FRÖBEL'S SYSTEM IN CONGRESS OF PHILOSOPHERS.

SESSION HELD AT FRANKFORT-ON-THE-MAIN, IN OCTOBER, 1869.

INTRODUCTION.

The Congress of Philosophers first met at Prague, on the call of Prof. von Leohnardi, of that University, on the 26th of September, and continued in session till the 4th of October, 1868.* There were fifty-five members present, and one hundred more responded in letters of sympathy, representing the prominent chairs of philosophy in European Universities. It had a section of Pedagogy in which, among other phases of education, Fröbel's system and the Kindergarten were discussed. The meeting decided to hold a second session in October and November, 1869. In May, 1869 a circular was issued in the *Augsburger Allgemeine Zeitung*, in which due prominence is given to the Pedagogical section.

True philosophy, as an educator, is ever active to clear away the barriers that stand in the way of clear, unbiased comprehension of science and life in their relations and integrity, Philosophy raises the banner, not of any one special science, but of human culture, and however regarded by the materialists of the day as a foolish pursuit, it is the only basis of rightful education—nothing less than which has been the aim of all the eminent educators of our time, such as COMENIUS, PESTALOZZI, DIESTERWEG, FRÖBEL. So far as the General German Teachers' Convention and the Austrian Teachers build on the foundations these men have laid, they work for the same ends as the Philosophers' Congress, from which they are only distinguished in this, that they have special educational aims, while the Philosophers' Congress takes into consideration all questions of interest to cultivated persons and society at large. A delegation was sent to the Teachers' Convention at Berlin, asking them to take part in the Congress at Frankfort-on-the-Main; to aid, by word and co-operation, to solve the educational problems of the present, the most prominent of which are the completing and remodeling of the public schools, especially the establishing and reorganizing of Kindergartens, in accordance with the spirit of FRÖBEL.

One problem to be solved in the establishing of a philosophical normal school for the training of educators and teachers, by which not only a remodeling and improvement of the primary, but also of the high-schools, shall be attained. Finally they will ask for an improvement in female education, in accordance with the demands of the present time and the vocation of the female sex. As these points are felt to be of importance by every thinking educator, it is believed that all the teachers will meet with confidence and good-will, a convention of thinking friends of humanity, to devise means for its welfare.

The Berlin Teachers' Convention responded favorably, and was present in force at the session held in Frankfort, Oct. 26, 1869.

* We are referred by Dr. Harris, to the *Augsburger Allgemeine Zeitung* for October, 1868, and the *Philosophische Monertshafte*, Vol. I, p. 514, Vol. II, p. 139, 236, 322, 424; and Leohnardi's Die Neuve Zeit for 1867-9, for a full account of the proceedings of the Philosophers' Congress.

"In the beginning of our century, education needed a new impulse; and it was given by PESTALOZZI and FICHTE who broke the road for the national education of Germany. But the question, what is the true humane mode of education, applicable to all men every where, comes up anew, and asks for the right means to fulfill its mission.

"FRIEDRICK FRÖBEL, the great educational reformer of our era, in his system of education, promises these means. But, as yet, his method has been only partly and inadequately carried out in the widely-multiplying Kindergartens. It asks for a thorough investigation, on the part of scientific men, of the principles on which it is based; and if its claims prove to be well founded, it should be recommended to all governments and communities, and its adoption decreed. In view of the great importance of this question, an educational committee, which counts eminent scientific men among its members, was formed last year in Berlin, during the teachers' convention, for the purpose of taking the matter into consideration; and they are invited to attend the Philosophers' Congress as members, taking active part in it, discussing the general educational questions, and devising means to establish a central normal school for the education of male and female teachers, who may meet all the demands of our time in all directions; and an address to the government and school authorities of Germany for the reform of the normal schools, will be submitted for discussion."

The subjects thus announced in the manifests of the Berlin Teachers' Convention were discussed in the Pedagogical Section of the Philadelphia Congress at Frankfort from Oct. 26th to Nov. 4th, and the conclusions reached in the field of popular education, were embodied in a Report of a special committee of which Prof. von Fichte was chairman. During the session, the Baroness von Marenholtz-Bülow gave four public lectures in Frankfort which were largely attended, and took the initiatory steps for the establishment of a "General Educational Union," which was organized in 1871–72.

PROF. I. H. VON FICHTE, the author of the following Report, was a philosopher and writer of great eminence and remarkable versatility. He was born July 8, 1797, the son of the distinguished philosopher Johann Gottlieb Fichte, whose writings and personal influence are world renowned, and who died the 27th of June, 1814. His widow died five years later. The son took his degree as Doctor of Philosophy in 1818, at the University of Berlin, where for a short time he was established as Privat-docent. Later he became a Gymnasial teacher in Saarbrücken, and subsequently in Düsseldorf. For several years till 1840, he was Professor Extraordinary of Philosophy in Bonn. In 1842 he was called to Tübingen as Professor of Philosophy, where he remained till 1863, when he resigned and removed to Stuttgart, where he resided till his death, at the age of 83. He was a voluminous writer upon a variety of subjects, on Philosophy, Ethics, Pedagogics, and Theology, singularly clear, candid, and sensible, earnestly theistic and christian. He founded the journal which bears his name and has reached the 78th volume, and is highly esteemed in Germany and wherever German Philosophy is studied.

THE NATIONAL EDUCATION DEMANDED BY THE AGE,

CONSIDERED IN CONNECTION WITH THE EDUCATIONAL SYSTEM OF FRIEDRICH FROBEL.

By Prof. J. H. Von Fichte.*

I. EDUCATION—THE PROBLEM OF THE AGE.

Since Pestalozzi's great movement, it has become, at least in Germany, a universally recognized conviction, that only by means of an improved popular education, can the many defects of civil, social and family life be thoroughly corrected, and a better future be assured to our posterity. It may be asserted, still more universally, that the fate of a people, its growth and decay, depend, ultimately and mainly, on the education which is given to its youth. Hence follows, with the same indisputable certainty, the next axiom: that nation which, in all its classes, possesses the most thorough and varied cultivation, will, at the same time, be the most powerful and the happiest, among the peoples of its century; invincible to its neighbors and envied by its contemporaries, or an example for them to imitate. Indeed, it can be asserted, with the exactness of a mathematical truth, that even the most reliable preparation for war can be most surely reached through the right education of physically-developed young men. This conviction also gains ground in Germany; and renewed efforts are now made to introduce gymnastics (*turnen*) into the system of common school education, freed from all cumbersome modifications, and restored to their simple, first principles.

But the problems of national education are far from being limited to these immediate, practical aims. Its workings must not alone cover the present and its necessities; the great plan of national education must comprehend unborn generations, the future of our race, the immediate and therefore the most distant. Finally, man must not be educated for the State alone (after the manner of Greece and Rome), but the highest civil and educational aim must be to lead the individual and the whole race toward their moral perfection. National education must therefore extend beyond the popular and expedient; must construct its foundations on pure and universal humanity, and then raise upon these whatever national and professional wants require. This gradation of requirements strictly held, will prove to be a guiding rule of great importance.

Here now, it may seem—and "idealizing educators" have frequently received such reproaches—as if in these demands, far off, impossible

* Translated by Emily Meyer, with slight verbal alterations and abridgements.

problems were treated of, as if educational utopias were desired, instead of looking after what is nearest and most necessary. And one could say, even with an appearance of right, that inasmuch as we perform what is near and sure, we approach, at least progressively, our highest goal. For national education is a work so comprehensive, complicated and prodigious, that it can be realized only in favorable periods and within very circumscribed limits.

Admitting this last, we hope still to show how directly practical the consideration of that universal question of principle is, and that the education of the present will only reach its aim by beginning at this point. We are undeniably entering a new era. We are preparing to cast aside the last remnants of the middle ages. Inherited rights are precarious, or at least they can claim no legal sanction, while, nevertheless, much in our manners and customs remind us of the past. No one is compelled to serve another, and no individual enjoys in idleness the profits of another man's labor; but for each, labor and capacity are to be the sole supports of his position in life. Thus each is thrown upon his own exertions, and the path of unlimited competition and zealous effort is opened to all.

For this reason there should no longer be a privileged class, but to each, approximately at least, must be offered every thing which belongs to a universal human culture, and what his particular capacities demand or are able to appropriate. Only upon these two conditions can the citizen of the commonwealth be fitted for the future "struggle for existence," to continue equal to the increased requirements, and fulfill ably his chosen calling.

This new great principle of the equal rights of all to all which their talents can grasp, demands a plan of education fundamentally renovated and readjusted. In every given case, the education must be strictly proportional to the conditions which the period offers. But it can not be denied, that in the present period this proportional relation has not been reached; yes, there is even danger that it may be missed of, by a mistaken arrangement of details. For this reason, those upon whom the responsibility of educating rests, must recognize clearly the final aim of the same, and prepare it with practical certainty, through all the necessary grades. Above all, therefore, theoretically there must be no vacillation in principles, practically no failure in the correct issues! If we should succeed only in spreading a wholesome light over these two points, we should feel that we had solved our present problem.

Our politicians and State educators differ widely in regard to that aim; and this is the next ground where the struggle should begin. Whoever considers a republic the highest goal to which a State can attain, laments that he sees no republicans around him; these true education must make. But what the republican spirit, in which the people are to be educated, really is, there is no thorough insight. This spirit is the opposite of that which has till now existed, and which sees true freedom

only in a leveling equality, and the overthrow of old authority and social barriers; and above all admits no civil compulsion in education. Each individual must cultivate himself for such practical purposes as he chooses, and as well as he can. Education and its institutions must be entirely untrammeled. As a fitting example we can refer to what is related of North America, where the educational conditions, and the consequent family life, are free in general. The pupil is prepared, as early as possible, to help himself onward, in some form of profitable business. The greatest activity, and the richest accumulation of property, is the aim of each. Though German republicanism may reject these principles, it must still admit that there is consistency in them, and that if the State has no higher aim than to become a great industrial and fiscal institution, an immense phalanstery for the most enhanced pleasures of this mortal life, this purpose is being realized on the other side of the ocean, in a highly practical way, and without unnecessary complications; not, indeed, without already displaying the moral evils which unavoidably accompany its progress, and to which our republican sages persistently shut their eyes.

Those who find their ideal state in old feudalism, in simple submission to the fatherly care of "princes by the grace of God," and see in a full return to such conditions the only safety from the dangers of the present, must also contemplate a reform, indeed a retrograde movement, of the educational system. They will insist upon clinging to old things, even to preserving what is decayed, solely because it is consecrated by authority. Nor are we without example of this; for we find a North German State, betraying a lamentable inconsistency and blindness in settling the most important question of popular education, limits the range and thoroughness of instruction, and thus destroys the germs of its future growth as a State.

These two parties—we have mentioned only their extreme characteristics, while numerous intermediate grades exist—designate only the extreme limits of the antithesis, which touches all the political and social questions of the age. They stand upon the broad field of the literature and opinions of our time, as if separated by a wide chasm, and in irreconcilable hostility. They could, however, by returning to their first, true principles, and acquiring a clearer insight, be brought to recognize each other; and, instead of incessantly quarreling, be made to acknowledge their relative rights, and work harmoniously upon the common task of improving the education of the people. We consider it not only desirable, but possible, that the work of reconciliation should begin with a true appreciation of popular education, which is the common aim of both sides. By this we mean that the conservatives, who will sacrifice nothing which is sanctified by age and authority, do not see how, in thus destroying, that which is truly valuable and enduring can be preserved. For the new form in which it is to arise more enduringly, does not present itself so distinctly that they can recognize it. This gives

them a right to protest that it is better to retain the oldest positive form than sink into the nothingness of a bare negation; no new form should be introduced which is not at least a full compensation for the old.

On the other side, we see reformers too frequently losing themselves in what is external or unessential. They do not often get beyond empty plans of abolition. They are clear as to what they do not want, but do not perceive as clearly what is permanently to fill the place of that which they reject. They are deeply mistaken if they think, that, in ridding themselves of certain hindrances, they gain creative freedom, the power to erect a positive structure. We can not err, in asserting that most revolutions have failed and become unfortunately retrogressive, because their leaders did not know what they wanted, or at least what they ought to want.

In the first place, it is necessary to understand the past correctly, and to recognize clearly what in it has still a relative right to continue, and what must serve as a transitional basis and means for that which is new and necessary. The law of continuity, of gradual transition, which we see ruling organic life with irresistible sway, has also in all intellectual processes, whether political or social, its highest authorization, the violation of which never escapes punishment. We might call it the educational law of the world's history.

If we may be allowed to presume that, as a general thing, the best thinkers agree upon these fundamental principles, then we may consider the following inference as admitted. It is plain, namely, that the path of this gradual, complete, and peaceful transition from the present into the new period, must take place in the field of education; for in the growing race, the old and new time, the decaying past and vigorously-developing future, meet and are reconciled. And thus in this direction, the decisive truth is proved:

All political and social controversies of the present concentrate finally in the question of education; but not only in regard to what must be done in detail and immediately, but more universally still, in this: What is the only true education, the education worthy of the human being?

This is plainly a psychological-ethical question. It can be decided—with the permission of our practical teachers—only on philosophical ground. Not—and here experience must be our guide—not that a certain philosophical system is to construct for all time, an educational plan which all must follow, but that correct insight into the nature of the human intellect must first fix the nature and the end of all human education, and must at the same time designate the fundamental principles by which the several questions of education and instruction are to be decided. Thus we shall be able to dispose of the final question: Which one, of the now ruling educational systems, is best adapted to the nature of the human mind?

Without prolonging the discussion unreasonably, we can not omit, at least not completely, the psychological questions as to the nature of the soul—what is received from without into its growing consciousness, and on the other hand how much its original capacities contribute to its development. The controversy concerning these psychological principles is by no means concluded, and it can not be even briefly discussed here. It will suffice to point out historically the tendencies which have become prominent, as far at least as they have had an influence upon the science of instruction.

II. PHILOSOPHICAL PRINCIPLES IN POPULAR EDUCATION.

At present, there are only two philosophical systems which have had a controlling influence in this direction; those of Herbart and Beneke.

Johann Friedrich Herbart.

Herbart deserves particular attention, because, as he himself confesses, it was his educational studies which incited him to psychological researches. He says, "The incentive to these researches, which are not easy, was my conviction that a great part of the defects of our educational systems was traceable to an ignorance of psychology, and that we must first understand this science, indeed must destroy the blind which we now-a-days call psychology, before we can safely say what work we have performed correctly and what incorrectly in our teachings."

He starts, in his system, with strict consistency, from the conception of the soul as a simple and in itself an unchangeable essence. Intuition may be called acts of self-assertion on the part of the soul, with which it responds to impulses which act on it from without. Consciousness is only the sum of the relations between the soul and the external world.

Out of this arises the necessity of education, *i. e.*, a correct outward influence upon the undeveloped man. For the soul possesses no fixed original capacities; man is only physically a being who brings with him, into the world, the germs of his future shape; on the contrary, his soul may be compared to a machine, constructed wholly and entirely of ideas.

For this very reason, it possesses an unlimited capacity of culture, and this decides, on the whole, the possibility of education. A systematic education should seek to preserve the pupil from ruin, and raise him to inner freedom, by teaching him guiding conceptions and by rousing his intellectual interests, while in the midst of its present life and under its influences, from which it is neither possible, nor advisable to withdraw him;—moral culture is its aim.

The object of education, is "an equally developed variety of intellectual interests," subject to the aim of moral culture. "All must be lovers of every thing, each one must excel in one branch." This is Herbart's highest canon for education and instruction. This signifies, if it is correctly and comprehensively understood, the height to which human cul-

ture can attain. Herbart's premises, in his conception of the soul, we must consider insufficient (why, and why also to the injury of his pedagogical theories, we shall show below), but he has, nevertheless, given us safe guides for education and instruction, in his conception of the capacity of culture and his sharp and unprejudiced study of child and man, and above all, in his psychological observations of the inner gradations, through which the growing consciousness passes, especially those that banish what is injuriously eccentric and extravagant, and preserve what is essential and necessary. We find in almost no work, as far as pedagogical literature is known to us, so many practically comprehensive hints, precepts and warnings, in as small space, as in Herbart's "Outlines of pedagogical lectures." They betray every where, the sharp glance of the experienced teacher which Herbart really was.

The following are the reasons why the principles of his pedagogism do not satisfy us. They are the same which compelled us critically to oppose his fundamental, psychological views. Here we will take note only of what has flowed from his psychological into his pedagogical reasonings, which he has conducted with sharp, steadfast logic.

According to those principles, the conscious condition of the soul, each given moment, is equal to the sum of the conceptions which, through the psychical mechanism, have collected in it, by means of the relations which exist between the soul and other beings; and the course, the change of its conscious condition, is again strictly dependent upon this psychical mechanism. The soul itself is only to be considered as essentially idealess, as the unalterable soul-unit which is roused to self-assertion, by objective influences. Each conscious state of the soul is thus a common product of those two factors, one formal (because it does not disturb the fundamental nature of the soul) self-assertion, on the part of the soul, and one variously composed excitement of ideas, on the part of the object, by which (as a critic of Herbart's theory says) "the definition of objective truth is naturally lost to our recognition."

Each single, so created idea expresses itself in consequence of its opposition to others, as a "force," by which a mutual, greater, or smaller check is caused among the ideas. Through this, motion is first introduced into the mass of ideas, which form among themselves combinations, complications, and groups. The relations between objects and their corresponding ideas are not all equally strong; one displaces, strengthens, obscures the other; the suppressed ideas wait at the threshold of consciousness, until they can rise again and unite with similar ones, and then press forward with combined power. The working ideas, repelled at the threshold of consciousness, waiting only in the dark, we call sensations.

They express themselves, in proportion as their struggles forward are more or less successful, as "desires." Desire becomes will, when it is united to the hope of success. Will is not, according to this definite explanation, a real and acting self-determination, arising out of the funda-

mental nature of the soul, against excitements from without, but only a manifestation of ideas, which forms itself in the soul by means of an involuntary, psychological mechanism. We believe that we ourselves will, but both the will and the belief in it are only the necessary products of the continuously running machine within us. We will, because we must, *i. e.*, because the forward struggling mass of ideas is finally concentrated into the idea of a subject which wills, and an object which is willed. According to this, what is called in common language, fancy, memory, understanding, reasons, desires, will, etc., or what is cited as the supposed faculties of the soul, is only a certain activity, in a certain mass of ideas, the conduct of the ideas toward each other.

The question of the possibility of education presupposes a mutability in the mind of the pupil, in the course of his ideas, which the educator must be able to control, at least under certain conditions. He can direct his attention to those states only, not however to their real subject, which, as soul, is the immutable foundation upon which the intellectual life, *i. e.*, the variety of results occurring in and between the ideas, constructs, ennobles or degrades itself, and in which appear the principal tendencies through which the signs of human nature first become visible.

It follows from this that psychology must become the fundamental science of pedagogism. As pedagogism is first brought to perfection as a doctrine by the aid of thorough psychological knowledge, so again, through the same knowledge alone can educational activity rise to the rank of art. Psychology shows finally the causes of the fluctuations of minds between truth and error, between good and evil, and thus teaches, that a need of education is present in them, and that this is even necessary, in order to plant what is essentially human in the soul.

All educational activity may be divided into the three functions, government, instruction, discipline. The child is born without a will; a personal will is formed gradually in him. During this time, all kinds of disorder and impetuosity make their appearance; it is the business of government to keep these within bounds. What nature teaches by experience and intercourse, is too imperfect and irregular, is scattered and fragmentary. An artistic activity must perfect, arrange, and unite the mass of ideas thus collected. This artistic activity is instruction.

The goal of instruction is not solely or chiefly to be the imparting of knowledge or the acquisition of an outward technical skill, but directly the improvement of the pupil by its means, the most important part of education. Therefore, education more closely defined, is the systematic conception and cultivation of ideas, as the elements of the soul's life, until that "variety of interests" is attained, out of which spring the ability and readiness to will, on the one side, and on the other, "taste," or "moral æsthetic judgment."

Discipline—Self-Education.

The idea of discipline points at something which does not yet exist,

but that is hoped and intended, for the future, to which the pupil must first be led. Discipline is principally applied to the will. It consists in influencing the mind of the pupil, with the view of ennobling him and developing him morally, which can only be done by training his will to be correct and steadfast. Its object is the formation of character. Character is the art of ruling the will, the peculiar individual construction of the inclinations, in their quantitative relations. The subjective part of character is "taste," moral æsthetic judgment, whose office it is to criticise the objective element.

Finally, the highest goal and most perfect success of education is the ability of self-education. Out of the moral-æsthetic power of "conscientious judgment," can arise a pure, unselfish enthusiasm for goodness, united with courage and prudence, through which genuine morality is strengthened into character, and by means of which the individual practices a preserving, restoring and improving art upon himself—self-education.

In accordance with these three aspects of government, instruction, and discipline, special maxims and precepts are developed whose truth and manifold practical value can not be disputed, even though one may not acknowledge these principles. They are emphatically recommended to the earnest consideration of every educator, particularly every teacher, and to constant self trial for his educational deportment. We scarcely presume too much, when we assert that Herbart was the first among all the German pedagogical writers, to introduce order, light, and a comprehensive gradation of pedagogical problems, as also a quiet insight into pedagogical procedures, into the previously fragmentary mass of observations and precepts.

Others followed their instincts, or tradition, and a certain practiced routine, whose results might be successful or not; and this is still generally done. Herbart rejects this entirely; he demands for the whole, an educational art which shall reach back to the first principles of psychological life, and carefully follow its development, thereby founding a soundly arranged, educational art; for details, a constantly conscious, psychologically controlled application of those universal precepts. He has thus laid the foundation of the science of pedagogism.

Nevertheless, there is no contradiction in asserting, that the excellence of these pedagogical precepts is by no means a guaranty for the truth of his psychological first-principles, and for the correctness of his conception of the nature of the soul. For if we look more closely, we do not find that these precepts are deduced from this as a principle, or are simply confirmed by it even, and that they would be untenable without it, but that they are derived from sharp and extensive observation, and thus possess an absolute value, independent of the judgment which one may be obliged to pronounce upon the principle itself.

On the contrary, we might say, as far as the principle has had any real influence upon Herbart's pedagogical theories, it has placed them in

open contradiction to experience. His theory of the formal simplicity of the soul's nature, of its deficiency in all original capacities, has compelled him to exaggerate the work of instruction, and ascribe to it a value which experience by no means confirms. This contradiction does not arise because the educational art recommended by Herbart is a faulty one, but from the deeper and more universal cause, that the nature of the human soul is quite different, more richly gifted, than Herbart, compelled by metaphysical and not psychological reasons, can acknowledge.

According to that principle, of course, education can make what it pleases out of the wholly indifferent soul; it needs only, after its known laws of psychical mechanism, to supply it with correct ideas, in appropriate strength, order, and clearness, in order to make them the controlling ones, in its consciousness, against which the others, conceived by chance and unfit, are powerless. As he holds further, that the human soul is deficient in all original gifts, so it must follow, that, by means of education, instruction, and discipline, each can become what educational art intends to make of him, if only outward circumstances—not inner endowments—allow the completion of the educational work. For, according to these fundamental views, man, in his intellectual permanence and grade of culture, is the product of outward influences, be it of chance, which ought not to be, or of art, which just education must accomplish. Every thing is brought into the empty soul by inculcation. This view can not recognize original talents, fundamental impulses, and various predispositions for one thing and against another; which belongs to the "myths" of the old psychology. On the contrary, we might expect, that, by means of an extensive, psychological calculation, the strength could be exactly stated, which an idea in the consciousness must receive, in order to make it victorious over all others. And on the whole, it would be only necessary to apply that calculation to each pupil correctly, in order to insure the success of instruction. It is scarcely necessary to prove that this collective view of man contradicts collective experiences, and not only, by daily confirmed examples, that the same education produces different results in different persons, which necessarily presupposes the existence of different intellectual preliminary conditions, but more thoroughly still, when we examine the deeper, psychological conditions which make historical, and cultivated progress possible. We can speak of this briefly here, inasmuch as our psychology may hope to have answered the question, by proving a universal individuality. The simple consideration is here sufficient, that what is brought into the intellect from without, by inculcation, can still be only something old and previously existing; that, in admitting that every thing in the soul originates in this way, we deny just that principle which constitutes the signature of all real individuality (genius), the creative, inventive power of the intellect, through which alone all which is important and universally historical, and all progressive cul-

ture, has entered into human history. After this comprehensive observation, it will be necessary to seek also for another psychological, basis.

On the other side, nevertheless, the relative or subordinate claims of Herbart's pedagogism can not be denied; and we would like to say the same of it, which our psychological criticism asserted of his conception of the soul; that it is not incorrect, but it is incomplete, and only when it is rightly completed, can it maintain its independent claim.

Here is something perfectly analogous. We can have the utmost confidence in his pedagogical precepts, even though we reject the curious deductions which are a necessary consequence of his conception of the soul; for those have an universal value; we shall even find that they are capable of more varied applications, when we underlay them with another definition of the soul, more in keeping with our experience.

*Friedrich Eduard Beneke.**

Beneke's services consist in having exposed, in a very apt manner, the cause of the one-sidedness which we meet in Herbart's pedagogism. He says Herbart's theory is indeed based upon experience, but the conceptions of experience, in their direct form, appear to him full of contradictions which must be removed, not through an extensive and exact examination of facts, and hence through a more searching experience, but in an artificial way, by means of a logical process of thought. So we see him resume already in the second step, the construction out of mere conceptions of that which he had rejected in the first. He has arrived at his conception of the soul along this path of logical metaphysical construction. Because it is a logical contradiction to think of a reality with several qualities, we should insist upon considering the soul as a strictly simple being, essentially unchangeable, as the really normal unit of the changes which are wrought upon and not by it. For the same empty logical-methodological reasons, he has rejected the harmless and even fruitful conception of faculties, instead of determining, by careful observation and treatment of psychical facts, what the soul really is, and what preliminary conditions underlie its growing consciousness. Finally, he has retained, in the spirit of the old psychology, the most universal cultivating form of the already conscious, cultivated soul ("the forming of ideas") incorrectly, as a really original and universal, fundamental form of the same, and operates further with the ideas as if they were real beings, independent of each other.

These critical objections to Herbart's psychology fully account for the principal deviation in Beneke's fundamental pedagogical views. Beneke's dependence upon Herbart has been too strongly and incorrectly intimated. It is none other than that the follower has the right, yes, is in duty bound to criticise his scientific predecessors. One may assert that Beneke's psychology is fashioned intrinsically upon an antithesis to Herbart's, and if his educational precepts do not widely differ

* See Barnard's Journal of Education, xxviii, p. 50.

from Herbart's, this may be less a dependence upon him, than a conformity of their practical judgments, which also in Herbart's theory have shown themselves tolerably independent of his own psychological principles.

The cardinal question of all psychological art is this, what does the soul contribute from itself, in its unconscious being, to the process of consciousness, and what comes to it from without?

Beneke answers this question quite differently from Herbart, but we are convinced not searchingly and therefore not in a way that touches upon the real point of difference. He starts from the fundamental thought that the soul is not simple, but consists of a plurality of single powers, and that the abilities of the soul are not at all fundamental powers. All kinds of intellectual activity, as the ideas of the imagination, conceptions, conclusions, etc., are to be considered as derived, from their relation to the sensuous perceptions. For perceptions first furnish the material for the ideas and conceptions; these again are the foundations for judgments and conclusions, up to the most complicated processes of thought. But even the sensuous perceptions are not the first and most simple. Every perception is a complex of sensations and only in these do we possess that which is really original and first in the consciousness. But the ability of the soul "to feel" is not abstract and uncertain, it is divided into sharply defined provinces, into sensations of sight, hearing, taste, etc. And these simple, sensuous powers of feeling must be accepted finally, as that which is truly primitive and inherent in the human soul.

These primitive abilities, however, need a stimulus to awaken them, and thus arises what we call sensation. The soul retains a trace of every action, where the stimulus excites the ability. Accordingly, the forces and abilities of cultivated souls consist of previously excited sensations.

If the stimulus is only sufficient to fill the ability, perception arises; if it is too small for the receiving ability, displeasure; if it is overflowing, the sensation of pleasure; if it is gradually increased to superfluity, satiety and stupefaction; if the superfluity is sudden and strong, pain.

If several impressions, left by perception, are homogeneous and mix, they become ideas. If the same perception is repeated upon different things, it is accepted as common to all things; a conception is formed. All conceptions together constitute the understanding. If a new perception is added to a conception, what is common to both mixes and forms a conclusion; the sum of conclusions is the ability of making conclusions.

Sufficient stimulants furnish clear ideas and thus satisfaction and pleasure; insufficient stimulants form positive dissatisfaction and displeasure. According to the nature of the stimulants, and their results, there arise in the soul, inclination or aversion, propensity and passion. That which affords satisfaction is a treasure which the soul

strives after, the opposite, an evil which it repels. Single endeavors mix, after the law of analogy, and arrange themselves in ranks and groups. These ranks and groups are wishes, and the sum of all the endeavors and wishes of the soul, is the will.

The form of feeling is not in the same degree a fundamental form, as that of ideas and desires. Feeling is based upon ideas, and the difference of the simultaneously and rapidly arising ideas, and the aroused volition, thus appears in the soul as feeling. The difference of the feelings develops with the ideas, and their vivacity is in a correct proportion to the vivacity of the ideas in which they originate. In the greater vigor, vivacity, and susceptibility of the higher senses, which, above all others, create in us those ideas out of which conceptions and conclusions are formed whose contents are both goodness and beauty, lies the reason why feelings for truth, goodness and beauty are found in all men. Therefore, the rank which the individual will win in intellectual culture and moral freedom, depends upon the correct proportion in which the higher senses develop, in opposition to the lower.

This, according to Beneke, is what is common to all men. The individualizing momentum, he places in the various grades of "force" "vivacity" and "susceptibility," with which those original abilities are endowed. Intellectual activity is more or less strong and comprehensive, in proportion to the degree of force, in proportion to the degree of susceptibility, more or less rapid and mobile. In proportion to this vivacity, one person can, in the same time, form and retain a greater number of ideas than another.

But he reminds us at the same time that these three forms of temperament by no means cover equally all inherent, primitive abilities; that, on the contrary, each may have its peculiar fundamental nature, so that the same man may have as many, possibly different temperaments, as he has sensuous original abilities; (a position which single observations seem indeed to confirm, but with which scarcely one psychology, based upon the laws of "psychophysics," and holding fast to the idea of the unity of the soul, can coincide). The aforementioned phenomenon has a deeper source, lying in the individual, fundamental quality of the soul, and in its original, but variously distributable measure of force.

Every degree of susceptibility can originally unite with every degree of force, to which then later acquirements are added; for the soul retains a trace of every thing which is developed perfectly; and in that inherent difference, and in the quality of those traces, in the number and peculiar shapes of these connections, originate not merely the most heterogeneous knowledge, skill, habits, but also inclinations and personal characteristics.

Finally, the individual differences which we meet among men are created and explained by the co-operation of all those traces and the consequent capacities of the soul. This individuality is, in its contents and peculiar construction, the collective result of what is imparted to

the soul from without. The formal energy, the degree of "susceptibility," "vivacity" and "vigor" are all which is inherent. These can be cherished and increased by education and culture, but not extended beyond its original limits. For to what is inherent is added, as individualizing momentum, only the difference of the degree with which the susceptibility meets the different provinces of the senses.

Thus Beneke, in keeping with his principles, completely answers the question, what is inherent in the soul, and what enters our consciousness from without? The cultivated man is not, as Herbart holds, the product of his surroundings, education, and culture; his individuality does not lie in any ideal capacity of the intellect, but in the original differences of temperament. For nothing is inherent in the human soul, except the universal quality of its sensuous foundation, certain degrees of susceptibility, vivacity, and force.

From the preceding outline of psychological theory, one can judge as to what Beneke has contributed to pedagogism. According to him, the educator has no other direct means of influencing the pupil, than through the sensuous sensations and perceptions which he excites in him, either of himself or of other things. This course can have a threefold purpose; the perceptions are furnished him for their own sakes, or for the sake of the traces which are retained, or for the sake of the inner capacities which, through them, can be awakened and cultivated. To the first and second belong the foundations of all elementary, inner culture; the third includes the combinations and other changes and improvements of that, of which the elements already exist in the soul. The direct influence, considered alone, is essentially the same in the first moments of the child's life as in the latest periods of education, and even beyond, throughout the whole life. Only with regard to what is to be developed from within, do the educational means, which are suitable to different ages, differ.

Beneke recognizes the prominent worth and importance for education of those elementary materials of culture, and imparts at the same time a succession of practically useful precepts for first instruction, which also includes the commencements of training. But these precepts are chiefly of a preventive kind; are rather warning against the mistakes of the previous educational and instructional method, than positive directions how the self-activity of the pupil is to be aroused, early, and in every direction; and they do not reach back, energetically and with clear consciousness, to that starting point of all education, in which we shall find the signal merits of Fröbel's educational thought. Beneke demands for the development of the sensuous sensations and perceptions, that the child should not be burdened and stupefied by over stimulation, should not be urged from one thing to another, thus preventing it from comprehending the details and arriving at a correct contemplation of its sensations; that one should give the child the object itself, rather than the picture or model of it, that one should give him complete in-

tuitions, rather than words, clear ideas, rather than conceptions, altogether what is simple and concrete and thoroughly definite, rather than the abstract and universal. The formation of ideas must also precede the ability to understand, judge and decide; the perfection of the growing understanding depends upon the perfection with which the separate ideas were originally formed and preserved, as "the conception originates only in the attraction of the equal constituents of the single ideas and sensations." Nothing is more injurious to the growth of the understanding, than an inattentive apprehension, a mere heaping up of superficial material. The sooner the abstract working up of the intuitions begins, the less will be collected, the sooner will the material be exhausted. He lays down the universal canon: "Nature means that man should be at first predominantly sensuous, then predominently reproductive, and then last of all become productive in intellectual things. The educator should not disturb this order."

Who can not, even with wider fundamental views, coincide with this useful, in most points, desirable advice? Beneke, hand-in-hand with Pestalozzi's simple, great idea—to base all instruction upon the development of elementary intuitions, and thus at the same time rouse the self-activity of the pupil—has always sought, through these principles, to promote the cultivation of the higher intellectual capacities, memory and thought; and his influence has certainly been beneficial to elementary instruction in many parts of Germany. For he has found scholars and followers who have defended his principles theoretically, and introduced them into practice.

But what is wanting in his theory of education, what shows it to be unsuitable to become the starting point of a reformatory, entirely remodeled system of education and instruction, such as the present needs, is, as with Herbart, the faults of his psychology. It is predominently sensualizing; it has also injured his pedagogism. It does not recognize, or mistakes what is intellectually original in man, his (à priori) unconscious, fundamental tendencies. Consequently, it does not gain a complete insight into the organizing centre of all education, and its final goal. According to him, the pupil is born only with the capacity to receive sensuous sensations and intuitions, to cherish them, to unite and separate them in proportion to their similarity and dissimilarity, to cultivate the inclinations to which they have given rise, etc., etc.

The work of education can only be to bring art and rule into this psychological process, which is self-forming, and only defined by outward things. In this, there can be no ideal of education whose purpose is to conduct men toward their common ethical destiny; for the psychological consequences of this theory do not allow of such a common destiny. Each becomes only that which his surroundings make of him, (accidentally or through education). Thus, on the one side, an all-determining success is ascribed to education, which it does not in reality possess; on the other side, its final value is still a subordinate one, for

it concerns only the preparation of the pupil for the position which he is to occupy in life, and not the cultivation of his intellectual individuality. As Beneke's psychology has not paid due attention to this deeper study of man, so his pedagogical principles have not been able to retrieve it; and so the pedagogical debate can only be carried to decisive conclusion upon another, the psychological field.

III. PSYCHOLOGICAL PRINCIPLE IN MODERN PEDAGOGY.

Thus far, our examination shows us two things, the pedagogical question is at all times and in the last degree a psychological one. The previous criticisms have given us the right to turn from the two psychological systems which were, till now, busy in remodeling pedagogism, and to seek another psychological fundamental view of man. The author can not be blamed for returning to his own psychological results, which he has made known in his two principal works upon man, "Anthropology" and "Psychology," as also in his "Ethics." They will be here judged from a new point of view that we may learn if a more successful reform of education may be expected from them, than from previously accepted principles.

At the same time, the curious fact will appear, that what our psychology ought to demand of a future educational theory, is already furnished us in the underlying thought of Fröbel's educational method. Both agree in what we hold to be the decisive starting point of all instructional reforms, while at the same time we must assert, that in both systems, this is not recognized or at least not sufficiently. Education can create nothing in the pupil, can not give him any thing from without; it can only develop into consciousness the talents which he already possesses, by arousing his activity. Only what he has produced in himself and can continue to produce, has an enduring value, for that becomes a constituent part of his conscious being. Every thing else is an accidental or fleeting possession. Education and instruction should concern themselves with this latter only in a secondary degree, for it is only a means for that first and real aim of education.

To realize the extensive importance of this axiom, we must consider the following: No sharp observer of men has ever been able to avoid the reflection, that every human individual, not only in consequence of his manner of living, but already in his earliest childhood, differs distinctly from his companions who have grown up in the same circumstances. It is well known, that children of the same father and mother are quite dissimilar from the beginning; that talents suddenly appear in the sons, of which the parents have never shown a trace, and that, on the contrary, they lack capacities in which their ancestors were rich. A new intellectual element enters into that which is undeniably inherited, beyond the control of the parents, but is still of an origin prior to the consciousness of the individual. In another, the thread of inherited peculiarities is lost, or reappears periodically in the grandchildren. In

this, there is much that is apparently lawless and ambiguous; but the more reliable is the universal fact, that each human being is peculiarly constructed, and not merely a similar sample of his species; that further, this peculiarity does not come to him from without, but is the most original dowry out of that region of his being, which precedes consciousness.

It is just as undeniable an experience, that these original peculiarities are never fully extinguished or transformed into others, through life; but that, instead, they are all which is really enduring in the changes of the same, and they peep involuntarily through the highest culture, through the best controlled character, quite perceptibly at least to the possessor. It is true of the human being, what the poet says,

> "So must thou be, canst not escape thyself,
> And neither time nor power can ever crumble
> The conscious form which life develops."

In more strongly endowed individuals, who on that account are called talented geniuses, this individuality is mostly a prevailing fundamental force, around which, as around a centre, the others gather and support it, or at least, are subordinate to it in strength. This force is never directed towards any thing merely Utopian and unreal; but in deep, inner interchange with the objective world, finds in it its sure complement, which finding, however, does not consist in passive reception, but in self-active appropriation. Every thing intellectually creative and progressive springs from such inherent, fundamental forces.

It may be doubted, and this doubt would be a principal objection to the fundamental view of man which we here defend, if this quality of genius reaches down to the countless crowd of unimportant men, whom experience shows us, at a superficial glance, to be mere samples of the human species only, because of the worthless and disagreeable aspects which sensual impulses and passions have stamped upon them. If this doubt had any foundation, then mankind would be separated by a deep chasm, it would be a strictly divided double race; on the one side, a thinly scattered community of intellectually gifted, progressive geniuses, on the other, a stationary mass, incapable of being intellectually aroused.

The violence of the rent which would be the unavoidable consequence of this supposition, should teach us how daring and untimely such a conception would be. By the unlimited gradations of real culture, and possible capacity of culture, which are visible in the human race, it is actually impossible and contradictory to draw an absolute border line between this side and that one, where genius might still exist, and where it might be completely extinguished.

But experience contradicts this disparagement of the human race still more directly. Where we succeed in approaching the apparently most stupid race of human beings, that which is perverted by entire want of culture, or wholly incorrect culture, near enough to study it closely, we shall discover also in it the first beginnings of a present, or the (ruinous) remnants of a vanished cultivation. Not a tribe is so animalized,

that it is incapable of rising above mere natural needs; every where we find attempts of human invention to improve the purely natural state, with the dimly working impulse, to choose practically among different means; every where we find the beginnings of customs and habits which regulate social life. But even the weakest examples of this humanity can not be thought of, without presupposing a creative capacity, not imposed from without, but originating within, which responds to the willing imitation of the majority of mankind. In short, we must recognize also here a process of culture, small and of limited operation; but so weak and sporadic, that no progressive cultivation like that of the "civilized races" can be developed out of it.

Psychology has treated all this, according to its deep, fundamental conditions, under the names of "active" and "passive," "imparting and receiving genius," sufficiently, to venture this assertion, based upon experience, that individuality is every where present in all human races. And the cherishing of just this element is assigned to education.

This gives a much wider, thoroughly universal significance to education itself. The more advanced civilized races can and must become educators of the backward ones, in a full and real sense; all the activity of foreign missions, all missions to the heathens, ought to have only this meaning and result; *i. e.*, it should offer nothing foreign, or obtrude its own outlived and decaying precepts; but in the first place, develop the universal consciousness of human morality, and then, just as with the child, rouse the slumbering religious feelings, which, in the beginning, should not be in the least dogmatical. On the contrary, it is no secret, how little in accordance with pedagogism the missionaries have performed their high work; and thus it is clearly explained, why they have not succeeded in bringing forth healthy and lasting fruits.

The foregoing shows that the uncertain results of single, "practical" observations, do not suffice finally and thoroughly for a decision upon the cardinal points of culture and education, but that neither does an abstract theory, made up of imperfect premises; that we must inquire of experience, and only of experience, but experience of the widest possible kind. The question is, what are the common fundamental impulses in man?

To develop these, and to bring them into ruling and serving harmony with each other, is certainly the real aim and highest success of education, in the collective people's life, as well as in the narrower province of pedagogism. But this success will first be assured, when the controlling fundamental forces are raised out of the natural form to the level of character, clear insight, and free, conscious will. This self emancipation, this transition from obedience and trusting subjection to authority, to self-education and self-control, education should make its second principal aim, while it prepares the pupil through gradual development for that self-control. The starting point and goal of all education and human culture is thus designated; man's education is never

truly finished, as long as he lives. It should only be withdrawn more and more from outward influences, and enter into original, free, conscious self-determination.

Thus far, however, we have only given the framework of certain universal conceptions, which, as such, can claim to be truthful, but which are practically too abstract and indefinite to afford a basis for educational laws. For that, it is necessary to study more closely our fundamental impulses and their innermost relation to each other, also to discover what "temperament" and what "character" signify, and how the direct natural form of the will may be raised gradually into character. All this, rich and comprehensive as it is, can only be disposed of by scientific psychology. May we be allowed to express the results of our researches in a brief statement?

1. Man enters life, through conception and birth, as a psychical individual, a specifically limited "sensuous being," along with other partially similar, partially lower beings, who are endowed with the impulses of this sensuous being. Seen in this light, man *is* only the impulse of self-preservation. It would be insufficient to say he *has* this, like other transitory impulses. For the uninterruptedly accompanying feeling (consciousness) of himself, changes as uninterruptedly into the impulse of the assertion (preservation) of himself. Therefore this impulse accompanies him with equal certainty through the most various changes and disguises of real selfishness; as its dual form ("individual" and "sexual" impulse) is the most energetic and obstinate. It must therefore, in both respects, become the principal object of watchful educational activity.

That impulse appears in the child with the first signs of life, as yet only in an ingenuous natural form. It is far from conscious selfishness. But because of the feeling of weakness and helplessness, it acts involuntarily, as self-aim, treating every thing else as a means. In opposition to this instinctive feeling for self, education must develop, as early as possible, the feeling of obedience, subjection to foreign authority. It will be shown out of what slumbering capacity this is possible.

As long as the child is growing, and has not attained to the full feeling of his individuality, only one side of the impulse of self-preservation prevails, viz., the impulse of individuality. When the human being is advanced (grown up) to organic full personality, then there comes out upon the dark background of his being, which is based upon the oneness of the sexes, and includes all human individuals, the sexual impulse, the second form of the fundamental impulse. This, however, proves to be the mightiest and most profound form of the self-preserving impulse, because in it, not only the individual, but also the race is affirmed. Therefore, it works as something overpowerful, more than individual, in and through the individual; it destroys involuntarily its reserved self-satisfaction, and compels it to open itself to the completing other, to find first in this union its self-satisfaction,—at the risk of losing

its individuality; so, surely, this inner relation of both impulses announces already upon the plane of temperament, that the solitary individual is without value and importance, and first receives these when it yields self-sacrificingly to the whole, the race.

Now it is most significant, and a strong proof that man, already considered as a sensuous being, is more than a mere sensuous being, that sexual love, in order to preserve the human form, must be feelingly individualized from the heart. The one sex does not seek the other till an individually sympathetic choice takes place. The impulse receives the character of tender inclinations (gemüthsneigung), which for good reasons, is most easily recognized and prominent, as a normal appearance, in the sexual love of women.

As the moral fostering of this impulse as a rule lies beyond real education and should be left to self-education, we shall not consider these important and interesting relations in the following remarks. But for the sake of comprehensive completeness, we will hint, that just the tender form of human sexual love should become the means of raising this whole province of feeling into the specially moral one. In marriage, in the family, the whole supplementary "idea of communion," the real principle of morality, is placed in direct, natural form before the eyes of men.

Moreover, we must suggest, and this view is very important, that man is not yet really individualized within the sphere of the impulse of self-preservation, or as a sensuous being. That double impulse is common to all without exception; and it must be so, for it is the strong indispensable foundation, by means of which the individual and the race is able to assert itself; therefore, it is at the same time, the universal condition out of which the other individualizing impulses can spring. The individual difference of that double impulse consists solely in the relatively, greater or smaller strength with which it maintains itself in the consciousness of different individuals, which degree of strength is also original and involuntary. It can indeed be modified by education and culture, but it is always essentially felt, and, where it is strong, needs constant, self-educating watchfulness.

2. Now psychology proves through the presence of "ideas" in human consciousness, that man's individuality is not alone the sensuous and superficial one, whose fundamental impulse and its dependent instincts, as is the case in the animal world, reach their goal and destiny in the double preservation of the individual and species, but that man is at the same time intellectually individualized through the peculiar direction of his knowledge, feeling and will, in which all originally differ. We have called this individuality "genius," and already upon this ground asserted the universality of genius, as a point of experience.

These points of individuality are, therefore, only the realizing means and the matter, in which this higher individuality forms itself. Genius becomes sensualized by these natural conditions, but while it degrades

them to its means, it spiritualizes them at the same time; the human organization is elevated, gradually, to a copy as well as an instrument of the spirit. The former, in physiognomy, glance, voice, in all the bodily motions which mirror the intellectual character; the latter in the practical functions and technical arts, in which the body is practiced; finally, in the control and harmony of the sensuous feelings and impulses, which, being subjected to a spiritual aim of life, cease to claim independent rights and to find their own aim in their gratification. We characterized this as "the making the impulses ethical" (ethisirung), and its collective result is what can be called human culture.

The work of leading the growing being in all these ways toward humane culture must begin at the beginning. This work is many sided and makes great demands, but its value is only introductory. It prepares man to become the capable active instrument of 'the idea'; but it does not awaken him to the consciousness of what the nature of the idea is, or in what peculiar form it is represented in his endowments. This is the essential, *positive* work of education, its centre and goal.

For even as genius is that which truly individualizes man, so it is plain that the only purpose of human historical existence, is to develop this genius to its full, conscious realization, at least approximately, and in harmony with the conditions which its earthly existence and particular social position allow.

But there is, in the first place, a highly injurious error to combat, an error which must paralyze all true educational progress, as it would practically serve to justify all the retarding regulations in Germany, which we now lament. It is the almost universal idea, that genius is indeed a very desirable, but only exceptional gift of privileged intellects, of which no trace can be discovered among the majority of men; but that education has only to consider this majority, the average of men. And this opinion is thus further expressed; that if that "highest" measure be applied to education, it would become wholly impracticable, would neglect the common needs, and merge into an extravagant chase after the impossible, in order to satisfy an idealistic phantom. And indeed all the controversies against the "hollow educational theories of the present time," against the "haughtiness" which they nurse in man, against the rebellious spirit which denies all authority and even attacks the sanctified truths of faith, in short, all that which we see in education, state and church rising up against the new reformatory efforts, can be traced back to the common dogma, that the majority of men are only similar samples of their species, who must be led by authority, that nothing savoring of genius, nothing peculiar, can be discovered in them, which would capacitate them for intellectual freedom and independence.

This is really the old, truly pagan illusion, that an impassable division line exists in the human race, which destines the majority to believe, obey and serve, and provides only the few with the right to rule and command. Also, that the *truths of faith* are finished and complete, and

that conscience has only to receive and submissively acknowledge them. Its maxim is, education should prepare the way for this spirit of submissiveness. Formerly and again recently, various means for such educational training, indeed a whole system of directions for it, have been contrived. And even though the wiser rulers and teachers of the present have turned away from the generalities of that principle, they still do not dare to reject its consequences and workings and to clearly confess to themselves that education should strive towards just the opposite goal; to develop the independence and peculiarities of men at all (fancied) risks, and in spite of all difficulties which lie in the way of the fulfillment of this great work.

The way in which individuality is still treated, when it appears, may serve as a proof, that this warning picture is not exaggerated. Where it really forces a path for itself, it can not be killed, but it is willingly al lowed only in the impracticable province of art, or in the department of useful and practical inventions. When it seeks to work productively in the state, and church, in science and education, it is considered highly inimical and inconvenient and must expect most obstinate resistance.

3. It will indeed not be easy to extirpate these fatal and far reaching errors in their principle and its roots. It can only be done, finally and completely (which must be said, even though it will not be willingly heard), through philosophical culture, by exhaustive psychology and ethics, inasmuch as these actually prove, by a complete exposition of all the forms of genius (individuality), that in this genius alone lies the true and most effectual incentive to all the intercourse among men, which is not based upon direct sensual aims. Only because men's original capacities are intellectually different, are they involuntarily and constantly urged to mutual completion, even to the intercourse of the sexes. Altogether, each can arrive to full self-development only in supplementary association with others, influencing and being influenced by them. This is because others are able to offer them something peculiar, and also to receive the like from them, *i. e.*, it is because of the originally different endowment of each, or as psychology expresses it, the relative "productive" and "receptive" genius.

Further still this mutual devotion is the source of true morality. Men can enduringly and successfully conquer this most mighty, continually wakeful power within, this impulse of individuality (self preservation impulse) only by being compelled to subordinate and sacrifice himself for the good of others and the community. Only the mightier incentive, the higher love, is able effectually to weaken and obliterate the lower.

But just this becomes the most enduring spring of man's self satisfaction, objectively of his perfection, subjectively and in the feeling of this perfection, of his felicity. It is so continually affirmed by experience, that this can be found, not in hollow brooding over one's self, or in selfish plans and velleities, but alone in devotion to the community and in enthusiastic love for it, that it needs here no further proof. That com-

munity is, therefore, with all which depends upon it and all which it helps to realize, the objective good for all, and for each, in a peculiar way his own good, the source of his perfection, of his morality, of his felicity.

4. If now beyond all doubt the true goal of the collective education of youth, and of every continued self-education, is only to be found by making the individual more fit for that ethical intercourse, it follows that this can be done on principle and primarily, only by developing his intellectual faculties on all sides into consciousness, into free conscious possession and enjoyment, or, as ethics more clearly and universally expresses it, by raising man out of the form of temperament, which is servile and instinctive, into that of character, which is conscious and self-recognizing. The forming of character in a word in that universal and pregnant sense, is the only goal of all education and the certain result of a successful one.

Every other principle of education be it wholly or only partially at variance with these views, should be rejected as false, or at least insufficient. This conception can also serve as a critical rule, by which to classify previous instructional theories, according to their worth or worthlessness. For one who has not the richest and deepest conception of man, can not grasp fully, and not in its depths, the work of his education. Let it not be considered presuming, therefore, if we are obliged to assert, supported by those philosophic fundamental views of man, that the highest precepts of education have not yet been discovered, or if discovered, have at least not yet been referred to their final clearly conscious principle.

It can not be denied that the instinct of genius, a sure practical glance, has often hit upon the right thing; indeed it should be emphatically recognized. If it is demanded, which demand certainly can not be refused, that this partial success be insured, that the fundamental thought contained in it be raised to its full and enduring recognition and at the same time be realized for all pedagogical needs, this can be attained only through clear insight into principles, and the greater portion of this work is still left for the future to do, but for a future which may begin immediately; for that highest principle is discovered, at least on the part of philosophy through the theory of the universality of genius.

IV. THE DEVELOPMENT OF THE GENERAL PRINCIPLES OF ALL EDUCATION.

On another occasion we ventured the assertion, that the theory which we represent, is the first which, at least through its principle and with the decided consciousness of its opposition to all previous views, is qualified to found a science of the intellect, suitable to the present Christian plane of the world. For what it proves of the endowment which, previous to all experiments, lies in every human being, and which is destined to leave its concealment and appear in the light of consciousness, is precisely the same which the Christian faith has announced as its fundamental truth, which on the contrary was and always remained inaccessible to

the ancient world, in oriental culture and in the reasonings of the classical people; that *all* men without exception, are equal before God, because they are created in his "image," are his "children," *i. e.*, are spirits in that words' deepest significance.

This has henceforth become the new, practical principle of the Christian world, containing a fullness and depth of blissful consequences, which have scarcely begun to be fathomed. But at the same time, the whole experienced consciousness of a cultivation which develops all ideas was necessary, in order to perceive the omnipresence and intensive power of genius, and to remodel after it the science of the intellect.

We can say the same, and for just the same reason, of the principle of the education which is to satisfy the Christian era of the world.

According to the fundamental law of all intellectual life, that knowledge and theory can only be formed, when the *fact* has been ascertained, with all its power and essentiality, here also the correct method and the complete execution of the same, can first appear when all preparatory attempts have been tested, their unfitness discovered, and urgent practical needs have proved indisputably the necessity of something new.

We believe we have proved, in the foregoing remarks, that this moment has *now* arrived; nevertheless it will surprise no one, if we add that, on this account, the direct practical demands should not be too exorbitant. Also for education, all the consequences of the Christian principle are not yet deduced, nay are scarcely hinted at. And when science does it, it should add the cautious acknowledgement, that this is only an ideal project, which can not be put into execution either immediately, or in all its parts simultaneously. Nevertheless, it is invaluable; for it casts a sure light upon future development and the nearest problems, and, what is most important, it shows what the only correct beginning of all education must be, to enable us to turn safely into the new road. It destroys forever false starting points and mistaken premises. Finally it offers a sure critical measure by which to recognize what was insufficient, false, even preposterous, in the previous practice. And it is also a very important practical point, to devote the latter to destruction, unrelentingly and immediately. "To understand every thing" is not only to "forgive every thing" as was once correctly said, but also to designate clearly the limits of forgiveness and the moment of reform, in order to break the road decisively for the change.

FUNDAMENTAL PRINCIPLES OF EDUCATION.

The first axiom of Christian pedagogism, based upon the principle of the equality of all men before God—and just this is the fundamental truth of the new period—can only consist in this; that equal education, nurture, and care should be furnished to each child, from the first moment of being. The fact that this work is unattainable in its full actual permanence, should not prevent us from seeking its solution, at least approximately, and step by step.

(1.) It includes two things: All education should be popular or gene-

ral, and the first object of this education should be to cherish the body and its health. This is the only thorough beginning of all education, for, as a solid basis, it is indispensable to future culture. It will be shown at the close, what direct practical results of the highest importance follow from this principle.

(2.) Hence, education should begin in the lap of the family and remain in this circle as long as possible. With this assertion, pedagogism reaches back to the ethical-political problem, to found a better family life, to cultivate proper parents, conscientious fathers, wise and dutiful mothers; so that upon these conditions, the results of a better education must be already presupposed, in order to make the commencement of correct education for the future generation possible, otherwise it would never come to this commencement.

The practical circle which here lies before us, meets us in all great problems of historical culture. What is new and what is to be in the future, must nevertheless already exist in order to insure that future for the community. Human history, or more correctly the more than *human* power ruling in human history, which we fittingly call "providence," breaks this circle energetically by rousing up geniuses in the right places and at the moments of the greatest needs. To the future of what is to be, it sends beforehand more highly gifted individuals who, enthusiastically full of the new idea, hold up a picture of the same, as a problem, to the gaze of the backward race, and are thus the practical prophets of that future. In this way every idea of culture first entered into history; it urges on kindred minds, and these do not rest until they have given it its appropriate realization.

It does not follow from this, (and this fact should be noted), that the idea must appear, in its clearness and ripeness, in him who is first moved by it, for much that is foreign and unsuitable to the fundamental principle may indeed be mixed with it, either through incompleteness, or one sided extravagance. This classification must be left to the future; and we shall also have grounds in the present case for referring to these fair cautions.

(3.) The second axiom, the result of more thorough psychological insight, would read thus; that education and instruction should bring nothing into the pupil from without, because indeed this is impossible if what is won is to become his lasting possession. The right *education* can only develop gradually the capacities which already exist in him, and that portion of *instruction* which is to be won by inculcation only, must be referred, as much as possible, to the self-activity of the pupil. On the whole the principle must be asserted; no knowledge except it aims at development by performance.

At a first glance, one would think that the more cultivated pedagogues of the present time must already coincide on this point. When we look more closely, however, we shall see that the necessary clearness in regard to the highest and final consequences of it, has not yet been attained.

Also here, a profound antagonism of principles still divides the previous methods of education from those whose beginnings in the present and whose completion in the future we wish to vindicate. The wide-spread view which we saw strengthened by the theories of Herbart and Beneke holds that education with a certain omnipotence can, through the right application of artificial means, make what it chooses out of the pupil. This illusion rests mainly upon the prejudice that what is true, good, and holy can be imparted to man, can be taught him, and thus become a part of his mind forever, and make a new man of him. Daily experience must convince educators and teachers of the people, that this is not possible. While they seek the cause of their failure in the wrong place, they neglect to attend to right and more effectual means, to the development of those high powers which are originally given to man, but which these teachers wish to furnish him from without.

(4.) Upon the neglect of what is inherent in man depends the fundamental view which, in religious education, and in the most important part of instruction, the religious, has brought its injurious results into the present period, where it still strives to gain ground. It asserts that the "natural" man is corrupted by the "fall," by "original sin," burdened with an original capacity for evil; out of himself, out of this naturalness, no good can come. He must be awakened by "grace," must be born again. But this "grace" can not come to him through or out of himself, but from without, through faith in divine revelations, and through the "way of salvation," described therein.

We surely do not wish to ignore the deep eternal truth which is contained in these expressions, nor to attack it. But it must submit to being freed from its psychologically incorrect form, it will then expand in itself. The abrupt and direct dualism which is arbitrarily erected between the natural and renewed spirit of man, will not escape a psychological revision. It must be led back to the energetic distinction between "temperament" and "character." If the hypothesis of the "fall" (historical or prehistorical) is necessary to explain the presence of "radical evil" in man, that is, as Kant very cautiously expresses it, "the predominant inclination to receive into his will sensuous-selfish motives," it should be left to the decision of psychology, and pedagogism should not be burdened with its very precipitate consequences. The facts alone on which psychology is based will not be changed by it.

The asserted outwardness of the appropriation of faith, and the historical form which is given to revelation, must submit to a thorough correction. They are not only unessential additions which may be carried as harmless ballast, but through the exclusive importance which is attached to them, they mislead one to mistake the real kernel of life in those truths, and lead to errors which have not only injured the religious life of the church, but also the effectual awakening of religion in young minds,—and religious pedagogism, the most important part of the whole.

(5.) This finally brings us to the third, and most important point.

What must be the highest goal and central point of all education and human culture? And here, least of all, can doubt or disagreement exist. "The formation of moral character," is this goal; the ancients called it "wisdom;" the present time calls it, the rule of whatever is good and purely human, "humanity." There has never been any division in opinion, as to what is the nature of moral will, the character of "goodness," the sign of humane intention for what is good, what ought to be, bears in itself its unmistakable, never denied token.

(6.) An essential difference of opinion still exists about the road to this goal and the secondary conditions which insure its attainment, which we can not thoroughly discuss here (this was done in our previously mentioned works), and in regard to which, therefore, it is sufficient to explain which of the two alternatives we choose. These are vital questions of such far reaching importance, that an exhaustive discussion of them would require comprehensive expositions. If one may be allowed to refer to such, then he has the right to give a summary decision, without having to fear the reproach of superficialty or unnecessary arbitrariness.

Some one speak of human, self-conceived morality, either acquired or based upon instinct; of its being entirely independent of religion and pious emotions, and not in the least influenced by the religious emotions of fear or hope; and that it is self-sufficient and in itself its own reward, as it is only the involuntary expression of a noble nature full of humane feeling. We shall not omit to consider the claims of this view.

(7.) If any are not satisfied with such sober morality, planted in mere unconscious impulses, and instinctive emotions, they must remember that this morality, with all its forms and expressions, still continues upon the natural plane, has not risen to the form of conscious "character," alone worthy of man. They are the still dark and sporadically working unenlightened impulses of the originally present (à priori) idea of good, but which, mixed with other impulses as changeable, can offer no picture of conscious, therefore in itself certain, morality. Therefore, because it is wanting in continuance, this form of morality is a very frail dowry for life, and it can not in the least give to man the inner satisfaction which religion yields him. Therefore, they further assert, with very good reason, that the perfected morality which is clearly conscious in its motives, the "ethos" upon the plane of character, can only be won within the pale of religion. For the will first frees itself from all wavering variance and deviation upon the plane of religious morality, because in each moral achievement, even down to the single deed, it seeks to satisfy only the one idea of goodness, (or as Kant more formally expresses it, "duty for duty's sake"). We have thus become one with the eternal will of goodness, and its instrument, at least in intention and conscious sentiment. This conception is here decisive, because it first fully explains the whole fact of conscious morality. That an eternal will of goodness is in God we experience in ourselves, when we are truly moved by that moral enthusiasm which transforms our self-will. For this reason morality has

become religion, not so that it alternates with religion or supplants it, but in this, that it perfects itself in religion by receiving from it the clearest and highest discernment of its own true being and with it, the feeling of sincerest self-certainty.

(8.) True religion or piety in its culmination is nothing more than the continually present consciousness of the true source out of which we draw our moral strength, and through which, alone, every moral consummation is possible. It is continual devotion to God, for it is conscious that it works only out of that highest and holy will; hence it attributes all its single achievements to him, not to itself. This is the deepest and indissoluble oneness of religion and morality. Inversely, this restores its highest value and essential truth to theoretical religion, in regard to what "faith" is, and what it is essential to teach.

On the contrary, a morality without religion is without foundation and superficial, therefore cold and barren; for it lacks its inspiring incentive. A religion without morality would be abstract and dead, a mere thing of perception, or better, an outwardly received faith, remaining a stranger to our innermost being. Both lack that enthusiasm which penetrates and sanctifies.

(9.) The foregoing hints, while they can not scientifically exhaust the matter, are still fully sufficient to conduct us, to the highest and concluding axiom, in regard to the educational question.

To rouse true piety in us, in the sense designated above, to make religious opinion the constant supporter and companion of our life and deeds, must constitute the highest aim of education, the goal of all its special achievements; for the formation of moral character, in an enduring and clearly conscious manner, is only to be attained by true piety.

Hence, the religious sentiment in the pupil should not be nourished incidentally and sporadically, but every thing in perception, emotion and will should awaken this sentiment, confirm it and help to found it in the right way. But this is only possible when religion wins a universally *humane* form, when it harmonizes with and is confirmed by all the most reliable researches of science, and by the noblest fruits which art and human culture are able to offer.

(10.) The greatest injury however—and this pedagogical mistake ought, first of all, to be removed—is when the young deeply sensitive mind is expected to receive doctrines of faith which are unintelligible, indeed wholly unapproachable by it, and which afterward—this is the unavoidable result—must be denied by his maturer judgment, and reckoned the trumpery of an obsolete religious culture. Thus, in the most important questions in regard to which man needs clear conviction from the beginning of his cultivation, doubt and discord are sown, where peace and the strongest confidence should be implanted. It is scarcely to be surveyed in detail how much has been missed or overrated by wiser religious teachers, in the well-meant, but short-sighted fear of deviating from old traditions. But that the results are most un-

profitable, is shown by the inefficiency for after life of the religious culture thus received. And indifference, dull listlessness are not the worst results of such a mistaken, wholly unpedagogical treatment of the most important subject. In stronger, more resolute spirits, disinclination and disgust are the natural results!

We acknowledge, that it is one of the most difficult problems in the religious reform of our time—and no sensible person will deny the need of such a reform—to form something new and eternally valuable out of what is old and superfluous, gradually, and in such a way, that no offense shall be given to pious spirits, while what is superfluous shall be less and less valued. Perhaps it will be the best practical means of leading the older part of the community to a freer, sincerer and clearer view of Christianity, when they see the wholesome workings of the same upon their children. Numerous attempts at an improved religious instruction have been made in Germany. None have been found reliable, and thus the subject has remained an open question. But it must be solved, because of its urgent importance. A thorough, enduring reform can also here first come from above; the future preacher should be allowed a free philosophical theological culture, he should be released from all dogmatical compulsion, and freedom should be afforded him to proclaim unhindered his religious conviction as his own—as we have seen philosophers and naturalists, who have done this, have particular effect upon believers also, because their word, bursting forth out of their independent convictions, just as convincingly worked—and from this renewed and deepened religious life at the head of the parish, a better and more effective introduction into the Christian faith may be expected also for the growing believers.

It is desired that the old faith of our ancestors may be restored to us. We share in this wish with our most fervent convictions; we also are not willing to miss any of the power and blessings of this faith. But it can no longer be forced upon us with the old means; no road leads backward. The new period must, in accordance with its collective culture, reconstruct it out of the eternally flowing spring of religion; this new form does not therefore reject what is historical in it, but wins it again in a full historical sense. And this is not merely an indefinite wish, a vain effort; the process of this "discernment of faith" has already begun. One must resign himself to it, only gazing forward and trusting to the indestructible power of religion.

V. THE IDEA OF NATIONAL EDUCATION ACCORDING TO THIS PRINCIPLE.

From this outline of universal principles, and the highest goal of all education, we may claim the right to decide the practical question also; where, in the present, is the only correct starting point given, from which to remodel education and instruction in accordance with the higher demands of our time?

We can expect before hand, and our fatherland may be exceedingly

proud of it, that this most important, not only national, but universally human question will first be solved in Germany, where it was first proposed. Just as the church reformation could only proceed out of the religious depths of the German spirit, so the two most important problems of the present: a new reform of the church, growing out of a continuously developed theology, and a national education which is also destined to be the elementary culture of the whole race can only be expected from the energy and depth of the German mind. Both problems, however, the ecclesiastical as well as the pedagogical, are more interiorly connected than may seem at a glance. We have learned that all education finds in the cultivation of religious sentiment its final goal and firmest support. A more effectual and thorough religious education will be satisfied only with a spiritually renewed church, and inversely, religious education can go hand in hand only with a settled religious reform. For the best understanding must exist between the liberal pedagogue and the church believer, if it is to go well with the religious culture of the parish. We will leave it to unprejudiced observers to judge if this harmony already exists. In both respects we are referred to the future, but to a future whose commencements are already given.

Pestalozzi—Intuitional Method.

As regards the pedagogical part, we have already proclaimed at the beginning of our article, and we believe we have thus asserted nothing new or objectionable, that we recognize that memorable starting point in Johann Heinrich Pestalozzi, because he has discovered the only correct foundation for the elementary education of the child. It may be still less known in all circles, what in his intended educational and instructional reform is eternally true and should be consistently developed. We consider it not yet superfluous to return to Pestalozzi's fundamental thought, in order to judge of its scope, and where something else, partly supplementary, and partly corrective, can be added.

What we hold to be the really memorable deed of Pestalozzi, what through him is forever won for human culture—is the simple truth, that a systematic development of the child's earliest consciousness must precede all real instruction—an achievement full of infinite blessings, not only in its direct pedagogical operations, but also in the incidental, subordinate result, that it has opened the way for a physical care and hygiene of childhood, more in harmony with nature. And just here, Friedrich Fröbel, his highly deserving follower, inaugurated his plan of reform. He has decidedly promoted that educational art of childhood, and if we do not err, completed it. But there remains an unlimited amount of work to be done for the realization and propagation of this educational idea. There have been but few beginnings made and these are really sporadic and incidental, the varied, highly important work is not yet, as a whole and in the intrinsic parts, a national question. It must be raised up out of the sphere of mere personal and private efforts, it

must be given to the legal organs of state government, to be put into execution. In what way, and within what limits, we shall here show.

Pestalozzi has confessed, with a touching conscientiousness, that numerous partially unsuccessful attempts were necessary, before he could see clearly into the fundamental thought of his educational reform. As it was merely a starting point which he won, and indeed only one of the starting points, as will be shown; as further he and his followers held the one for the whole: so it will be understood, how it could be spun out to such a superfluous and helpless breadth, that there was danger that the principle might be forgotten or overlooked. Pestalozzi designated the old style of instruction as the "monkish-gothic" educational indolence, congealed in superstitiously honored formulas. We may have shaken off the "monkish-gothic," but not the countless remnants of superfluous trumpery, which every new educational method carries with it, as lifeless dregs, and from which its representatives, through indolence or habit, expect the real success.

Every educational method is in danger of this ossification, this diffusion into an unnecessary breadth, if it prematurely mistakes its details for generalities, the mere beginning for the end, the part for the whole. In this case what is unessential, changeable and indifferent will be overrated, and an illusory value attached to it, which gives the opponents an unfailing opportunity to declare the whole principle to be false and worthless. We must remark already that Fröbel's theory appears to have arrived at the same dangerous point which, in the beginning, threatened the method of his predecessor, Pestalozzi, and a chief design of the following discussions is to free it from this danger.

Pestalozzi speaks with decisive clearness, in one of his later works, of the principle of his educational and instructional method, at the same time indirectly designating its limits.

"When I look back and ask myself what have I accomplished for the progress of the human race, I find I have placed the first principle of instruction in the recognition of intuition, as the absolute basis of all knowledge, and by the rejection of all single theories, sought to discover the essence of the theory (of learning and teaching) and the primal form, through which nature itself must determine the culture of our race." By "nature," Pestalozzi means here, as the sense of the whole requires, not the outwardly objective, but the interior nature of man, his original capacities. These and only these should be roused to self-consciousness, in order to discover the "primal form" of their culture.

He expresses very clearly what he means by the cultivation of the "theory of intuition," by the "art of intuition." The "intuition," from which all knowledge must proceed, to which it must be referred, or through which it must be controlled, does not consist of passive acquiescence, but of self-active reception. From the tenderest age, the child must be practiced in attentive observation, in discerning between what is accidental and essential, and must be guarded against all merely play-

ful inspection. At the same time, the pedagogical intuition, by means of certain psychologically arranged exercises, must become the "art of intuition" which afterwards draws into its circle, moral, æsthetic and intellectual intuitions.

Out of the "intuition" of the thing, won in this way, its "name" arises. (The child should hear no name which must remain for him empty word-sounds, which he can neither see nor understand; a highly important unexceptional form of all instruction, which we still utter, as a warning, for all teachers of morality and religion.) After naming it, we should proceed to designate its qualities; the definition, the distinct "conception" of the thing, is developed from its clear description. "Definitions without intuitions create a baseless, fungous wisdom which quickly dies under a cloudless sky, sunlight being the poison of its existence." How true is this last remark of the immature and unfinished wisdom which is furnished to the child!

It is well known that Pestalozzi first developed this art of intuition from the simplest geometrical forms, from numbers and speech; hence numbers, form and speech are the elementary objects of an analytical dissection which he has most extensively cultivated. Unfortunately for his method, it was long ago condemned, and not on its own account is it mentioned here, but only to warn against a similar fault in the present case. A method, fundamentally inspiriting and influential, can, by pausing too long at the beginning, work itself into an empty, burdensome formality which detains the pupil wearisomely upon the lowest plane. That which can and should enliven, has then just the opposite result, it becomes a deadening mechanism. Also what is unessential and incidental is easily stamped as essential and characteristic. Finally, unintellectual mediocrity takes hold of it, makes these unessentials the peculiar domain of its efforts, and caricatures a noble thing.

What Pestalozzi, in the depth and originality of his conviction meant, and what has become the kindling spark, indeed still more what it can become, now and for all time, is the thought that only that can become the true and intellectual property of the child and also the man, which he has raised to transparent intuition *i. e.*, thought through and through, and in free perceptive activity, brought forth out of himself. It is then for the first time one with his consciousness, his conviction, which he can commmand theoretically and practically every moment of his life.

And it was this also which J. G. Fichte has greeted as the memorable deed of Pestalozzi, constituting an epoch, as the only means of healing an age sunken in dead traditions. A national education, based upon this principle, and continued energetically through several generations, must awaken a new popular spirit; even more, must place man in this latter period of his existence, "for the first time, upon his own feet." Verily, the often lamented, idealistic, extravagant boldness of this assertion, does not consist in this, that the thought is in itself false, or controvertible—it is rather perfectly evident—but essentially because

its execution is not impossible, but subject to very mediate, preliminary conditions; hence that, in its intelligible operations, it can become visible only gradually and late. Fichte wanted immediate results; he wished the instant rise of a new generation through that means; and in that he erred, or rather—in order to expose the essence of his reasonings—he wanted to fulfill a clearly recognized duty, to place that goal before all eyes, unconcerned, or leaving it undecided whether that goal could be reached through his suggestions or not.

And yet neither Pestalozzi nor Fichte have spoken in vain. They flung the ferment into futurity; the claims of a national education are universally admitted, and its commencement established; but its accomplishments must be continually sifted and improved, by constant reference to the principles on which it rests.

VI. WHAT THE PRESENT HAS ACCOMPLISHED THROUGH PESTALOZZI, STILL MORE THROUGH FR. FRÖBEL.

But this principle itself first needs to be supplemented and underlaid by a deeper lying, two-fold element. We must here consider two things, namely:—

First, The earliest spiritual life of man, of the child, does not by any means consist chiefly in the appropriation and independent working up of the "intuitions," but intuition is preceded by sensations, involuntarily accompanied by "feelings" of comfort and discomfort, of acceptableness and offensiveness, whose collective contents must first be sifted, and separated into distinct groups, out of the obtrusive confusion with which they burden awakening consciousness.

The child lies in a dull chaos of such sensations and feelings, which ceaselessly change and urge him on with them. How does he ever raise up out of this confusion any thing single and certain; still more, how does he himself rise out of that flood, and "give birth to himself as I," as Fichte designates it, and in which he correctly finds the first germ of all that is specifically human?

Surely this "growing I," this self-birth of I, can still less be given him from without, poured into him, than any thing else which he is himself to become. His own inner power must raise him to it. But the birth can be lightened, forwarded, the whole beginnings of consciousness contained in it gain an advantage in clearness and energy, which will place the pupil, thus cultivated, a grade higher in his general spiritual ability.

This first transition of man to "I," to a more-conscious, energetic,

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* In a pamphlet hitherto little esteemed, written in 1807 for a particular occasion, "The Patriots," two conversations issued before the Address to the German nation, he makes the following retort, in answer to the inquiry "whether he really hoped to persuade those who stand in the high places of the nation so much as to grasp the idea of a national system of education, not to mention the resolution to incur the necessary expense of such a system?"

"As I have already stated, I do not care to make up my mind as to what is or is not to be hoped; and among all the obscurities which may exist in my knowledge, this is the only one which I am well content to endure, and which I do not wish to have cleared up."

finally inseparable self-comprehension, in opposition to all outwardness (all not I); this absolutely epoch-making transition (for human existence), must not be left to chance or the unsystematized operations of the child's first surroundings, but education must strive to guide him by psychological art, if he is to become conscious of his correct beginning.

This is done, in the first place, by clearing up the earliest consciousness as to its elementary sensations, according to a firm rule and a gradation in which the consciousness itself develops. The child must first be made capable of deciding whether he is hungry or sleepy, whether he tastes or smells, etc. Out of this the discrimination between the various sensuous regions must develop, and the elementary sensations within the same, the fundamental colors, simplest figures and proportions of sound, fundamental tastes, and whatever else in this region of sensation and feeling is found capable of culture, must be brought to plainly discerning consciousness; and what is inseparable from it, be designated by fixed signs. Here is the true beginning of the "theory of words," and not, as Pestalozzi thinks, in the naming of already finished objects, burdened with complicated qualities, in order, as he says, "to make the pupil acquainted as early as possible with the whole compass of the word and names of familiar things." This, on the contrary, plunges the pupil immediately into the misty world of opaque, unintelligible and thence, for him, empty ideas, and imparts to him the first sample of all later superficiality of discernment; he is satisfied now, as well as later, with transmitted words, instead of really recognized objects. All that the pupil upon this plane can really understand and consequently designate, is the world of sensations and feelings which he has lived; it is also for him, that which is first evident and irrevocable, in which he can first experience the highly important, even through dim consciousness of conviction, according to the decisive canon of all education and all human culture, that, only that has become our conviction, which we have inwardly experienced and thus embodied in our consciousness.

This then, is the first foundation which should be laid under Pestalozzi's theory. The "A. B. C. of intuition" which he gave in his "Book for Mothers," should be preceded by an "A. B. C. of sensations and feelings," which should be the very first book for mothers. It will be shown what has been done toward such an one. But we must remark that in just these beginnings of education which are to be left to the mother, or family surroundings, the execution will always remain most defective and insufficient. What mother is in the position, even though she were intellectually sufficiently cultivated, to devote herself to the youngest child, aside from the others, so as to make its sensations and feelings clear to it, and to keep its first attempts at speech in continual and exact relation to these sensations and feelings!

And this is the perfectly coinciding objection which can be made to the introduction of such exercises, particularly when they strive after a certain systematic thoroughness, as indeed has already been attempted.

Hence, though we hold fast to the general thought, we must nevertheless still declare such systematic breadth theoretically superfluous, practically even wearying and weakening; for it is not necessary, for the pedagogical aim, to experiment with the child through the whole system of human senses and sensuous feelings, but rather to waken it to a consciousness of what is nearest and most obtrusive, and within this compass at least, accustom it to give close attention.

Notwithstanding this, or perhaps on this account, it is necessary for a complete system of pedagogics to designate this problem, at least in its general outlines, and to call attention to its fundamental significance for the life of childhood, leaving to a detailed practice to use what it can of it. We will show later what Fröbel has done in this direction. But the nature of man is by no means merely theoretical, least of all the nature of the child. The impulse of self activity is just as originally awake in him; and, as in his later life, his actions and knowledge must continually harmonize, so also must that inherent impulse of activity be early developed in the child, led into regulated paths, and also be made the earliest element of his cultivation. By these means, the real central point of the intellect, the inner unit of its inseparable theoretical and practical forces is first touched; for in reality, there can be no knowledge which, through its involuntarily accompanying feeling, does not call forth a fixed practical conduct, just as, inversely, each practical fulfillment must be guided by theoretical activity (thus involuntarily awakening attention and judgment) upon the development of knowledge.

First, and this is the second, still more important supplement which Fröbel—for he must be referred to again here—has added to Pestalozzi's method. He has gone back to the original impulse of activity in the child ("impulse of play"), and has made a fruitful ground of varied preparatory cultivation out of this previously neglected, barren or rankly-growing spiritual element. This is what is new and memorable in his pedagogical accomplishment. But we are first able to appreciate this, when we understand the fundamental thought of his system.

We also believe, we should not consider ourselves obliged to follow all of Fröbel's propositions, directions, and precepts. To us, these seem often to be lost in trifles and peculiarities, even in extravagances or absurdities. And these externals which have been seized and cherished by his common followers, have obscured the great importance of his pedagogical principles, or at least have prevented their universal recognition. Instead of such externals, we must obtain possession of the deeper lying, fundamental thought which is capable of most varied and heterogeneous cultivation, and adapt the practical application of the same to the given circumstances.

Fröbel is the psychologian of the life of childhood. With rare individuality and instinctive comprehension, he has thought himself back into the beginnings of the child, and, permeated by the deeply religious and humane belief that primitive human nature can contain nothing false

or delusive, seeks only to develop its inherent capacity, gradually, and in every direction. This is the collective work of earliest education.

Therefore, this education, at first, must offer nothing new to the child, plant in him nothing alien; neither can it do it, it can only call forth what was already concealed and present in him. For the young, growing, human being will yet wish, even though unconsciously, for what is best in itself and for him, and moreover, in the appropriate form which he feels he has the capacity, power and means to produce as can be explained by analogous examples of animal life. Hence, every active, prescribing, determining and encroaching theory, instruction or education, must necessarily operate destructively upon the normal human being.

This fundamental thought which Fröbel continually enjoins in all its variations, leads to a deeper one which has also not escaped his notice. He expresses this only axiomatically indeed, in the following form.

"In every thing there rules and operates an "eternal law," which is always expressed with equal clearness, outwardly in nature, inwardly in the spirit, and in life, which is the union of the two. An omnipotent unit underlies this omnipotent law—God. The Godlikeness reposes, operates and rules in all things. And all things exist only through the Godlikeness which operates in them, and the Godlikeness operating in every thing is the essence of this thing.

"Therefore the destination and the vocation of every thing, is to develop and represent its essence, its Godlikeness, to manifest and reveal God, through outwardness and transitoriness.

"The particular destination, the particular vocation of every perceiving and reasonable human being is to become himself, fully conscious of his essence, his Godlikeness, to win a vigorous and clear insight into it, so as to practice it, self determinedly and freely in his own life, and to make it effectual in all the directions which are prefigured in his inner capacity.

"The awakening (the treatment of man as a being of growing consciousness) to the inviolate representation of the inner law, of the Godlikeness, with consciousness and self determination, and the supplying of the means for it, is the education of man."

"The aim of education is the representation of a dutiful, pure, inviolate and therefore holy life; the Godlikeness in man, his essence, is to be developed and raised to consciousness by education, and thus he is to attain self knowledge, peace with the world, and union with God."

Thus, for him, the whole human culture culminates in religion. It is for him at the same time the starting point, centre and goal of all true, successful education. But this religious education urges immediately to industry. "As early culture is highly important for religion, so is it just as important for genuine industry. Early labor, its inner significance judiciously directed, enhances and confirms religion. Religion without industry is in danger of becoming empty dreaminess; just as labor without religion makes of man a beast of burden and a machine. But

religion and labor should not only operate outwardly, they should also react upon the interior man. Thus abstinence, temperance and economy will be produced. Where religion, diligence and sobriety work in union, there is an earthly heaven, there is peace, joy, grace and blessing."

The fundamental condition of all this, however, is, that each shall really find in life his appropriate vocation, the destination which his being demands, or at least, that education shall prepare him for it, and thoroughly capacitate him for the fulfillment of such vocation.

But the practical application of these pedagogical principles shows immediately a highly important result. Where education really permits an unhindered, inviolate development of the original capacities, there the inherent diversity among individuals becomes instantly visible, in consequence of which, each child, even though only in the germ, is distinguishable from other children. It follows from this, that the correct, conscientious education must never generalize, but instead, must be calculated for the individual capacity.

But this result is not less important for the psychological view of man, than for pedagogism. It is the actual proof won by careful pedagogical observations: first, that each otherwise healthy and normal human being, a fixed variety of spiritual capacities and impulses unite in the unit of essence, through which it is distinguished from all the rest of its kind; secondly, that these capacities and their peculiar union do not, through education or artificial culture, enter into him from without, but that they are present in him, as an original dowry, before his consciousness develops, and are the conditions of the development of that consciousness, are what may be called the "Godlikeness" speaking after Fröbel's manner, and according to our own definition, the "genius" or individuality of each mind.

Branching off a moment into philosophical definitions, we express it in other words: Fröbel found, through pedagogical insight and personal experience, the same thesis which the psychological study of man shows, as its highest and deepest result. It is what we have called the "universal prevalence of genius" in the human race.

That nevertheless this only scientifically recognized truth, if it should become universal conviction, if it should enter into life with all its practical consequences, would cause a complete transformation of our civil and social affairs, would open to us a kingdom of freedom "by the grace of God,"—this assertion will not seem extravagant, when we have learned what the root of all the misery, discontent and moral corruption of the human race really is; the stinting, the restriction, even the attempted extermination, of its original capacities.

We must leave this path of ever increasing depravity; and in this simple demand, all the various social problems of the present can be summed up. And it also includes the solution of the religious problem, that the spirit of Christianity, become for the first time, a complete truth.

Neither is it necessary to show how immeasurably important education is for this process of the restoration of humanity. The first obligatory condition of return lies in it, and it is able to prove through its successful accomplishment, that such a return is possible. What man in his "obscure strivings" is capable of becoming, he perhaps will finally become upon earth we do not yet know it, because the correct all-awakening education could never yet reach him, or only rarely and exceptionally, and even then imperfectly—an education which no single arrangement will ever be able to vouchsafe, which can be completely successful only in a highly cultivated commonwealth. Therefore, it is the next, most urgent and most indispensable problem of this commonwealth, this state, to pledge every thing for a thorough reform of the educational system. The states of the present period, at least those of German lineage, generally recognize this duty, but are on the whole very far from applying the right means for its fulfillment. They seldom advance beyond an experimental, blind groping, whose unavoidable results are mistakes, even retrogressions, and the spoiling of otherwise healthy beginnings. In the foregoing we referred to examples of this kind, which are based upon a thorough misunderstanding of the real needs and the appropriate means.

VII. THE EDUCATION OF CHILDHOOD ACCORDING TO FRÖBEL.

In the foregoing, the highest criterion was found by which to judge, not only of the value of education, but also of the only correct educational method. According to these premises, we can scarcely be accused of over-valuation, if we find in Fröbel's theory, the only correct starting point for the national education of the present time. Not however, the peculiarity of the propositions and arrangements on which Fröbel first stamped his principle, but his principle in itself, has that value for us; for it possesses a fruitfulness and power of development, which might be made effectual in directions as yet untried. We shall show still more definitely what we mean to say by this.

First, we must recognize Fröbel as that educator of the newer time, who has succeeded, with full consciousness and clearness as to the consequences contained therein, in paving the way for a system of education which completely corresponds to the maturer insight of modern psychology, indeed alone forms its pedagogical supplement. As we have also proved—no matter if this is every where effectively recognized, or not—that the real and eternal, fundamental truth of christianity lies in that higher, merely humane recognition of the being of man; so this educational theory then, is the only one which corresponds to the true spirit of christianity, and consequently will be equal, wholly and completely, to the demands of the Christian era of the future, even though this future may not yet be fully understood, in that spirit, either by the educators or by our present civil rulers.

Fröbel's essential and exclusive service is in having perceived more

deeply the nature and needs of the child, on its first plane of life, than any one before him, and in having found the means to meet these needs.

The means which he devised, are manifold and ingenious; but they are not artificial; they are drawn out of the child's own nature. They can all be reduced to the highest law of all education. Frōbel called it "the law of the mediation of opposites," thus recalling too generally and too strongly, the formulas of the then ruling philosophy. Perhaps it would more clearly designate Frōbel's achievements to call it the law of the continuous, even development of the child's consciousness out of its own activities. Madame Marenholtz, who has a deep understanding of Frōbel's, idea concentrates this thought very happily in the three phrases, "freedom of development, labor of development, and connection of development."

Accordingly, Frōbel demands that bodily and spiritual development shall be united from the first, and that this development shall begin with the beginning of childhood. He thus continues and completes what Jean Paul in his Levana began by single hints. He has thus founded an educational system for the infant and supplied a deficiency which Pestalozzi left untouched. The entire nature of the child upon this plane, consists in being the appropriating eye. Hence he must receive the first, simplest, sensations as powerfully and as completely as possible, and never in a confusing mass. He must be early accustomed to a certain order and consistency, that he may dimly feel that he is subject to a higher, beneficent power. In this way the germ of the desire of ruling, the principle of "selfishness," which exists in every child, for the protection of its helplessness, will be led from the start in the right direction and grow into a habit of subordination and grateful obedience. "It is highly important for the present and future life of the human being, that it should imbibe upon this plane, nothing sickly, low, coarse, nothing doubtful or bad. Therefore, the glance, the expression of the persons surrounding it, should be pure, and calculated to awaken and cherish confidence; all surroundings of air, light, space, should be pure."

The first feeling in common which unites the child with its mother and brothers and sisters, is the earliest germ of genuine religion. Dimly anticipating, the child gains thus, and also through the habit of wholesome obedience, the feeling of being supported by an all-embracing, saving, beneficent power; and thus the healthy germ is planted in his mind, which will bring him nearer and in the only right manner, to the idea of God. If father and mother wish to furnish their children with this never-wavering, never-vanishing hold, as the highest dowry for life, then parents and children must always appear united, if they feel and recognize themselves in union with their God and Father, whether in their silent chamber, or under the blue heavens. No one need say that the children do not understand it; they understand it, not in the definition, but in their interior being. The religiousness, (sincere union with God), in all circumstances and situations of life, which does not grow up with the

human being from childhood, will later, seldom rise to a full, strong vital force; as also, a germinated and cherished religious sentiment will win the victory against all the storms and dangers of life."

These are Fröbel's essential educational principles for the first epoch of the child's life, but in regard to which, it must be mentioned that he has unavoidably presupposed much which belongs first to the following stage of consciousness. This is also true of what he says about the earliest cultivation of the religious feeling. We admit however, indeed we repeat emphatically, that he has in general, designated the only correct starting point for the development of the child's religious consciousness. It would be well to consider the reform of the religious instruction from this point also.

If it is considered necessary to hang balls in the cradle for the earliest cultivation of the child's intuitive capacities, that it may gradually be impressed by the most perfect geometrical figure, the sphere; further, if these balls, of the box with six balls, according to the "first play-gift," are to show alternately the three primitive, and the three mixed colors, arranged in prismatic order, and to teach him, as is hoped, "the discrimination of colors, and the law of opposites, when between two primitive colors the mediation is placed;" these, like many other things which a playful system has further devised, are things of disputable value, whose application must be treated as an open question. Opponents, as well as disciples must be careful not to seek in such things the real spirit of the method, and the typical sign in which its being is clearest and most evident. It is high time in our judgment we went beyond this.

Fortunately, we do not stand alone in our view of the subject. One of the most judicious advocates of Fröbel's theory, Bertha von Marenholtz-Bülow, whom we can designate as the best living representative of his educational work, insists in her lectures and writings, that we must grasp the fundamental thought of his method, selecting freely out of what he has proposed for the execution of the details. This excellent lady, filled with the noblest enthusiasm for the cause, has to wage a double battle: First, with the prejudices which rise up from without against the principle, and Second, with the members of her own party, who make the broad spinning out of details their chief object, and thus react upon the spirit of the method, paralyzing it, and causing it to be misunderstood. With reference to this point, she expresses herself thus; "Fröbel's mind selected and arranged the matter, the forms, colors, and tones, in the elementary simplicity in which they can penetrate the child's soul, without disturbing the stillness of its budding life, without awakening it violently or artificially out of its slumber, and without stifling the glimmering spiritual spark in the ashes of materialism. He found the rule under whose guidance the motherly instinct can proceed safely and freely, in order to find the right."

With the appearance of language, the nursling period ceases and that of childhood begins. This is the child's essential playtime; and here we

meet one of Fröbel's happiest and peculiar inventions. He has organized play and developed it to a complete system of practice of the child's power and self-activity; every where making use of the impulses and instincts of the child, and what is not less significant and worthy of recommendation, keeping the child as much as possible in intercourse with visible nature, and teaching it to observe nature's regular transactions.

Hence Fröbel says correctly, in this sense; "Play is the purest intellectual production of the human being, in this stage and also the model and copy of the entire human life, of the inner, secret, natural life of man. It gives birth therefore, to peace, freedom, satisfaction and quiet peace with the world, inwardly and outwardly, the sources of all good repose in the child, and proceed out of him. A child who plays capably, with quiet self-activity, and perseveringly until overcome by physical weariness, will become (if later education does not destroy the foundation thus laid), a capable quietly persevering man who self-sacrificingly promotes his own and others' good. The plays of this age are the heart-leaves of the whole future life, for the whole man is visible in them, in his finest capacities, in his innermost being." We think this is excellently said; in the instinct for a certain kind of play and sphere of play, the child's inherent capacities and intellectual tendency, upon the correct knowledge of which the succeeding education has to build, betray themselves earliest, most involuntarily and therefore, most reliably.

We do not think it necessary to go into the details of this system of plays. In this field, Fröbel has elaborated with skillful and exhaustive perseverance, all forms of play, in order not to disregard any part of the child's capacity and need of cultivation. That the symbolical-didactic meaning of these plays may not be overlooked, he has furnished each with a commentary of short verses accompanied by a song.

He must have intended to work more upon the parents and educators with this didactic accompaniment, than upon the children. For we think he mistakes entirely the nature of the child, when he declares it capable, while playing, or through the play, of becoming conscious, even with only half a reflection, of its particular design or its higher significance. It is absorbed, as it should be, in the interest of the pure activity of play; therefore, only those kinds of play can be recommended which develop without any secondary meaning or reflection, the physical or intellectual capacity, as the "play of motion," little gymnastic exercises, "the building plays," "the braiding plays" that practice them in forming and inventing, and the highly important and emphatically to be recommended "garden plays," in which the children are led to cultivate the beds of their common garden, one of which each child should own and care for. Flowers, fruits and vegetables are raised here, and these serve, by watching and examining, to make the still course of nature's laws clear to the child's apprehension in actual results, "if he can not go out into the fields or woods, in order to watch nature there in her workshop, to learn to sing from the birds and to observe the insects."

"The child should grow up under the influences of nature. There it

should gradually learn that laws underlie all organic formation; should, through the loving care of animals and plants, prepare itself for the loving care of human beings, should, in imitating the works, find and love the great Master as the Creator of nature, and its own Creator, should breathe in the peace which rules in nature and in the occupations with it, before the noise of the world and sin enter its breast."

These are indeed, eternally true principles of education and capable of endless application; the Kindergarten has only to strive more and more after their realization, to be certain of its blessing. But it must avoid what is superfluous and small, or where this has already crept in, throw it overboard as injurious ballast, so as not to compromise and injure the idea. And if Fröbel's example should only prevent the crowding of the children into small, close city buildings, and send the infant and other schools out into gardens, or garden surroundings, he would have accomplished a very important work. Also the crowding together of children is one of the most prominent evils, because it prevents all pedagogical individualization and paralyzes educational activity. Fröbel wished to limit the number of children in one Kindergarten, to thirty or forty, so that one teacher could completely oversee and lead them. All these evils and hindrances to success can only very gradually be removed. But it is our next duty to pave the way for their introduction and diffusion by a growing understanding of the subject.

These important aims and their consequent, but slowly spreading results, however, can for this very reason, no longer be left to the single or temporary activity of benevolent, private persons and private societies. A durable, all-embracing systematically-progressive organization should be secured to them, and this can be accomplished only by the state and the communities. But Fröbel's educational precepts must henceforth become the altogether controlling principles of state pedagogism; and the Kindergartens in which a part of these ideas has been carried out, must, as we shall also demand for the Krippen (crèches), be introduced into the system of the educational institutions of the state and the commune.

The suitable point of connection already exists. The need of so called 'child-saving institutions' for children from three to six years of age, is universally acknowledged, and in the richer communities of our cities and villages is supplied as far as the means allow. To raise these 'saving institutions' already existing, or yet to be erected, to those higher organized "play-schools," should be the next step, and is not too difficult, if we can find suitable teachers.

This however, calls for the solution of another question of our time, which also belongs to the most urgent; to open new spheres of calling and branches of labor for the female sex. We will speak again of this part of the pedagogical question.

The fear, that all these reforms will heap financial sacrifices upon the state and community, which, with the present taxes, are scarcely able to secure a scanty income, to the already existing teachers—this continually repeated consideration must not be a reason for detracting

from the well founded right of such demands. It is, on the contrary, one reason more why this many sided provisional condition in which we live, in civil intercourse and in social arrangements, can have no duration, and should be shortened by all lawful means. It would be extremely inconsistent to wish to postpone the necessary reforms to a better future, with the oft repeated excuse that they are impossible or even presumptive, or revolutionary. What is proved to be necessary is never revolutionary, but rather truly conservative. And that can not be pronounced impossible, whose first preparatory grades already exist, and are easily recognizable. Nothing more is necessary, than a correct beginning and persevering progress upon the chosen road. It is variously shown, also by this opportunity, that the only right commencement for the improvement of the people's condition, is in educational reform.

VIII. THE KRIPPEN-DAY NURSERIES.

Fröbel left a gap in the starting point of his educational theory, which the present trial has fortunately filled. And the means is planned so entirely in his spirit, that it can be consistently inserted into the system of educational institutions projected by him.

The earliest period of childhood, as its own nature and general custom require, should be passed in the family circle. Here, the mother is every thing at once; she nurses it, rears it and waits on it, and what is most important for the child and what repays her best, she cherishes the soul of her child. But how few among the mothers of the working classes in the country and in cities, are in a position to fulfill this vocation even approximately! And those who could do it (outwardly), do it only imperfectly, either diverted by other cares or interests, or they lack the intellectual ability, whilst a mass of ineradicable prejudices and false habits rule them, and thus often make a very doubtful nurse out of a mother whose duty it is to bestow the best care upon her children. Hence a normal school for mothers, which is not theoretical but practical, which shall teach by example, is an important, almost indispensable element in the system of popular education.

Accordingly, here, as in the higher grades of instruction and education, the universal family, the community, should furnish the assisting supplement, by erecting an asylum in which mothers can leave their nurslings under a conscientious, rational oversight, without however withdrawing their care from them entirely, or becoming in the least alienated from them. For it should be the rule, that children should be received only through the daytime, and taken home again by their mothers in the evening. The double significance of this arrangement is not to be mistaken; the tenderest age of the child is cared for sufficiently without loosening the family ties, and the mothers witness a model of rational childish training, whose value is established by experience. They learn, and are themselves indirectly educated by it.

This aim, the public protecting institutions for children, called "Krippen" (crèches), in memory of Christ's manger and the latest creation of

pedagogical benevolence seek to fill. In their limited peculiarity, they received their perfection first in Paris, while we must mention, that protecting institutions for children, from their third year, were introduced into Germany and in England, much earlier. It was the humane Princess Pauline of Lippe Detmold, who erected the first children's protecting institution which soon spread over all Germany, and latterly, was particularly fostered by the "inner mission." In England, it was the great socialist Robert Owen, who incited by a plain man of his village, J. Buchanan, first founded a children's protecting institution and school. The example worked more slowly there than in Germany, because its first appearance seemed united with ideas of socialism, whose impracticability could not be ignored. The clergy, particularly, opposed obstinately and effectually all these efforts. So it happened, if we are not mistaken, that this important member of a system of popular education, has not been energetically developed, that it is still left sporadically and accidentally to the care of benevolent individuals and associations.

In France, in Paris, as we have already mentioned, the system of protecting institutions for children, has been completed and perfected, by this important, even indispensable member. Marbeau, member of a committee for children's protecting institutions in Paris, first grasped the idea of such an institute, in order to displace by it, the institutions for nurslings, which, as the enterprises of private speculation, beyond the reach of public control, operated injuriously, rather than usefully. He proposed to remove these evils by forming public societies; his plan was supported, and thus under the protection of the Duchess Helene of Orleans, the first "Krippe" was erected in Paris, 14th November, 1844. From Paris, this institution spread over France, Belgium (where in Brussels a model Krippe exists), Germany (Vienna, Dresden, Munich, Stuttgart since 1868), England (London, Manchester), etc. A model Krippe in the exhibition at Paris, 1867, excited the attention of thousands of visitors, and was the cause, as our informant says, of banishing many false judgments and many an apparently well founded doubt.

The arrangement of the Krippe is essentially the following. Every week-day, the mother brings her child to the institution in the early morning hours and goes after it again in the evening. She either pays nothing for it, or a small contribution—in Paris from six to twelve sous, in London three pence, in Vienna, three kreuzers per day; the child is taken care of, fed, bathed, busied with the first classified attempts at play (preparations for the "Kindergarten") and generally dressed. Every institution is under the constant care of a regular physician, and the further control of a voluntary committee of ladies. On Sundays and holidays, the institutions are closed, because there is no urgent need of them, and also, so as not to wean the children from family life.

The results which, according to the report of the committee, through Mons. de Malarce, the Krippen show as the fruit of their long existence, are favorably portrayed and seem very credible; for they correspond to what was expected of them. Weakly, neglected, sickly children have

recovered rapidly; also their morals were thoroughly improved. Irritability, self-will, restlessness, which had made them burdensome to their parents, particularly to the father, disappeared gradually, under uniform, quiet, patient treatment. They grew daily better behaved, and thus dearer to their parents; an important promoter of family discomfort thus disappeared forever, and the parents, particularly the mothers, received the wholesome instruction how children should be trained, how human beings should in general be treated, in order to work favorably upon them. My informant comprises all in this; "that the "Krippe" is not only to be considered as the asylum of unprotected children, but, if it is carried out in the right spirit, and under conscientious superintendence, it can attain the next and just as important double aim; to become the earliest school of cultivation for children (école du prémier âge), and a normal school for parents, especially for mothers (école normale des mères), in which they can learn how to treat their children physically and morally." For all these reasons, he demands their general introduction into the systems of public institutions for popular education.

With this, he touches a subject which deserves the most urgent consideration; for just this is the junction, where all the most important interests of the family and state unite. It is a wide-spread complaint, that the mortality of children in the first period of their lives, is frightfully great. It is well known that its cause is to be sought in the mistaken care, or entire want of care of them, often the result of unsettled family life; and thus the cause of the mortality of children, is closely connected with the uncultivated condition of our people.

Here, at the origin of the evil, the first lever of remedy must be applied. This is also the first, most practicable and most direct means. The social question of the present can not be solved, before the pedagogical problem of the care of unprotected childhood is solved. The social problem is ramified, highly complicated, and scarcely to be grasped in its whole extent. It is divided into a series of the most difficult propositions of a political, financial, ethical and pedagogical nature, and no civil wisdom has yet shown itself equal to the task. Its solutions perhaps, belong to a distant future. It is different with this important, partial proposition. The energetic introduction of "Krippen," of protecting institutions for early childhood in general, is not dependent upon preparatory intermediate grades. It can immediately follow, when it has become, as it deserves, the object of the general public care. By the obligations, under which the state and the community are, for the fostering of youthful culture, and by the increasing greatness of the evils which are to be combated, it can be demanded henceforth, from state and community, that every where, where regulated instruction exists, protecting institutions for earliest childhood shall be added. The monied sacrifice, necessary for it, can not be considered, for it would be barbarous and shameless, for parents to wish to escape this duty. The opposition of irrationality or habit, wherever it appears, must be broken down; this belongs to the indisputable "guardian" duties of the state.

The judicious proposals of the medical authorities whom we have mentioned above, show us how every thing is already prepared for the realization of this highly important aim, how the means need only to be organized, in order to make with them an effectual beginning. In regard to this, I quote the the following:—

"The pastor, as the shepherd of his parish, whose physical and spiritual weal are dear to him, will find this subject worthy of his attention, and ecclesiastical and also municipal authorities will realize how closely the same is connected with the physical and moral well-being of the community. There are two classes of vocations, pre-eminently in whose power it lies, to work beneficently, or to breed mischief; the surgeons who are nearest the people, and their first advisers in matters of health, and the midwives who, beside their care of the new-born babe, wield and are called upon to wield a great influence upon its later nurture. Both should well preserve the good which they have learned in their schools, realize it for the general good, and not sink back into the prejudices of the people, or, in order to please them and win their favor, support them in error. Both these classes should also closely observe the limits where their authority and capacities stop, in order not to do injury by encroaching upon the medicinal province lying beyond their vocation.

"A broad field is here opened for individuals and societies, in the sense of humanity and good works. So much is said about the care for the physical and moral well being of the working people; prizes have been bestowed for it in the Paris exhibition. In addition to other things may the new born children of the workmen be cared for, and the example of a factory owner in Alsace be imitated, who allowed his working women, six weeks after the birth, to cherish and nurse their children and also later, allowed them at certain times of the day, to nurse them without lessening their wages. In England, ladies' societies exist, which make it their business to spread by word and deed ideas of a reasonable nurture of the infants within their circle. Where only two or three in one place unite and take hold rightly of the matter, there, their labor will be salutary. An object of particular attention should be the illegitimate children who are put out to board, and whose lot is the worst, and whose mortality is the greatest. Further, the Krippen, as benevolent institutions belong here, in practical, simple and inexpensive abodes, for the protection and nurture of infants, through the day, while their parents are absent from home at work."

It is clear, that in all these cases the support of mothers, particularly, and of the female sex generally, must be relied upon. But we must not stop half way, leaving it to ladies, unorganized and unprepared (because unacquainted with the true nature of their duties,) of the higher "cultivated ranks," to form a committee which alternately, or occasionally shall oversee the nurture of the children, which, in the main, is trusted to inferior salaried persons. With this, one seldom rises above a very injurious dilettanteism which allows room for secondary interests and thoughts, and the deep earnestness of the work is mistaken, the contin-

uous conscientiousness of its execution neglected. We find it only sufficient for the importance of the subject, that women, deeply moved by the holiness of their vocation, should consecrate themselves to it, with undivided interest, and that they should have passed through a preparatory school for it.

The point of connection for all this already exists,—the "inner mission" has made the nurture of children one of its works. But it has been done only singly, and more as an experiment, than as a perfectly organized execution, also with almost invisible operations, in view of the immense greatness of the need. The state, the community have not met it half way, have not yet supported and enlarged the single attempts; much less, received the whole institution into the organization of popular education whose starting point and foundation it must become.

The time has now arrived for these demands. The work is great, but possible; for in small ways it is already performed, and the preliminary conditions of a greater execution lie every where ready. The zeal and devotion of private individuals is insufficient; they must join larger societies, or call them forth. But above all, the state is called upon, because it alone holds all the threads in its hands, and controls all the factors whose united operations are necessary; viz., the pedagogical and the medical powers of the land, and chiefly, the influence of the state upon the communities. And as the necessary means, so at least, the German Chambers have never refused to allow the state the sum necessary for purposes of popular education; they have often granted even more than was wished or asked for. Where is there a more evident obligation for the state, a more urgent need for the people and the community, than to provide for the protection and first education of childhood, every where, where the care of the family is insufficient.

A law for the introduction of Krippen and Kindergartens in every community of the land, would surely meet with objection in no German Chambers, from no political party; for this is no party affair, but the people's affair, in the noblest and most peculiar sense.

In conclusion, we will mention another aspect of the subject which must be considered here. It has often been felt and also publicly expressed, that woman's social position must be different in the future, more independent for herself, more important for the community. Hence, new vocations have been sought after, so as to provide the unmarried and the needy with a secure and respectable position in life. Inappropriate palliatives have been proposed, to place girls in railroad and telegraph offices, or to employ them in subordinate services in the law department. It is not disputed, that they are capable for these positions; just as little also, should this appropriate occupation be grudged.

INTERNATIONAL EDUCATIONAL CONGRESS

AT BRUSSELS IN AUGUST, 1880.

THE BELGIAN EDUCATIONAL LEAGUE, a national association of the progressive teachers and school men of Belgium, which has held monthly meetings for papers and discussion on the organization, administration, instruction, and discipline of schools of every grade, public, private, and ecclesiastical, in Belgium, has made arrangements to hold a General Assembly of Teachers and Educators in Brussels, from August 22d to the 29th inclusive—under the honorary presidency of the Minister of Public Instruction.

The Executive Committee, appointed by the League, is composed of men of eminent practical ability, of which H. Augustus Couvreur is President, and M. Charles Buls, Secretary-General.

The original call, issued more than a year ago, was signed by many prominent educators from all the states of Europe, and the recent Circular of the General Committee bears the names of some three hundred individuals connected with the Ministry of Public Instruction, the universities, the normal schools, and other institutions and the Public Press in their several countries.

The programme of proceedings issued by the General Committee contains over ninety subjects, on which special papers or discussions are invited, and in the main provided for. These subjects are assigned to six sections, viz.: (1) Primary Instruction, including Creches', Kindergarten, infant schools, etc.; (2) Secondary Instruction; (3) Superior Instruction; (4) Special Schools, professional, technical, agricultural, commercial, normal; (5) Adult Education; (6) School Hygiene. Each section has a secretary, and will hold sectional meetings, and certain topics belonging to each section will be presented in written papers, and for discussion in the general meeting of the whole congress.

The congress is composed of regular and associate members. All may take part in the deliberations who register their names, thereby agreeing to the general regulations. Regular members will pay a fee of twenty francs, and will be entitled to a copy of the printed transactions, and to three ladies' tickets to the meetings of the congress. Certificated male and female teachers, and professors of secondary schools may become regular members by paying a fee of ten francs.

Educational Societies and corporations can send delegates.

Speakers and contributors of papers can use any language they prefer—and if not in French, the substance of the speeches and papers will be translated by officers of the congress.

For circular giving the topics to be discussed and other information, address Commissioner John Eaton, Bureau of Education, Department of the Interior, Washington, who will forward any correspondence of those who wish to become members for the purpose of attendance, or to receive the reports.

HENRY BARNARD,
Member of General Committee.

*Proceedings.**

The delegates, and their associates from different countries, representing every class and grade of instruction from the Kindergarten to the University met in the Hall of the Athénée Royal, the great Secondary School of Brussels, on the morning of August 22, 1880, and were welcomed by the president of the General Committee, and the Minister of Public Instruction, "to the open deliberations of a Congress called to advance the intellectual, material, and moral progress of mankind."

Volume of Preliminary Reports.

Each member was presented with a royal octavo volume of 962 pages entitled *Rapports Preliminaires*, made up by the Executive Committee out of the Reports which had been forwarded to the Corresponding Secretary, in response to assignments made by them six months in advance, of topics representing the principal phases of the educational problems of the present time, and which could or might be presented for written or oral discussion in the several sections to which the different subjects were distributed. It is a volume of great permanent value to all educators, and if it were the only result of the Congress, would justify the originators in calling such a Congress together. The volume or volumes of the regular proceedings of the Sectional and General Meetings of the Congress have not yet come to hand.

Section 1.—*Primary Education.*

The Section devoted to Primary Education was organized in two Divisions, A. and B. In Division A. the Educational System of Froebel was largely considered, its originality and value universally admitted, and the position taken that every elementary teacher should give evidence of having mastered its principles and methods. The necessity of a Transition Class between the Kindergarten and the Primary School was shown, as well as some modifications in the classes and instruction of the latter, by which the intuitional teaching of the former, and individual development began under Froebel's system could be continued through the entire course.

Of the *Rapports Preliminaries* in the Section of Primary Instruction devoted to the Froebel System and the Kindergarten we shall publish those by Jules Guilliaume, Brussels; M. Fischer, President of the Vienna Froebel Society; M. Sluys, Director of Model School of the Belgium League; Madame de Portugall, Instructress of Infant School in Canton, Geneva, and Miss Caroline Progler, Directress of the Special Course for Kindergartners in Geneva.

* See American Journal of Education, Vol. xxxi; p. 1–8.

FURTHER DEVELOPMENT OF FROEBEL'S SYSTEM.

BY A. S. FISCHER.

President of the Kindergarten Society at Vienna.

QUESTIONS PROPOUNDED FOR THE BRUSSELS CONGRESS.

Has the Fröbel system given any ground for well-founded criticisms?

Is there need of a special normal training for Kindnergartners?

Is it proper to apply the principles of Fröbel in primary instruction, and by what means can this be done?

No system of education has had as many partisans and adversaries as that of Fröbel. If this fact does not furnish the best demonstration of the practical importance and extraordinary scope of this system, still it deserves a thorough examination on account of the bitter and constantly repeated attacks in the hope of overthrowing it, and of the courageous and persevering efforts of its partisans to confirm and secure it. The bases of this work are already indicated in the question mentioned above; we shall find them in the fact that Fröbel's system needs ulterior developments, but also that it is in the highest degree susceptible of them.

Whoever has taken the trouble to learn the principles of Fröbel in his works, and to penetrate into the spirit of his system, must have found that we are obliged to recognize in this pedagogue the true psychology of the life of childhood. Long before his day, the importance and necessity of an educating influence in the first period of life had been felt, but no one had discovered the means of conducting and hastening the development of the mind and body in the earliest years. Comenius and Pestalozzi had preferred to pursue the development of the first ideas by the education of the senses, which was to precede all instruction, properly so called. We know very well all that Pestalozzi did to reform teaching in general, by the recognition of intuition as the absolute foundation of every notion. As the "Book for Mothers" points out, he wished to exercise the child from its tenderest years in attentively examining, in distinguishing what is only accidental from what is the very nature of the object; he wished, by determined psychological exercises to fashion the intuition by the art of examining. Yet as man cannot be considered merely as a being seeking to know, but also as a being of sensibility; since we cannot consider him complete except with the two faculties, we must also take into account his need of activity as soon as he enters into relation with his fellow mortals. Pestalozzi considered knowing without aptitude as the most fearful gift which a malevolent genius could bestow upon man. But in spite of all his investigations he did not find the simplest means by whose assistance art can educate the child from the cradle up to the sixth year. It is consequently no small merit in Fröbel to have recog-

nized better and more profoundly than all his predecessors the nature and wants of the child, and to have found at the same time the means of satisfying these wants. If, in spite of the diversity of the plays and occupations imagined by Fröbel, in spite of the ingenious mode of their arrangement for the kindergartens, in which they have been exclusively used until now, the latter are still struggling to make known their utility; the reason of this is to be found less in the system of Fröbel than in the broad development of his fundamental ideas, in the mixture of what is chimerical and merely accessory with the important and truly valuable things, and finally in the practical application of his ideas by his successors.

CRITICISM ON FROEBEL SYSTEM CONSIDERED.

In the first place Fröbel is indefinite; on one side philosophic reflections serve as a basis for the application of a simple game, that of ball, with which children have been amused from time immemorial without racking their brains about it; on another side they are lost in puerilities, oddities and absurdities. These external appearances have obscured his magnificent pedagogical principles, and have prevented many people from seeking their more profound and diversified uses, and giving them the desired scope. This is especially the case with the plays on which Fröbel discants in a striking manner, although with emphasis in certain passages in his works. He seeks and finds in every play of the child unity and correlations and influence upon its future years. But the child imitates in his way what he sees adults do, and does not wish, as Fröbel thinks, to have a presentiment of his future years in his plays. He lives in the present and the present furnishes the aliment necessary to his need of imitation and representation. To give an aim or a more profound meaning to the play is, to injure its direct and immediate utility and thereby to annihilate all the child's pleasure. When in the movement plays we direct the child's attention to what he is doing; if we lead him to reflect upon the happiness and innocence of childhood; if we force him to sing the beauties of nature, the peace and concord that reign in the village, the play loses all its savor, all the seasoning which give it a charm in his eyes.

A second defect consists in the form of Fröbel's poems. Certainly he is fully in the right in considering poetry an essential means in the education of the child, and in wishing to utilize it as such. Is not childhood itself the age of poetry? And cannot every mother, every educator convince himself of the salutary effect of appropriate poetry upon the child? But let it all be poetry and not insipid prose, however moral. How many rhymed platitudes, void of meaning, we find in the "Mother Songs?" When the defenders of the cause justly think that Fröbel in this part of his poetry only wished to show mothers in what way they were to exercise the minds and limbs of their little darlings, but did not intend to constrain them as to the form, and that he never offered himself as a model, we can but ask them why they have pre-

served this form which they deem insuitable, thus injuring the reputation of their master without use to the cause itself? Is it not nonsense and want of reflection to put into the mouths of older children the songs Fröbel composed for the mothers so that they might sing to their infants? When for instance the baby of the kindergarten sings "Does my child know how to turn his little hand?" It is the same with the ball plays. In the "100 ball songs," most of the songs are beyond the reach of the child, and are to be counted among the most injurious ones because they accustom the children too easily to what is ordinary and destroy the joy that belongs to the true plays. If the mother, however, can use any of these common-place things, with her infant, when every sound from her mouth, every intonation of her voice has a fixed meaning, when each one of her words awakens the child's life, it appears unnatural to let these rhymed allegories and personifications be sung in the kindergartens. Where could we see the demonstration of a natural development when the impressions that the form and color of the ball make upon the child are sung in the following manner: "Let me see it on the right and on the left, let me turn it this way and that, it still looks like a round ball on every side?"

Or thus: "My dress is blue like the sky, mine is green like the meadows in spring," etc. And yet these phrases are pointed out as coming from the personal observation and experience of the child. The ball may and ought to preserve its rights in the kindergartens as at home and in the streets; but let the children play ball as they have been accustomed to do in the company of their little comrades, and let them practice the exercises which their strength permits and not constrain them by systematic motions.

It is the same with the other gifts of Fröbel. Is it natural to initiate the child at two years of age into the notions of time and space, as for example, when the mother sings: "The ball occupies its place, so where it is the cube cannot be?" Or this sentence: "He who desires much very easily loses what little belongs to him."

We acknowledge in general that songs are an important means in education, especially for the heart, we only speak here of their abuse.

In the first place, singing is a magnificent means of teaching children speech. In singing they are constrained to articulate the words; singing therefore is an excellent way in which to correct many a defect which children show on their entrance into the kindergarten in relation to language and the volubility of speech. So singing facilitates the execution of different plays (plays of the ring and marching), in which it is important for those who are playing to observe an equal movement regulated by the exactitude of the measure. But we must not abuse this gift of the Creator. Fröbel does this when he wishes every play and every occupation to be accompanied by songs. There is a little song for every ball play; they sing when building, when arranging the little sticks, before, during and after their work.

Is there any need of proof that this unnatural method is injurious to the development of the child in more than one point of view? We know that in the best kindergartens every thing is not accompanied by singing, but in the different collections of songs published by the partisans of kindergartens, we find little unformed and insignificant songs and we have a right to suppose that they are put there for some other reason than the literary interest they may inspire. Then let us remove these purely didactic songs which are unsuitable for children, and replace them by true children's songs set to national music.

The occupations, partly imagined, partly found by Fröbel in the world of childhood, but which he brought together with the aim of making them serve for a systematic development of all the powers, exercise the internal and external senses of the child (sight, hearing, touch, the senses of form, color, size and number), in order to hasten the exact perception of objects, their signs and their properties, and to put children in a condition to translate immediately all these appreciations by external representation and thus to strengthen their observing faculties. But here, Fröbel has not known how to keep a certain moderation. He wishes to neglect no side susceptible of perfectibility in the child, but he uses many things that are too fatiguing for children of such tender age, too much above their reach, and uses precious time in these mistaken ways. He thus misses the aim of education. There is one very important point of view, too little seen heretofore, which the following considerations will touch upon.

Each occupation must answer to the individual degree of development of the intellectual and physical strength of the child, and we must carefully set aside all those whose execution requires a greater skill or the use of implements with which the child might hurt himself; we must observe the characteristics of each mode of representation, for without severely setting the limits of each of these modes, the sense of form would not be assisted, but falsified. In the discussion of the occupations we must then keep rigorously to the limits indicated by the intelligence of the child. Let the free activity of the child have full scope; every occupation we offer him is as welcome to him as the assistance kindly offered him; but after every demonstration let him have the opportunity to try his own experiment; that will ensure the best success, as every thing does which is acquired by one's self. Finally, as the kindergarten is not exclusively to serve the children of well-to-do families, as it is to be made an institution for the education of the children of the people, it must take into view the practical value and utility of an occupation for future use.

According to these principles, the following occupations are to be used in the kindergartens: building; making forms with little planes and sticks; the use of rings, small shells and stones; folding and weaving of paper; braiding, embroidering, drawing, modeling. In all these occupations certain limits are to be observed in regard to the

separate exercises. Every exercise that consists in tying knots or pricking is to be rejected entirely; paper-cutting and pea-work should be reserved for the oldest pupils just before they leave the kindergarten for the school.

Building gives the child a free career for his activity, which inquires and fashions at the same time. The first two building boxes are sufficient for this, the box containing eight equal cubes, and the one containing eight equal bricks. For older children may be added a few round or quadrangular columns, a few arches and forms for roofs necessary for the representation of buildings, bridges and porticoes. We have special regard for the architectural forms; we prefer them to the constructions sometimes made in representation of such objects as bottles, kegs, etc., whose forms contrast too much with the angular projections of the materials, thus sinning in favor of the lively fancy of the child who finds the most distant analogies between objects; but it is something else to permit the activity of the child in free invention, and intentionally to falsify his judgment.*

The conversations upon the forms of construction should be limited to what is immediately before the operator. Every useless fact should be avoided as well as the songs that accompany every form, and the mathematical considerations for which the children are not yet ripe. The building exercises may be used throughout the whole course of the kindergarten instruction, if due regard is had to the degree of intelligence in the children.

The *laying of planes* will well exercise the senses of form and color. The little planes should be painted for this end, and each form (quadrilaterals and different kinds of triangles) should have two colors. In laying the geometric forms, as well as the artistic ones, care should be had to arrange the colors in a truly æsthetic manner, so that each color should be opposite its complimentary one. This occupation should be given to children already somewhat developed, those for instance who are five years old, to whom can be left the individual invention of the forms.

The laying of little sticks, preferably the square sticks, is particularly adapted to develop the sense of form and the faculty of representation. As these little sticks represent only the outlines of forms, their use

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*Mr. Fischer does not justify himself for this departure from Fröbel's series of forms. Why not use the fifth and sixth gifts in building, which furnish roofs and columns sufficient for all purposes, while the things he interpolates cannot be coördinated with the rest of Fröbel's building material, all which has its relations to forms used in other occupations? Why destroy the wonderful unity of design which is one of the characteristics of Fröbel's materials? Mr. Fischer goes a little too far in the direction of others who have endeavored to improve upon Fröbel in this country, to suit genuine Fröbelians, while in his previous modifications he has not lost the spirit of the great master, but only vindicated Fröbel's own broadness of view, for Fröbel wished every teacher to use his judgment in the distribution and assignment of the material.—*Tr.*

is an excellent preparation for drawing. It is well to have these little sticks of different colors. By their aid the children can also get a clear idea of numbers. It is also one of the favorite occupations of the youngest children. Hitherto the most absurd forms have been attempted with these little sticks, such as flower-pots, carrots, ponds for fishes, carriages, etc. The little stiff stick is absolutely out of place in the representation of all curvilinear outlines, even when cracked, which does not destroy its rigidity. The imagination of forms should not be falsified in such a way. The contours so made are unnatural. A child naturally taught, whose judgment has not been falsified by any constraint, would sooner take up some clay in order to represent a flower-pot or a turnip. The representation of letters and figures with these little sticks also is an injury to the æsthetic sense, and anticipates in an inexcusable manner what belongs to the school. It is like "Lina's" learning to read and write when six years old with little sticks, instead of sitting before the reading tablet with a pencil in her hand.

We must avoid also going too far in counting. It is enough for the children in a kindergarten to know how to count as far as ten or twelve; let them go so far, as the clock strikes twelve times, and let them know the elementary combinations of the numbers, as 2+2 etc. Geometrical notions should be developed only to a very moderate degree.*

The *laying of circles* and semi-circles only allows the formation of æsthetic forms, which always contribute to the development of the æsthetic sense; some common forms can also be represented by the combination of rings and little sticks. To trace contours by the assistance of fragments (fractions) of circles is a very good manual exercise, but not before the children have reached the age of 5 years. The preliminary exercises with 1 to 3 fragments are too tedious for little children; a definite form can only be formed with 4 fragments.

With *little stones and shells*, which children can collect themselves in abundance, many simple and graceful forms can be made. This occupation deserves more attention than it has hitherto received.

Folding, which necessitates a certain skill in the fingers, and great accuracy in laying the papers exactly, had better be put off till the age of 5 years. For a long time this exercise should be confined to the reproduction of known forms, like letter envelopes, fish, salt cellars; the representation of more complicated forms should be very gradually attempted and also a few artistic and geometric forms.

Weaving and *embroidering* are well known and favorite occupations in

*For the earliest development of geometrical notions, nothing is better than to draw a circle upon the blackboard, and by degrees divide it, first by a diameter into semi-circles, another time make another diameter perpendicular to the first one, thus showing the four right angles, and subsequently show acute angles of various sizes, and lastly an obtuse angle. Such a circle standing permanently on the corner of the blackboard will frequently be found useful in a kindergarten for reference about angles.—*Tr.*

kindergartens. In these works the cultivation of the æsthetic sense should never be lost sight of; it has hitherto been too much disregarded. It is falsified by combinations of incongruous colors and by tasteless forms, such as that of the harlequin, for instance.* Here we take occasion to repeat that in the choice of occupations, along with the value of the culture, we must never lose sight of the use which the child can make of them in the future.

We are entirely in accord with these who object to choosing the occupations of the kindergarten solely in reference to their future economical value, but the weaving of straw as well as of paper has an educational as well as pecuniary value, and may be introduced into the people's kindergartens.

Fröbel himself described the merits of *drawing* for the kindergarten in the following words: "Drawing is one of the most important means of development for early childhood, because by the aid of drawing the simplest materials and the smallest effort of physical strength are sufficient to enable one to recognize quickly and easily what a child is capable of doing by himself." True and exact as is this thought, wisely considered as Fröbel's guide to drawing is, the reproach which we have uttered before, condemns its indefinite extension. Fröbel, in imitation of Pestalozzi, introduces the canvas for drawing; first upon a squared slate, later upon a paper canvas, the child learning to trace straight lines from one square (or other given unit) up to five in length; these lines are at first vertical, then horizontal, and afterwards oblique. They are studied in all combinations, in angles, in combined angles, and in closed figures. That is certainly a long and tedious way to reach an end that can be reached in a shorter and more interesting way by drawing forms of common use; then artistic forms, as soon as the children have acquired some skill in drawing straight lines.†

We might also make some important objections, some hygienic remarks against the use of slates in the first drawing exercises; but for largely attended and feebly endowed kindergartens, these objections will have to yield for a long time to economical considerations.

The *modeling work* (towards the end of the 5th year) will only be upon the ball and objects derived from it with slight modifications, such as the cherry, the apple, the nut, etc. Later the cylinder and its applications, the flour-bag, sausages, carrots, etc; it is only toward the end of the attendance at the kindergarten that they should attempt tools or images of organic objects.

The *paper cutting* and *pea-work* we have already spoken of as occupations which can only be given to the older pupils, because in the paper-cutting a good deal of judgment is required in the use of the scissors, and the pea-work demands an already patiently acquired skill,

*Let children be saved as long as possible from contemplating grotesque forms or caricatures.—*Tr.*

†Miss Moore's modification of Fröbel's drawing school may be referred to here.—*Tr.*

which can only be met with in children of quite advanced physical and moral development. But even for such pupils, Fröbel's paper-cutting must be given up. We can only begin by cutting forms that have been drawn beforehand. In the pea-work we must limit ourselves in the kindergarten to certain common forms, and to the cube and its simplest applications.

Although it is not our intention to describe everything in the kindergarten and its incontestable means of development, we will discuss two things; the observation of nature and the cultivation of speech.

In order to observe nature, Fröbel puts the child into the garden of the establishment. There the child not only receives an impression of the beauty and sublimity of nature which leads him to the idea of God the Creator, but he also strengthens himself in the exercise of duty by an attentive examination of plants and animals.

The value Fröbel attaches to the spoken or chanted word is the theme of innumerable passages in his works. He says of story telling: "To tell a story is to the mind of the child like a strengthening bath; it is an exercise for the soul and for the judgment, a school of trial and examination for the appreciation of self and of personal feeling." Fröbel looks upon the story especially as a means of culture for the intellect and the character. The culture of thought and speech is attached to all the plays and occupations. If we cannot approve of the instruction specially called *intuitive* in the kindergarten, we do not consider superfluous the conversations upon real subjects, whether models or images, in the interest of material and æsthetic education.

If, for example, real objects or models of them are best for giving an exact idea of things, it does not follow that the representation of these objects by pictures has no educational value. We cannot always see things near enough, we cannot always be present at the scenes we wish to represent, and among these last, historical scenes or the situations drawn from a story are particularly invisible. From this it may easily be seen what should be, according to our ideas, the images represented in the kindergartens; scenes from story or history, pictures of natural history or of human activity. Upon one and the same picture should be found only subjects of the same kind, or scenes which are intimately related. Consequently everything should be avoided of a foreign or distant kind, and especially everything that requires a degree of imagination and experience such as children cannot have acquired. Baby stories, little tales and poems are particularly suitable to develop character, speech and the religious sense.

From all that has been said, it results that kindergartens must not be looked upon as schools, but as a preparation for schools. Every school study, every work which bears any resemblance to a trade, everything which might injure the normal development of mind and body, must be excluded. Everything is to be based upon the intellectual and physical education without the child being made to feel any constraint,

without his aspirations being checked by the order that nevertheless is necessary; he is to be led gradually into the habit of serious work, into perseverance with all work that has been begun, and into a taste for useful occupations. For this, the instructor must know accurately how to manage all the material and be able to prepare the children for school. We must listen, we ought to listen attentively to the contradictory opinions of teachers; while some think the pupils from the kindergartens too light and frivolous and dissipated in mind, others complain because the kindergartens infringe too much upon the domain of the school, and thus are robbed of their peculiar charm. These claims are founded and these complaints justified only where the children have the misfortune of passing the age which precedes the school period under the direction of persons who have not understood their mission, or were insufficiently prepared for it.

II. SHOULD KINDERGARTNERS HAVE A NORMAL TRAINING?

This leads us to treat of the second question; have the teachers of kindergartens any need of a special normal training? and to this we reply without hesitation in the affirmative. If kindergartens are expected to supply the place of the paternal home, or to complement its work when the numberless hardships of life, or the want in the mother of an intelligent understanding of her holy mission, or of the knowledge and means necessary for its performance make the home worthless to the child, so much the more is it necessary that those who take the mother's place should not also be lacking in this intelligent understanding. The deepest feeling can never completely supply the want of intelligence, but in many cases the mother, full of true maternal love, will by instinct treat her children judiciously. But let us beware of thinking that feminine sensibility or tact alone can be sufficient for this task, any more than a certain practically acquired dexterity for bringing up and suitably occupying a large flock of strange children. If it is now undoubted that in the career of instruction especially, a special education besides natural gifts, is necessary, these conditions exist in an equal degree for the instructress of a kindergarten, as well as for one who has to do with older children. Our ideas upon the formation of teachers for the kindergartens are chiefly the same as those which have served as a basis for the creation of the normal institutions in Austria. Our government should be credited with the great merit of having regulated by law the foundation of institutions for the education of the children who have not yet reached the school age, and also the formation of those who will be called upon to labor in such institutions.

As natural gifts, we require of every kindergarten teacher a clear understanding of the life of childhood, and a consistent character which shall combine a certain seriousness, patience and amiability. Consequently, care must be taken not to receive very young girls who have

hardly reached adult age and yet require oversight themselves, or persons already aged and soured by sad experiences. It is impossible to fix an age for the candidates for normal training; but the regulation of the Austrian minister of public instruction requires that they shall have reached the age of seventeen years.

They must also have an agreeable exterior, irreproachable morals, a musical ear and correct voice, the same conditions as are required for admission into other normal schools. In a normal course in Fröbel's method, the qualities specially necessary to work successfully in a kindergarten are a clear understanding of the nature of childhood, knowledge demanded for that end and skill and trustworthiness for the accomplishment of the duties of an instructress. The branches of teaching in the normal course in Austria are: 1, the pedagogy and theory of the kindergarten; 2, the exercises practiced in those establishments; 3, instruction in the mother tongue and notions about common things; 4, drawing with a free hand; 5, the work of forms; 6, singing; 7, gymnastics.

This plan, drawn up by ministerial regulation, forms only one year of study and leaves much to be desired. We will make our observations upon it based upon experience.

The education of kindergartners is triple; pedagogic, scientific and musical.

The pedagogic education must be both theoretic and practical.

The first embraces the principal precepts of general pedagogy, based upon anthropologic (physiologic and psychologic) principles, and special ideas besides of the theory of kindergartens. If we wish the kindergartner to pursue the physical and moral development of her pupils with a clear consciousness of what she is doing, she must learn the laws of that development, not in a scientific form, but in a popular form. Moreover, it is desirable that she should know the history of pedagogy from Comenius to the present epoch. She should know that Fröbel's system has proceeded out of the earlier pedagogic systems, and how it has so proceeded; that its creation was only possible by the successive efforts of such men as Comenius, Rousseau, Basedow, Pestalozzi and Fichte. She will then be enabled to seize clearly the principles of Fröbel, to understand the numerous adversaries the system has raised up, and in what the progress realized by those pedagogues consists.

It is hardly necessary to add that together with the knowledge of Fröbel's method, she must also acquire great practical skill to be a good kindergartner. As the plays and occupations of the method rest very much upon mathematics, it is indispensable that a kindergartner should become acquainted with the elements of geometry. By assiduous and well chosen reading, and by numerous exercises in the art of expressing her thoughts *viva voce* or in writing, the kindergartner should acquire a skill in the use of her mother tongue, which will make

her capable of developing and forming the faculty of speaking to her little pupils by means of conversation and story-telling.

She should also have some notion of the natural sciences, particularly of natural history. The exact understanding of Frœbel's principles, which recognized the laws of the individual and those of nature as identical, is impossible without the knowledge of these latter laws.

An acquaintance with the principal animals and the most useful indigenous plants would furnish the kindergartner with materials for conversations on subjects and pictures of natural history.

Without this knowledge she can never venture to give such lessons without preparation. How many times, without this knowledge, she may find herself unable to name an insect, a plant, a mineral, found by one or the other of her pupils, during their stay in the garden, or in a walk in the country! The study of the natural sciences will elevate her general education, and in every situation of life be the source of pure and noble joys.

A kindergartner must not neglect her musical education, at least to a certain degree. It is not enough that she has studied the melodies adapted to the movement plays, and that she knows how to sing them perfectly. She should be able to read an easy song at sight, with confidence and sure intonation. If she knows how to play a little upon the piano or violin the study of the kindergarten songs will be much facilitated. She will also gain in reputation and be able to ameliorate her position pecuniarily.

The teaching of drawing in the normal course for kindergartners should not be limited to drawing in the net, but as the Austrian plan of study requires, it should comprise the free-hand drawing of figures, and an understanding of the wants of kindergartens in this respect.

In gymnastics it is of special importance that the future kindergartner should learn to direct the movement plays with precision and to watch the carriage of her pupils when they sit down, rise up, or walk, in order that she may avoid everything that might be injurious to their growth or the normal development of their limbs.

If we consider that besides this theoretic education which represents the minimum of what may be required of a good kindergartner, one recommends a certain practical skill as soon as she takes up her employment, a skill which she can acquire only in the normal course, the necessity will be clearly seen of extending the duration of her normal studies to two years.

KINDERGARTNERS SHOULD PREPARE FOR SCHOOL.

As one of the principal parts of the task of the kindergartens, we have indicated that which consists in the preparation of the children for the school.

But if we wish that the efforts made in the kindergarten shall bear their full fruit, and that the end proposed shall be fully attained, the kindergarten must be included as an organic member of the education

and instruction protected by the government, and it must be put in relation with the primary schools in which its action will be continued.

This demand is not new; it is based especially upon the fact that the teaching in many cases would acquire a more intuitive form by means of the activity of the kindergartens, and that this activity would receive a new impulse by the adoption of the work of forms.

It is extraordinary that the recognition of this fact has not penetrated everywhere; that in spite of the fact that ever since Comenius, all the educationists of any note, particularly the pietists and philanthropists, Pestalozzi and Fichte, find in practical work an important means of education, even in our times many voices among the instructors and the partisans of Fröbel's method, have been raised against the introduction of works of form in the school. Many pedagogues who had come forward as defenders of Fröbel's method wished to trace a line of separation between the kindergartens and the school, and have thought it their duty to protest against the continuation of the work of the kindergarten in the primary school. We should be carried too far if we should enumerate all the advantages which would result in a very short time both for the primary school and the kindergarten if they could be put into complete relation with each other. We will only say, in a few words, that the development of the faculty of representation, the supreme end of the kindergarten, is only a mode of application and can be only that; that notwithstanding this, the applications acquired lose their effect only too soon, and even lose all traces in the actual state of the relation between the two establishments; that the modern school will never completely fulfill its task as long as it will persevere in its traditional point of view, which is to impart empty knowledge and to fill the heads of the pupils with a fixed quantity of notions which the school alone can not make really valuable.

The new pedagogy demands the harmonious development of the forces of man. There can be no question that if we furnish the true aliment indispensable to this necessity of creating and forming which shows itself in every healthy child, the occupations of Fröbel are the true means of attaining this end, even in schools; as we have already said, they can only be begun in the kindergarten, but they will find their continuation in the school.

We will instance in the first place *the laying of the little sticks.* This exercise can serve in the school as auxiliary in the teaching of drawing, in the study of geometrical forms and in calculation. While in the elementary class of the primary school the child represents the outline of things by the help of the little sticks, he very quickly makes use of the opportunity to fix the representation by drawing, and soon succeeds in it after the drawing exercises in the net, which he has executed in the kindergarten; for the position of the little sticks as a material line facilitates his perception of form. By different and often repeated representations, we may also in the simplest manner in-

culcate upon the child the notion of vertical, horizontal, of the angle, the quadrilateral, the triangle, etc. In short, the little sticks which have served in the kindergarten for the intuition of numbers, can serve in the lower class of the primary school as the most instructive counting implements, because the pupil has them in his hands.

Folding can be conveniently used as an auxiliary means of teaching mathematics. If we look for a moment at the simple folding leaf, it shows us immediately lines, angles, figures of all kinds, on which depend the intuitions of form and size, from which we can show, according to the intelligence and degree of development of the child, the most simple geometric laws. The frequent folding of the primitive form of the paper and the continual repetitions of the proportions, prepare the children for the higher steps of geometric and mathematical demonstration, in such a manner that the rules and laws will present nothing strange and difficult to their apprehension. The folding rightly used serves as an auxiliary to the teaching of drawing.

The *paper-cutting*, combined with *pasting*, may be divided into geometric cuttings, and the cutting of various forms. This last is subdivided into special cuttings from given outlines, free cutting without preliminary drawing, and fancy cutting, that is, cutting from the child's own fancy, unaided. The cutting of forms is not only a good preparation for drawing for children from seven to eight years of age; it has another real value, for if at that age drawing cannot be carried so far as to the representation of animals, this specialty becomes important and even necessary in cutting. While cutting the forms of plants and animals, flowers and leaves, these are strongly impressed upon the memory of the children.

Geometric cutting is easily distinguished from the cutting of drawings by the difference of character. This character no longer gives outlines of objects, but interrupted surfaces in which the parts of the figures are to have an exact relation to each other and to the whole. It follows that the understanding of geometric forms immediately awakens the sense of harmony and symmetry. The cut forms are then to be pasted upon the colored paper, regard being had to the exact adaptation of colors. In this manner our children will form groups of forms which will still give them pleasure when a long time after they attend school.

Embroidering, which in the kindergarten is an occupation for both boys and girls, will continue to be such only for girls in the school for whom alone it can have any practical application; in this sense it constitutes, in the exact perception of colors and their shades, an exercise of taste for the ornamentation of divers articles made by women.

Embroidering has this advantage over cutting, that it occupies itself not only with mere outlines but with the great lines that represent objects. The principal features which designate the parts and members of the organized forms, are more vigorously salient than in the drawing, because they appear one after the other and thus claim special attention, and also because they are detached in relief, and thus are clearer.

The combination of little sticks by peas, little bits of cork or little balls of clay or wax can be made as interesting as instructive in the school. With these materials, the children reproduce mathematical forms and the forms of crystallization which by their transparency are understood more clearly than in any other representation. Here the different axes of the mathematical solids allow themselves to be clearly seen, while in any other way they are invisible. The mathematical solids may be used as patterns for drawing and for modeling in clay. Besides this, many common forms, like houses, churches, etc., sometimes in connection with folding, sometimes with cuttings in imitation of household utensils, or garden tools, constitute a very advantageous preliminary exercise for the acquisition of skill and technical dexterity.

The clay modeling may be considered a preparatory study for the plastic arts, and offers the opportunity to bring out in all its juvenile brilliancy that sense of form which has already been cultivated in different ways in the kindergarten. Most people occupy themselves with the effects which may result from the transposition of forms. For all these an early education of the taste cannot but be advantageous. Certainly by so instructive an occupation, the natural disposition of some future artist may be increased to a shining light, for it is especially by the free reproduction of isolated forms that we can judge whether the child possesses any such native tendency. The representative domain of modeling is a very extensive one; nature, art, industry, the family, everything furnishes subjects for modeling in clay, which may also be perfectly utilized for the reproduction of mathematical forms. Box making is particularly useful in reference to these last solids. In the beginning, the materials consist only of card-board which is easily cut and managed, and which changes by degrees with the help of a very liquid paste. The art may be begun by making little boxes for seeds, etc. Later, larger boxes may be made for keeping caterpillars or for the preservation of their cocoons; then may follow portfolios for collecting and preserving plants. All these should be covered with colored paper, or narrow bands of different colored papers should be pasted on the edges.

As a consequence of all that has been touched upon here, upon the principle of concentration, all the works that have been designated as suitable for the primary school must be put into relation with the other branches of instruction and be introduced as auxiliary to these. In this way that objection will fall to the ground which is so often repeated, namely, that the modern school embraces too many topics for it to be possible to add any new branches, for the instruction properly so called, gains in intuition and practical value what it may lose in time by the introduction of these new branches.

[Mr. Fischer closes with the remark, that the occupations proposed for the school do not necessitate special place and tools, and are adapted to girls as well as boys. He also attaches great value to school-gardens.]

FURTHER DEVELOPMENT AND ADAPTATION OF FRÖBEL'S SYSTEM.

BY M. JULES GUILLIAUME.

QUESTIONS BEFORE INTERNATIONAL CONGRESS.*

What are the developments and adaptations of which Fröbel's system is susceptible?

Is it suitable to apply Fröbel's principles to Primary School Teaching, and by what means can it be done?

The questions thus formulated by the International Congress of Education are of the highest importance. It cannot be concealed that there is not only disparity, but antagonism, between the kindergarten and the school: in the one we see regulated liberty; the teacher meets the curiosity of the child, provokes its questions, urges it to incessant activity and motion, and play: in the other, constraint dominates; silence and perfect quiet are the rule; the child has not the right to make itself heard; the monotony of interminable lessons is scarcely allowed to be broken by even automatic exercises (rise, sit down, clap your hands, etc.). The result is that the wide-awake, curious pupils, —the best pupils who are from the kindergartens,—are homeless in the school where they with difficulty escape the detentions, double tasks and other punishments calculated to make them feel that work is a punishment imposed upon men since the remotest antiquity; the obtuse and sleepy scholars, on the contrary, who need to be excited by stimulants, are generally considered the good pupils, made examples for their wisdom and docility, and crowned with green laurels to the sound of trombones. In all the countries where Fröbel's method has been planted, the children who have been subject to it are marked as the most intelligent, but at the same time the most refractory to the discipline of the school. The antagonism duly verified, it remains to examine how far it is in the nature of things, and to investigate whether Fröbel's method, which is still a blind alley, can become a path of communication to conduct the child to its destination. First we must take account of the thought of its inventor and inquire if he did not perceive that there was a solution of continuity between his creation and that of his forerunners, and if he has not done something to effect a transition between the two stages of elementary instruction.

I. THE IDEA OF THE KINDERGARTEN UNIVERSAL.

The name of Fröbel is inseparably connected with the organization of kindergartens. The education of early childhood is, in general opinion, the special, unique and exclusive work of Fröbel, the mark of his individuality. Until his time it had been thought that this stage

* Congrès International del' Enseignement, Bruxelles, 1880, *Rapports Préliminaires*, xlvi+304+98+94+112+112+216=982. Translated by Mrs. Horace Mann.

of education belonged to the mother who did the best she could, or to the nurses who had learned by milking cows how to educate children! Fröbel, starting from the principle recognized by other pedagogues, who came before him, that the education of man begins at the moment of his birth, had the original idea of subjecting him to a rational method, instead of abandoning him to chance. But after the seventh year he occupies himself no longer with the child; he delivers him bound hand and foot to the school, leaving to the latter the care of replacing the maternal milk by a more substantial nourishment. Such is nearly the idea of those people who take the kindergartens for nursery schools where children are instructed by mere play.

Fröbel's Education of Man.

Is it necessary to say that nothing is more false than this conception? Before he became the creator of kindergartens, Fröbel was and always remained the author of the *Education of Man*, his *Didactica Magna*, unfortunately unfinished, which embraced, like those of Comenius and J. J. Rousseau, the whole period of the growth and development of the human being, from his cradle till after he leaves the university. The first volume, the only one published, leads him till beyond the first childhood. Far from admitting that there are gaps between the periods designated by the names of nursling and child, boy or girl, young man or girl, man and woman, old man and matron, Fröbel proclaims on every page the necessity of the unification of education in order to arrive at the unification of life: "All the operations of the mind," he says in the beginning, "having for their condition as phenomena in the end, a chronological series, a consecutiveness, a succession, it is absolutely necessary and inevitable that if man has neglected, at any epoch, however near or distant, to produce his strength, to raise it to the condition of work, or at least to display it in view of a work *or an action*, he will one day be sensible of some imperfection growing out of this neglect; he will not be what he might have been if he had faithfully wrought out his vocation by utilizing his forces."

The mother-idea of the book is the organization of a vast scheme of education in which all sorts of knowledge, instead of being scattered and parceled out, are presented to the child serially and co-ordinated, then brought back to a higher principle, unity. Long before Fröbel, his precursor Comenius had already traced out the plan of an institution in which each stage of instruction should form a whole which should be reproduced in each of the following stages; he directly offered to the pupils an encyclopedia of what they had to learn, which was to be developed more and more: "Let all knowledge," he said, "be given first in a broad and coarse sketch, without isolating the different parts. Every language, every art is to be taught first from its own most simple rudiments, then more completely by rules and examples, and at last systematically with the addition of anomalies, etc."

Fröbel proceeds equally by way of stratification. As he never ceases

to repeat, his principles as well as his educational processes apply not only to the kindergartens but to every subsequent stage of the instruction; not only to youth, but to manhood; and it is with reason that one of his disciples* required as a primary and essential condition of the playthings of the child, that they should be and should remain in their detail and in their totality, his elements of education in all the stages of his development, or, in other words, that the pupil should constantly discover new properties in them, according to his age and his faculties.

If this is true, if the materials of the kindergarten are sufficient for the school also, the questions in the programme of the Congress are very nearly answered; for it is no longer the question to seek, by means of mutual concessions, compromises and half-measures, for the means of reconciling two contrary things; and, in fact, it would be of no use to say, for example, that the school will tolerate a part of the liberty which reigns in the kindergarten, if we did not point out at the same time how that could be put in practice without order having to suffer for it; nor to take the love of work as the sole motive power without also having the means of making the work interesting. It is clear that the adaptation of Fröbel's principles cannot be made except with the views and means which he has himself indicated. From the moment that he is no longer looked upon merely as the founder of kindergartens, but as the creator of a system of education of all degrees, the question is only to assure one's self that the expedients proposed by him are as suitable for the school as for the kindergarten; everything is reduced consequently to a simple verification based upon an exact acquaintance with his plays and occupations.

In the *Education of Man*, Fröbel, although still glued to the formulas of Pestalozzi, gives us the general plan of his own conception; afterward, and to the very end of his life, it is to the *Education of Man* that he refers, "although," he says, "for a quarter of a century and more that it has been written and published, it has been rounded out and simplified in different ways in its methodology." It is at this fountain that we must seek for his own exposition of the generation of forms of which the different plays of the kindergarten are only the applications.

II. DEVELOPMENT OF FORCE IN NATURE.

Force appears to be the first principle of all things, and of every manifestation in nature; it is force which effects the separation of objects and thus produces their individuality.

Every individuality, all diversity claims, besides force, a second necessary condition of form, which is substance.

Matter and force constitute an undivided unity; one does not exist without the other; properly speaking, one cannot be conceived without the other.

*A. Köhler, Kindergarten und Elementar-Klasse, 1861, no. 4.

The principle of the transformation of matter, even in its least particles, is the originally spherical effort of imminent force, which tends to radiate spontaneously and equally from all parts. When force develops itself freely in all directions, the material manifestation in space, which is the result, is the sphere. It is thus that the spherical form is the first and the last form of nature, that of the cell, and that of the great celestial bodies, that of water and of all liquids, that of air and of all gaseous forms. It appears as the prototype, the unity of all physical forms, diverse and irreconcilable as they may seem. It contains them all, under the relation of their essence, of their conditions and of their law. No point, no line, no surface predominates in it, and yet it contains all the points, lines and surfaces of other bodies.

The action of force in different directions, and the relations of these directions to each other, have for their immediate and necessary consequence, the heterogeneous and the symmetrical division of matter; it is for each particular case the essential principle of every definite form and figure.

Force, starting from a center, and diverging in straight lines, acts necessarily in two opposite directions in the same line. The preponderance of three double directions, which cross at right angles and remain in perfect equilibrium, gives birth to the *cube*, each of whose eight angles shows the equivalence and rectangular direction of three double directions which meet in the interior, while the twelve edges (3 times 4) indicate four times each of the same directions, whose six faces present the six extremities at their center.

In this, the most elementary form of crystallization, the unity of the sphere is replaced by isolated surfaces, definite points or angles, distinct lines or edges. The points, in their turn, seek to develop into lines and surfaces, the lines again seek to condense themselves into points, or to extend themselves into surfaces, the surfaces to transform themselves into lines and points; the three double preponderating directions already imagined in the midst of the six cubic faces endeavor to manifest themselves externally by producing themselves as edges. The result is a solid, the regular octohedron, which counts as many surfaces as the cube has angles, as many angles as the cube has sides, and the same number of edges as the cube, but in intermediate directions.

Each of the three double fundamental directions of force produces itself in the cube by three couples of sides or faces; in the octohedron by three couples of angles or points. There must necessarily exist a solid in which the same directions will be represented externally by three couples of edges or lines; the regular tetrahedron presents us, indeed, in its edges, the six extremities of its three double directions.

The spherical action of force manifests itself thus in three bodies terminated by straight lines and plane surfaces:

The cube, whose three couples of faces
The octohedron, whose three couples of angles
The tetrahedron, whose three couples of edges
} represent the three couples of equivalent and fundamental directions.

In each of these three bodies, the axis coincides with one of the three principal directions and is confounded with it. The cube rests in a stable manner on one of its faces; the octohedron is supported upon a summit, the tetrahedron upon an edge, and thereby the two last mentioned bodies tend to fall upon one of their sides. Their equilibrium upon a larger base brings about a displacement of the axis, which then no longer coincides with one of the three principal directions, but cuts them all three at equal angles. In this new position the elements grouped before by twos or by fours, appear to be grouped three to three, (3 and 3 sides, 3 and 3 edges, 3 and 3 summits). The six faces of the cube no longer are seen as squares, but as lozenges. The principal form of this system is the rhombohedron, whose derivatives, in their turn, constitute several definite series determined by a principal form intimately allied to the primitive form.

The two systems represented by the cube and the rhombohedron offer differences of length between the three fundamental directions; or rather the direction which coincides with the axis is alone greater or smaller than the two others, or the principal directions are all three unequal among themselves. Such is the origin of the six crystalline types generally admitted by mineralogists.

All these forms, of which the sphere is the creative unity, present this peculiarity, that their members are multiples of two or multiples of three, to the exclusion of the numbers five and seven, that is to say, of combinations of the numbers two or four with the number three, and the forms which result from them, which are only produced in the condition of disordered or accidental forms.

It is otherwise in the organic world, in which the spherical form becomes predominant; life there is subordinated to matter (vegetables), or matter is subordinated to vital activity (animals). Vegetables still obey the numerical relations of solids; plants are for the most part in limbs of 2 and 2, or 3 and 3; where the number 5 appears, it is in consequence either of a separation, a division of the fundamental directions of the parts limbed by 4 or by $2 \times 2\ (2+2+1)$, or by a contraction of the fundamental directions in the plants limbed by 3 and 3.

The number 5, the combination of the numbers 2 and 3, characterizes the force which has risen to life and movement; it is the essential attribute of the hand, the principal limb of man, his principal instrument in the employment of his creative faculties.

This legality of nature, this manifestation of unity in diversity, Fröbel considers not only to be found in forms, he discovers it in sounds, in colors, in language, as well as in forces and substances.

It is upon this vast synthesis that he builds his whole system of education, and he demands that the child shall be accustomed early to contemplate nature as a whole, developing of itself in each point; for without the intuition and cognizance of unity in the action of

nature and of the diversity which is derived from it, there exists no true science.

III. DEVELOPMENT OF FORCE DEMONSTRATED.

The gifts of Fröbel to the child are nothing but the working out of his theory. After having presented him with the ball in his first gift, as the primitive form from whence issue all the others, he offers him the cube in the second gift, the primitive form of crystalline action; the two contrasts are connected by the cylinder, which participates of both.*

Just as the swelling of the soap-bubble, and the fall of a stone in the water, furnish the child with a clear intuition of the production of the sphere and the circle by the symmetrical radiation of force, so the perforation of the cube and the introduction of a little rod through two opposite surfaces, edges and summits, show him from the first the displacement of the axes and their change of direction. Another phenomenon not less important, presents itself, when the cube, resting by turns upon one face, one edge, or one angle, is suspended to a double cord or a thread one of whose extremities passes through one of the eyelets, and whose two halves are thus twisted together; the whirling of the cube in a different direction from the twisting impresses the child with a rotary motion, which is made more and more rapid by pulling the two ends of the cord so as to remove them from each other; in consequence of the persistence of the impression upon the retina the edges are thus softened and effaced, the angles become pointless and rounded.

*It is not without importance for the history of the development of Fröbel's ideas to remark that originally the second gift comprised only the ball and the cube. The first exposition which Fröbel made of it in the *Sonntagsblatt* of 1838, Nos. 8—12, makes no mention of the cylinder as an intermediate form. Does this mean, as his biographer Hanschmann supposes, that the fundamental law of the connection of contrasts, upon which Fröbel established his whole system of education, is not found formally expressed in any of his writings antecedent to the year 1840? This is far from the fact; from 1826 we see it perfectly formulated in the *Education of Man* in these terms. "It is well to call the attention of the pupils immediately to one great law, which dominates in nature and thought, namely: that between two things or two ideas relatively different there always exists a third which unites the two others in itself, and is found between them with a certain equilibrium." And in his first description of the second gift, in 1838, Fröbel already gives himself to the search for an intermediary between the ball and the cube; he thinks he discovers it in a ball somewhat elastic, which can affect the form of the cube and be easily restored to the form of the ball.

Later, in his "Complete Exposition of the Material of Occupation in the Kindergarten," Fröbel does not keep to a single intermediary between the ball and the cube; he introduces a second, the cone. "As the cylinder," he says, "excludes the intuition of corners and the fixed rotation upon one point, it calls for and commands in its turn, a body intermediary between the three others, that is to say, uniting the properties of the three; corners (points), edges (lines), sides (surfaces), plane as well as curved; it is the revolving cone" In this new conception, the second gift then comprised, beside the cube, the three round bodies, technically speaking. The cone is, indeed, the intermediary between the sphere and the cube for the series of pyramids, as the cylinder with the two parallel faces is the intermediary for the series of prisms.

The child discovers the relation that exists between the prism and the cylinder, the pyramid and the cone, or in a more general manner, between the many-sided and the round bodies.

Fröbel justly considers it very essential thus to give the child, from its earliest age, a norm to which he can attach the other objects which circumstances will present to him in too great a quantity to be all studied and analyzed in detail. When in the midst of typical and fundamental intuitions or representations, he has understood the ball and the cube, he possesses a scale for the appreciation of all other bodies, and what is infinitely more precious in view of his education, he discovers how diversity, plurality and totality result from unity, and how, after having issued from it, they return to it and reduce themselves to it. The symbolism of Fröbel, the most fruitful of his innovations in the theoretical domain of pedagogy, has especially for its object to teach the child early to consider a single thing under a great many points of view, several things under a single relation, and to discover what there is common in different individuals, to discern what is essential from what is accidental, what is permanent from what is variable.

"When the child," says Fröbel, "considers these three bodies under their different aspects, what have you shown him and taught him? The intermediary cylinder furnishes us the answer:

"What is round would unite with what is straight, what is straight with what is round; from this reciprocal effort proceeds the union of the ball and the cube, the cylinder.

"Thus: the points seek to become lines and surfaces, the surfaces to become lines and points; in short, each endeavors to form and produce all the rest, everything which is another.

"From the law, apparently external, of contrasts and their intermediary, we in this way see result the internally organic and living law of transformation, of development."

The second gift thus constituted, forms the pivot of the materials of occupation proposed by Fröbel; the other gifts and plays are only derivatives of this gift with the parallel translation of bodies into surfaces, lines and points, by the aid of tablets, folding, box-making and cutting,—weaving, little sticks, rings, thread, laths, interlacing, drawing. —pricking, etc.

The following gifts present us, indeed, with simple divisions of primitive bodies; Fröbel indicates them in the following manner:

Divisions of the cube, { in dice or cubes, 3d, 5th, 7th gifts,* / into bricks, 4th, 6th, 8th gifts.*

*The 7th gift is derived necessarily from the 5th; the cube appears in that to be divided three times each way, either in 4 times 4 times 4 or 64 dice, some of which are divided into equal parts with slanting surfaces ¼, ½, ¼, 1-6, whose arrangement in relation to a common center permits the representation of the principal regular polyhedrons, the octohedron and the dodecahedron, as contained in the interior of the cube and developing themselves from that. This game is very important as showing

Divisions of the sphere,
1. Parallel to the periphery (or curved surface) either in half balls or in balls one inside the other;
2. Parallel to a great circle, that is in zones;
3. Through three great circles cutting at right angles, or in eight equal spherical triangles.

Divisions of the cylinder,
1. Parallel to the cylindrical surface, consequently into cylinders of different sizes;
2. Parallel to the base of the cylinder, or into equal zones;
3. Through the two planes, cutting at right angles;
4. Into circles or rings of No. 1.

Divisions of the cone,
1. Parallel to the curved surface; (or small cones);
2. Parallel to the base, in zones;
3. Through the two planes which cut at right angles in the axis;
4. Into conic sections.

The child thus learns the *a b c* of things, which Pestalozzi was seeking all his life, and which it was reserved for Fröbel to discover. He traces the march of nature; the divisions of the cube initiate him into the forms of the mineral kingdom; those of round bodies introduce him fully into the vegetable world. The concentric divisions of the cylinder give him a presentiment and glimpse of the law which presides over the growth of the tree as plainly as the divisions of the cube enabled him to discover the different systems of crystals; from the pith to the epidermis the force develops, following the direction of the axes; every year adds a new zone more or less thick; the roots radiate as they plunge into the earth, the trunk radiates as it rises toward the sky, the branches ramify in their turn. Everywhere the same spherical action of force shows itself.

IV. PRESENT PRACTICE DOES NOT REALIZE THE THEORY.

The practice of the kindergartens is still far from realizing the conception of Fröbel; in general it has kept to the first six gifts and their dependencies. The round bodies of which glimpses are attained by the rotation of the cube attached to a double cord, and in a still more marked manner by the aspect of the cylinder in the condition of an independent body, are immediately abandoned; they are no longer met in the building plays which are limited to some of the divisions

how the external form of these bodies is determined by their center. "By the side of the 7th gift is presented the 8th, which bears the same relation to the 7th that the 6th does to the 5th, and that the 4th does to the 3d." (Fröbel, *Complete Exposition of the material of occupation in the kindergarten.*)

and sub-divisions of the cube at rest (3d, 4th, 5th and 6th gifts). All these divisions affect the prismatic form to the exclusion of the pyramidal series, explicitly pointed out by Fröbel in his description of the 7th gift, and probably comprised in his thought for the constitution of the 8th gift. The only elements which result are prisms whose surfaces offer us only the square, the rectangular parallelogram, and the isosceles right angled triangle. But when we pass from the bodies to the surfaces represented by the tablets, the material of the plays in use presents us, besides, with the equilateral triangle, which is evidently one of the faces of the octohedron constructed by means of the 7th gift, and the scalene triangle which has its origin in the diagonal division of the brick of the 4th gift, a new element which Fröbel, according to all appearances, introduced into the 8th gift.

As to the forms terminated by curved lines, they exist in a permanent manner neither in bodies nor in surfaces. They only appear in the play of the rings published by Madame Fröbel as a complement to the little sticks, in Fröbel's school of drawing, and in the cutting. It is necessary then to go as far as the line to meet with forms which, in Fröbel's idea, were to exist equally as bodies and consequently as surfaces.

The elimination of a whole series of bodies and the intrusion of surfaces which are attached to no solid, are not simple questions of more or less; they are actually breaches into the system imagined by Fröbel. The occupations of the kindergarten form in their totality and in their details, a chain which starts from the sphere and returns to it by three different routes; the hexahedron passing through the surfaces, the octohedron passing through the angles, and the rhombododecahedron passing through the edges. Suppress one or the other of these bodies, and the child no longer comprehends the origin of the cube, its relations with the ball, or the relations of the different solids to each other. Suppress the intermediary forms, (the cubo-octohedric and the cubo-dodecahedric) he no longer seizes the relations between the cube and its derivatives. It is then an important matter to fill up all the gaps which still exist in practice. The creation of the polyhedrons whose principal axes are rectangular and equal, their opaque representation, by means of clay or other ductile substances, and their transparent representation by means of the little sticks connected by peas, and comparison of each of them with the cubes and the other bodies terminate the exercises of the first stage. The child has seen diversity proceed out of unity, the invisible from the visible, the exterior from the interior; he knows that the same form may exist under different volumes, the same dimension may be invested with different aspects; the laws of size and form (mathematics) have been revealed to him by the doing, by simple transformations, without any other reflexion, without the least word of explanation. He then may leave the kindergarten; he is on the threshold of the intermediate school.

What edifice is to rise upon these foundations? Have we here, have

we at least, as for the kindergarten, a plan traced by a master hand? or as we often hear it said, has Fröbel left only vague indications upon what is now called primary instruction, and what should more exactly be called the second stage of instruction? *

The *Education of Man* has already answered this question. Fröbel in his pressing haste, set himself particularly to dig the foundation for his work. But it is easy to demonstrate that in order to erect it at least up to the first stage, he bequeathed to us not only the plan, but most of the materials.

V. FRÖBEL'S LAST THOUGHT.

Besides the *Education of Man*, we possess in effect the last will and testament of Fröbel, the letter which he wrote a month before his death to one of his pupils, Emma Bothmann. One might say that at the moment of setting out for that assembly at Gotha where his method was to be consecrated by the acclamations of the German instructors, the "juvenile old man" had a presentiment of his near end and wished to leave to the world his last wishes and instructions. He had organized the kindergartens and could now say, *Exigi monumentum*. The question now was to solder it to the school proper, "the full school." That is what is perfectly done in that letter, dated from Marienthal, May 25, 1852. Fröbel traces in that very exactly the line of demarcation between the first two stages of instruction: "In the kindergarten, the question is only of intuition, of conception, of doing, of the exact designation of a small number of objects by the appropriate word, but not yet by recognition and cognizance so to speak, detached from the object. The object and the cognizance, the intuition and the word are still under many relations, an intimate unity like that of soul and body in man. This stage of education is, then, to be limited in a very rigorous manner, by the kindergartners. It entirely excludes pure abstract cognizance, independent thought, which it is to be the object of the intermediate school to prepare for."

There is nothing arbitrary in this recommendation and programme. Nor do they result from a preconceived system, but on the contrary from a very exact and attentive observation of child-nature, and the physiological laws of the development of the human being. It is between the sixth and seventh year that the preponderance of the brain over the spinal marrow is established for good; before that time the cerebral mass is not only smaller but softer and less deeply furrowed in its convolutions. It is generally towards the end of the seventh year that the child begins to analyze and to elaborate the impressions he has received before, and which hitherto he had confined himself to

*The division established by Fröbel was:
1. Kindergarten.
2. Intermediate class or school.
3. School of instruction and reasoning.
4. School of vocation and life; professional school.

accumulating; his superficial questions take a more reflective character; he now manifests his inclination for more serious occupations, and his desire to learn, to acquire information, except indeed when a premature constraint has extinguished and stifled in him all curiosity; for nature avenges herself at every age for the violence that is done to her. The beginning of the eighth year, the critical epoch of the second dentition, marks, among well constituted children, the aptitude to receive instruction, properly so called, in as definite a manner as the swelling of the breast and other symptoms announce later the approach of puberty. There is a solstitial point of physical and intellectual development that ought to be taken into consideration for fixing the school age, although in reality there no more exists an age for school than a stature for school; the moment of the passage from the kindergarten into the intermediate class or into the lower section of the primary school depends upon the preparation which each child has received, just as the change from one class to another in the school is regulated neither by the age nor the stature of the pupils, but by their degree of maturity.

Difference between Kindergarten and School.

Fröbel thus characterizes the difference between the two stages of elementary teaching: "In the kindergarten the essential thing is *the child*, his nature, his growth, his development, his education. In the school it is the opposite; the essential thing is the object, its nature, the knowledge, intuition and understanding of its properties and its relations, its designation, etc.; the education that results from it is the accessory, the accidental; the principal thing is the comprehension of the object by the thought, the internal representation, the stripping off of the body, the abstraction. The intermediate school thus forms the transition between the real, sensuous intuition and the abstract conception. "The key of the arch of the occupations of the kindergarten is the transformation of material, and therefore the cognizance of the relations between the different solid (crystalline) forms, their derivation and the connection of each of them with the initial unity. The kindergarten occupies itself but little with drawing, because the fingers are still too weak; the place of it is supplied on one side by the little sticks, and on the other by that favorite occupation of little children, which consists in making "rounds" upon the slate, and which may be perfected to the execution of simple leaves and flowers. Add to that the introduction into life, at first by the movement plays, and then by the cultivation of little garden beds, and you will have the kindergarten in all its extent. "You see," he adds, "upon what basis and with what amount of living germs the child passes from the kindergarten into the intermediate school. The preparatory direction fails him at no point; the impulse has been given for all ulterior progress. All that asks only to be developed from the unconscious to the conscious, and it is the task of the preparatory school of which the kindergarten is the first stage.

"What path does the intermediate school follow? It attaches itself very intimately to the acts, to the phenomena and to the intuitions of the kindergarten; but it gives to the observation of each individual a general significance, an intellectual character, and a form of thought; for example: 'This way, that way, goes my ball; up, down, forward, back (intuition of the kindergarten). I can imagine everywhere in space, three lines, three directions, which cut each other at right angles, in a point (conception of the intermediate school). A whole has two halves; two halves make a whole (intuition of the kindergarten). I can divide a whole into two equal parts and join these two halves to make the whole again (intellectual and general conception of the intermediate school).'"

Then again, the child playing with the parallel tablets in the 5th gift has had more than one opportunity to convince himself that if he places them in a square against each of the equal sides of the isosceles triangle, he uses as many tablets as he would need to make a square upon the third side. He has repeated the same experiment with the rectangular scalene triangles; the school will only have to resume these impressions and to generalize them in order to deduce the theorem of Pythagoras.

Exercises in Language.

The designation of the object by the word and by the sign, and notably writing, with reading for a corollary, belong evidently to the same phase of the child's development.* In the *Education of Man* already Fröbel assigned to the exercises of language the study of the word itself, entirely separated from the object it expresses, and treated *speech* as a substance. He indicated by that the path to follow in instruction, and traced the outlines of his subsequent pamphlet: "How Lina learns to write and read," that is to say, the decomposition of words into syllables, the dismemberment of the syllables and the analysis of the parts that compose them (vowels and consonants), and in the last place their graphic representation by the means of conven-

*In his monograph: "How Lina learns to write and read" (and not to read and write), Fröbel fixes in a precise manner the age which is suited to learning to read; he puts this occupation in the last year of the kindergarten. He supposes that Lina has attained the age of six years, and that having observed the joy of her father at receiving a letter, and his eagerness to answer it, she has conceived the most intense desire to learn to write. But it must not be lost sight of that the little girl had been educated without suspecting it, in a perfectly normal manner, or as Fröbel expresses himself *in an all-sided unity of life;* before thinking of writing a letter she had learned to execute a multitude of things with the most simple playthings, to build beautifully with the cube and its derivatives; to make pretty designs with tablets of different forms and colors; as well as with the little sticks, etc. Lina then was a precocious child, and the age at which she begins to instruct herself cannot be taken for a rule, when the question is of children who have passed months in knitting a garter very badly, and years in making a stocking which a machine does infinitely better in a few minutes. Such children become adults without going out of leading strings. Fröbel attributes, in a great part, the imperfection of our schools and our teaching to our instructing our children without their feeling the want of it, and even after having extinguished that want in them.

tional signs. "When the scholar shall be familiarized with the visible manifestation of every understood word, enunciated or simply formulated in the thought, we will seek a great choice of expressions which she will write, or indeed, if she desires it, she will be allowed to write words or little phrases herself. The correction is made by the pupil under the direction of the instructor. This method of teaching naturally leads to the knowledge of orthography, which is confounded with that of writing; she thus spares the pupil that dry study, so long and difficult when it is presented to her in an isolated form. She already knows how to read, according to the first notion which is attached to that word, and while formerly she only spelled with great effort at the end of a year of study, she now learns to read without fatigue or trouble, after only a few days' application."

Number.

The process used for the word applies equally to number; for the method is a key which opens all doors; number is treated according to its constituent elements, decomposed and recomposed, analyzed into its parts (equal—unequal, binary series and ternary series), and finally represented by the figure, distinct from the number itself. Here again the child arrives without difficulty at numeration and ciphering.

The tracing of the signs representative of speech and number has for its first condition the study of drawing; by means of the stereotyped netted paper, the child is enabled to reproduce all the forms he has had a glimpse of before, by reducing them to combinations of lines the length of from 1 to 5 squares of the net. The instruction does not go beyond that for the moment, because all the subsequent varieties of number are already given or at least indicated by the number 5.*

Form and Dimension.

For want of time and space, Fröbel limits himself to sending his pupil to the *Education of Man* for what touches upon language and number; and for what regards form and dimension, to the exposition and lithographs of the 5th gift and to the forms of knowledge made with different triangles, "which are with the works in wood the most important means of connection and transition between the kindergarten and the school, while passing through the intermediate class." He advises him to develop what the kindergarten has given him, to set out

*The impossibility of finding the exact relation of the diagonal to the side of the square led Fröbel to adopt for the practice of drawing a sort of compromise, analogous to that which the musicians use, in order, by a toleration of the ear, to put their gamut in unison with that of the physicists: the side of the square being 5, he takes the very approximative ratio 7 as the length of the diagonal. By this process, as simple as it is ingenious, the child, after having drawn the square and the isosceles right angled triangle, which serve as types to the binary series of the 5th gift, translates them without the assistance of the compass, into circles and semi-circles. As soon as this expedient has become familiar, he feels no difficulty in constructing the hexagon and the equilateral triangle, principles of the ternary series of the 6th gift, any more than he does the ellipse, a curvilinear translation of the right angled parallelogram, which belong to the same series.

from the cube to decompose it into its isolated parts by rising to general intuitions and to descend thus from the cube to the square tablets and the surfaces, from the edges to the lines and the little sticks. "You may," he said, "pursue the study of numbers, setting out from the knowledge of isolated numbers and their differences, up to the teaching of relations and proportions, from the stage of intuition up to that of intellectual conception." The same material is thus taken up again as a sub-work and treated in a different point of view.*

Material for the Intermediate Class.

Fröbel, however, does not restrict his materials to the gifts for the earliest childhood; he reserves for the second period of childhood a whole collection of new playthings contained in a box with 14 solids which he sent to his pupil as the support of his exposition. The object of this collection is to give the child the intuition of the derivatives of the cube with their intermediate forms, an intuition which the school in its turn will still later fathom and generalize. It plays the same part, in the intermediate class, as the second gift does in the kindergarten. It is also very closely allied to the kindergarten. The ball, the cylinder and the cube under its double aspect (first as a pure, mathematical cube, then as a cube perforated, and adapted, therefore, to different transformations), form the first four of fourteen solids which are arranged in two parallel series; one comprises the forms which go from the cube to the ball, the other those between the ball and the cube; two lateral compartments contain the complementary parts that serve to reconstruct the cube-type; they may be used for new combinations, and thus furnish material for an infinity of plays; Fröbel himself points out as an excellent recreation the recognition of the different bodies by touch, with the eyes closed.

To these four bodies of the kindergarten, succeed first the octohedron, the rhombododecahedron and the tetrahedron, with their intermediates, then the prisms and oblique pyramids. "These fourteen solids," says Fröbel, in closing his letter, "introduce you into the whole kingdom and domain of nature and bodies in their three principal series of development, according to the modifications suffered by the surfaces, edges or angles. The formation of the bodies here closes; but the development is pursued by means of the forms of plants and animals, as well as by the forms of thought."

The determination of the solids by the direction, number, size, union or separation of surfaces, edges and angles, is a constant provocative to the abstract and comparative study of all the relations of extension, and consequently an initiation into the knowledge of space, form, number and dimension.

The intermediate class thus prepares for the study of crystallography and its laws, in the same way that the kindergarten gave the intuition

*The geometrical paper-folding of Köhler offers one of the happiest appropriations of the exercises of the kindergarten to the school.

of bodies. The school will have but one step to take to teach its pupils that salt crystallizes into cubes, alum into octohedrons, etc., in order to lead them to mineralogy on one side, and to chemistry on the other.

Observations of Nature in Excursions.

The intuition and conception of form, dimension and number lead anew to the intuition, the conception and the knowledge of the external world. Here, again, Fröbel refers to the *Education of Man*, in which he recommended to the school-masters to take their pupils at least once a week into the country, "not like a flock of sheep nor a company of soldiers, but as children with their father, younger brothers with the elder, making them observe what nature offers them at every season. Do not let the village teacher say in reply to this: 'my pupils are in the country all day; they run about all the time in the open air.' They run about in the open air, it is true, but they do not live in the country; they do not live in nature and with it. They are like the inhabitants of a beautiful situation, where they were born and have grown up, but who have no suspicion of its beauty." Fröbel meets another objection. "Father, instructor, educator," he says, "do not say 'I, myself, know nothing of that;' the question here, is not to communicate acquired knowledge, but to arouse new knowledge. You will make observations, and you will provoke your pupils and yourself to the consciousness of what you shall have observed. To know the energetic legality of nature and its unity, there is no need of conventional denominations of objects of nature or of their properties, but only a pure conception and definite designation of those objects, according to their essence and the essence of language. The knowledge of the name already given to the object and in general use, is of very little importance; nothing is essential but the clear intuition and designation of the properties not only in particular but in general. Give the object of nature its common local name, or if you absolutely know no name for it, give it the one suggested at the moment, or what is infinitely better, make use of some substitute or circumlocution until you discover, no matter where, the name generally adopted, and thus put your knowledge in harmony with the general knowledge.

"This is why, when you lead your pupils into the country, you should not say: 'I have no knowledge of the objects of nature, I do not know their names.' Should you have only the most elementary instruction, the faithful observation of nature will bring you infinitely more elevating and profound knowledge, external or internal, more living knowledge of individuality and diversity, than the ordinary books you would be able to acquire and to comprehend will teach you. Besides, this supposed superior knowledge commonly rests upon remarks which the simplest man is able to make, often upon phenomena which the simplest man, with little or no expense, sees better than the most costly experiments will show him, provided he always takes his eyes with him to see with."

Fröbel attaches the natural sciences to this contemplation of the external world in a circumference more and more extended, and particularly as a germ and point of departure, the science of botany. With botany is connected, in an entirely organic and living way, the knowledge of the surface of the earth, "for certain plants are companions of the water, and grow on the border of the stream or river; others prefer the carpet of the meadows and valleys, or the fresh and balmy air of mountains; others still were brought from distant countries. Therefore plants are excellent guides for the study of geography. Also botany always seconds the education of the sense of color and form, by the reproduction of leaves and flowers in drawing or painting."

Such are the suggestions left by Fröbel, in view of establishing a bond between the two degrees of primary instruction, between the concrete and the abstract. They are amply sufficient if not to the elaboration of the complete programme of the school proper, at least for the immediate organization of the intermediate class or the lower section of the primary school. By carrying back to unity the intuitions and knowledge which have come to the child by fragments; by restoring the principle of action that animated antiquity, so as to combine knowing and doing in their industry, Fröbel gave a real basis to education. It cannot be denied that there still exists in the realization of his gigantic work more than one gap and more than one want of equilibrium. But he has traced out the plan, surveyed the ground, and collected the materials; it is for the men of initiative and of good will to do the rest.

THE

NEW ENGLAND PRIMER.

"Saying the Catechism."

THE

NEW-ENGLAND

PRIMER

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TO WHICH IS ADDED

The Aſſembly of Divines, and Mr. COTTON's *Catechiſm.*

BOSTON:

Printed by EDWARD DRAPER, *at* his Printing-Office, in *Newbury*-Street, and *Sold* by JOHN BOYLE in *Marlborough-Street.* 1777.

SAYING THE CATECHISM.*

I hold in my hand a very small book, which perhaps some of you, in all your researches through the large libraries in this country and in Europe, have never discovered. I know not who compiled it, *but it has done more to form the New England character* than any book except the Bible. Allow me, then, to introduce you to the "NEW ENGLAND PRIMER." Here we have, among many other things, this important information:

"In Adam's fall
We sinnèd all."

"The cat doth play,
And after slay."

"The dog doth bite
The thief at night;"

and so on. Here is also a picture of John Rogers, burning at the stake in Smithfield, in 1554, and "his wife and nine small children, and one at the breast," looking on. Does that mean that he had nine children or ten? I have stumbled, then, upon two unsettled historical questions: one is, *Who compiled the New England Primer?* and the other is, *How many children did John Rogers have?* We are in the habit of settling such questions here, but we have not time to settle these now.

The "Primer" which was used in Westhampton was a square book. It was not in this oblong, modern form. This book, therefore, does not look to me quite orthodox outside; but I have no doubt it is orthodox *inside*, for it contains the Catechism. The Catechism, as we studied and recited it, was divided into three parts. The first part comprehended all between, "What is the chief end of man?" and "the First Commandment." The second embraced all the "Commandments," together with "What is required?" and "What is forbidden?" in them all, and "The reasons annexed for observing them." The third included all from the question, "Is any man able perfectly to keep the commandments of God?" to the end. The Catechism was required, by the public sentiment of the town, to be perfectly committed to memory, and recited in the meeting-house by all the children and youth between the ages of eight and fifteen. These public recitations were held on three different Sabbaths in the summer of every year, with perhaps a fortnight intervening between each of them, to allow sufficient time for the children to commit to memory the division assigned.

When the time arrived for commencing the exercise, the excitement was tremendous. As the great battle of Trafalgar was about to begin between the immense armadas of England and France, Lord Nelson displayed at the masthead of his flag-ship, "The Victory," the exciting proclamation, streaming in the wind, "ENGLAND EXPECTS EVERY MAN TO DO HIS DUTY!" That proclamation woke all the national enthusiasm of his officers and men, and strung every nerve for the awful conflict. Scarcely less imperative and exciting was the annual announcement by

* From an Address before the New England Historic Genealogical Society, on the town of Westhampton, Dec. 4, 1878. By Dorus Clarke, D. D.

Father Hale: "*Sabbath after next, the first division of the Catechism will be recited here.*" It sent a thrill through the town.

There was "no discharge in that war." Public sentiment demanded the most implicit obedience by all concerned. The old Primers were looked up, new ones bought, and the parents set their children to the work at once and in earnest. Every question and every answer must be most thoroughly committed to memory, *verbatim et literatim et punctuatim.* The time for recitation was at the close of the afternoon service. All the children in the town, dressed in their "Sabba-day clothes," were arranged shoulder to shoulder,—the boys on the one side and the girls on the other of the broad aisle, beginning at the "deacon's seat" beneath the pulpit, and extending down that aisle, and round through the side aisles as far as was necessary. The parents—"children of a larger growth"—crowded the pews and galleries, tremblingly anxious that their little ones might acquit themselves well. Many a mother bent over that scene with solemn interest, handkerchief in hand, the tears of joy ready to fall if their children should succeed, and tears of sorrow if they should happen to fail. It was a spectacle worthy of a painter.

Father Hale, standing in the pulpit, put out the questions to the children in order; and each one, when the question came to him, was expected to wheel out of the line, *à la militaire*, into the broad aisle, and face the minister, and make his very best obeisance, and answer the question put to him without the slightest mistake. To be *told*, that is, to be prompted or corrected by the minister, was not a thing to be permitted by any child who expected thereafter to have any reputation in that town for good scholarship. In this manner the three divisions of the Catechism were successively recited, while many were the "knees which smote one against another;" and many are the persons who recollect, and will long recollect, the palpitating heart, the tremulous voice, the quivering frame, with which for several years they went through that terrible ordeal. But, if the nervous effects of that exercise were appalling, the moral influence was most salutary; and I desire, in this presence, to acknowledge my deep obligations to my parents, who long since, as I trust, "passed into the skies," for their fidelity in requiring me, much against my will, to commit to memory the Assembly's Catechism, and to "say" it six or seven years in succession in the old meeting-house in Westhampton, amid tremblings and agitations I can never cease to remember.

But this was not all. The Catechism formed a part of the *curriculum* of all the common schools in that town for half a century, and was as thoroughly taught and as regularly recited there as Webster's Spelling-book or Murray's English Grammar. It was as truly a classic as any other book. It was taught everywhere,—in the family, in the school, and in the church,—indeed, it was the principal intellectual and religious *pabulum* of the people. We had it for breakfast, and we had it for dinner, and we had it for supper. The entire town was *saturated* with its doctrines, and it is almost as much so at the present day. The people could not, of course, descend into the profound depths of the metaphysics of theology, but they thoroughly understood the *system* which was held by the fathers in New England. They were not indeed prepared to

> "Reason high
> of Providence, foreknowledge, will, and fate,
> Fixed fate, free will, foreknowledge absolute;"

but they so clearly apprehended what they believed to be the truths of the Bible,

> "That to the height of this great argument
> They could assert Eternal Providence,
> And justify the ways of God to men."

The practice of instructing the children thoroughly in the Catechism, was very general throughout New England for a century and a half after the arrival of "The Mayflower." Judge Sewall, in the first volume of his "Diary," just published by the Massachusetts Historical Society, speaks of a certain Sabbath, which, in the Old South Church in this city, was called "*The Catechising Day,*" and of his wearing a new article of clothing in honor of that specially important custom. But I believe that that excellent practice was nowhere so thoroughly carried out as it was in Western Massachusetts. That was largely owing to the transcendent influence of *Jonathan Edwards,—clarum et venerabile nomen,*—who was looked up to by the ministers in Boston and Scotland as the oracle in all metaphysical and theological matters. His influence in Northampton and Stockbridge, and in the regions round about, is visible to-day in the peculiar moral and religious *grain* of the people.*

This, ladies and gentlemen, *was the way the New England character was formed.* Professor James Russell Lowell, in "The Biglow Papers," has given us a very seasonable caution in relation to this matter. He says, with only a slight alteration, if his serio-comic style and orthography be admissible,

> "Young folks are smart, but all ain't good that's new;
> I guess the gran'thers they knowed sunthin', tu.
> They toiled an' prayed, built sure in the beginnin',
> *An' never let us tech the underpinnin'.*"

General Result.

The general *result* was, and still is, that sobriety, large intelligence, sound morality, and unfeigned piety exist there to a wider extent than in any other community of equal size within the limits of my acquaintance. Revivals of religion have been of great frequency, purity, and power; and to-day more than *one-third* of the population, all told, are members of that Congregational church. *Nine-tenths* of the inhabitants are regular attendants on public worship. *Thirty-eight* of the young men have graduated from college, have entered the learned professions, and especially the Christian ministry, and several of them have risen to positions of the highest usefulness and honor. These, I believe, are much larger percentages of educated men, of Christian men, of useful men, than can be found in any other town in this or any other commonwealth.

I have resided in that town sixteen years, in Williamstown four years, in Andover three years, in Blandford twelve years, in Springfield six years, and in Boston and its vicinity thirty-seven years, and have therefore had some opportunities to form an intelligent judgment of the relative condition, moral and religious, of different parts of this

* For the *other* side of Jonathan Edwards' theology and influence, see article in International Review for July 1880, by Oliver Wendell Holmes.

Commonwealth; and I say it "without fear or favor, or hope of reward;" I say it with no invidious spirit whatever; I say it simply because historic verity peremptorily requires that it *should* be said,—that I have nowhere found, in these communities generally, such profound reference for the name of JEHOVAH, the Infinite and Personal GOD; such unquestioning faith in the divine authority of the Holy Scriptures; such devout and conscientious observance of the Sabbath; such habitual practice of family prayers; such respect for an oath in a court of justice; such anxiety for revivals of religion; such serious determination to enter into the kingdom of heaven; and such deep conviction that it never can be reached, except by repentance for sin, and faith in a crucified Redeemer, as I have seen in that town.

The cause of this superior Christian tone of society, so far as I am able to trace effects back to their causes,—can be found, not in the local position of that town, not in its scenery, not in its peculiarly favorable situation for the prosecution of any of the arts of life, not in the wealth created by great manufacturing industries, for all the manufactories of which it can boast, I believe, are a gristmill and a sawmill; but that cause is its more thorough indoctrination, from its settlement down to the present day, in the great truths of the Bible, creating public sentiment, permeating domestic life, giving vigor to conscience, converting men to Christ, and impregnating society, through all its ramifications, with a profounder sense of moral obligation. During my boyhood and youth, I never knew my father's house locked by any mechanical contrivance by day or night; but it was locked with a lock of very peculiar construction and strength. The Bible and the Catechism were the "combination lock" which thoroughly protected every man's house.

Educational Results.

The *educational* results of that method of learning and "Saying the Catechism" were also of the greatest importance. Committing so thoroughly to memory such a long series of questions and answers, and doing it for so many years, could not fail to exert a most marked influence upon the intellectual powers. It has long been a question among educators how much the memory should be taxed. Some hold that it cannot be overloaded; and others say that to charge it highly weakens its ability, and injures mental discipline. What is the memory? It is the power of storing up for future use the knowledge we have already acquired, and of recalling it at pleasure. Direct efforts to do this are doubtless unwise; but it can be sufficiently done in the ordinary processes of education without direct effort. To form a good memory, an idea must be deeply impressed upon the mind, and sometimes it must be repeated again and again to make a deep impression. That remarkable practice of committing to memory the catechism, through so many years and with such punctilious accuracy, met precisely these requirements, and was observed to be a most important factor in the education of the people.

Archbishop Whateley says that "*the knowledge of man's ignorance* is the much neglected friend of human knowledge." But that practice of "Saying the Catechism" made the children of Westhampton *pay special*

attention to that "friend of human knowledge,"—"the knowledge of man's ignorance." If any thing can teach us our "ignorance," it is a "knowledge" of the great truths taught in the Catechism. Those truths have depths which the longest finite line can never sound, and heights to which the boldest angelic wing can never soar. They teach us, too, that, though men may be highly intelligent on other subjects, they may be profoundly unacquainted with their relations to their Creator, Redeemer, and Judge.

And, besides, the sharp definitions in the Catechism had the same educating effect. A good definition is said to be more than half the argument. Daniel Webster had the remarkable faculty of stating his case so clearly to the court, the jury, and the senate, that the statement virtually argued the case. It is very much so with the definitions of the Catechism. The statement is the argument. For instance, take the following:

"What is the chief end of man? Man's chief end is to glorify God, and to enjoy Him forever." This definition is so obviously accurate, and is so thoroughly corroborated by all our moral instincts, that it has been the inspiration of many a noble life.

"What is God? God is a spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth." Can any thing be more comprehensive and exact?

"What is sin? Sin is any want of conformity unto, or transgression of, the law of God." Here we have both the negative and positive sides of sin,—*the not doing, and the doing.* There is nothing deficient, and nothing redundant. The definition covers the whole ground, and no more.

"What are the decrees of God? The decrees of God are His eternal purpose, according to the counsel of His own will, whereby, for His glory, He hath fore-ordained whatsoever comes to pass." Against this rock of truth the waves of criticism have dashed for more than two centuries, and have made no impression.

"Did all mankind fall in Adam's first transgression? The covenant being made with Adam, not only for himself, but for his posterity, all mankind, descending from him by ordinary generation, sinned in him, and fell with him in his first transgression." That the fall of Adam somehow or other affects "his posterity," all history affirms; the *modus* is infinitesimally unimportant, but the representative or corporate theory of the Catechism has been, historically, more generally accepted than any other.

The Westminster Assembly of Divines were men of great intelligence, breadth of mind, and comprehensive knowledge of the Scriptures; and their definitions are wonderful specimens of clear and exact thought,—as nearly mathematical as the case would admit. And then, too, such was their high sense of responsibility, that they took ample time to complete their work with the most scrupulous care. In the formation of their Confession of Faith, and the Larger and Shorter Catechisms, they sat more than five years, and held one thousand one hundred and sixty-three sessions. They considered, reconsid-

ered, and considered over and over again every point, so as to reproduce the very mind and will of the Great Inspirer of the Scriptures, and make their work echo what they believed to be the real meaning of that Book. Now, such thorough drilling in the Catechism, in its clear definitions and exact statements,—in the family, in the school, in the church,—could not but exert a most potent influence upon the susceptible minds of the children and youth. It strengthened their memories; it enlarged their views; it gave power to conscience; it awakened deep solicitude about the Eternal Future; it formed the habit of clear thought, of close reasoning, and of logical deduction; and if I may be forgiven the egotism of referring for a moment to my own experience, by way of illustration, I would say, that I have been through the process of calculating eclipses of the sun which required the most sustained attention for several days in succession; I have followed Butler in his profound discussions in "The Analogy;" and Leibnitz in his herculean effort to wrestle in his "Theodicæa," with the tremendous problem of moral evil, and sought to settle that vexed question, yes, that *vexatissima quæstio* of theologians, *How could a Holy God permit sin to enter the universe?*—but I have never discovered that all these calculations and discussions exerted a better influence upon my own mind, than my early familiarity with the Assembly's Shorter Catechism. That is nearly as much a treatise on logic as it is on theology; and it is a very martinet in mental discipline.

Results upon the World drawn from the Experience of Westhampton.

But what have been the *results* of this system of thorough religious training *upon the world*, through the influence of the children of Westhampton? "*Conduct*," says Matthew Arnold, "is at least three-quarters of human life." What, then, has been the "conduct" of the children of Westhampton? Let history answer; and I wish to hold your minds to a true historical perspective.

As already stated, *thirty-eight* of her young men have obtained a liberal education, and several others have gone into professional life, and into other useful vocations, without the benefit of a collegiate course of study. But let me be more specific. Twenty-three of these young men have become *clergymen*. One of them has been pastor of an important church in this city, and President of the Andover Theological Seminary. Others have been settled in churches of other cities and towns in this Commonwealth; and others still, in Connecticut, New York, New Jersey, Ohio, Indiana, Michigan, Wisconsin, and California. One has lived eighteen years in the kraals of Southern Africa, teaching the benighted Hottentots the way to heaven; and another, for twenty-eight years has performed missionary labor in Western Asia, through the exactions of the Turkish Government and the horrors of the recent war with Russia. One of them devised the famous "pledge" which is working out the temperance reformation; and published a volume of statistics, collected from experience in Europe and America, showing that men, in the long run, can perform more labor and contribute more to the material prosperity of the country, by resting one day in seven and keeping the Sabbath holy, than by laboring continuously seven days in the week. Two farmers in West-

hampton had two sons each who went to college, graduated with honor, became clergymen, and rose to such eminence that the colleges made them all Doctors of Divinity,—whether that title be worth little or much.

Take next the *legal* profession. Westhampton has raised but few lawyers. When Peter the Great was in London, he saw the Lords with their bag wigs coming out of Westminster Hall; and he asked, "Who are those fellows yonder?" He was told that they were lawyers. "What!" he exclaimed,—"lawyers, lawyers; what do they want so many lawyers here for? There are only two of them in Russia, and those I intend to hang as soon as I get home." I do not know that Westhampton people ever hung a lawyer, but I know that they have starved them all out of that town. Though Westhampton has only about as much use for lawyers as Russia had in the days of that autocrat,—who was himself the maker, the expounder, and the executor of all the laws,—she has sent two to this city who have risen to distinction, and a few others to Ohio and other parts of the country; and the mantles of Coke and Webster set gracefully on her sons.

Take the *medical* profession. Westhampton has sent one physician to Boston, and one of the most eminent this city ever had; another, of equal eminence, to the city of Cambridge; another, to Pawtucket, R. I., who became so distinguished that he was made the President of the Rhode Island Medical society; and another still to Cincinnati, O., who is in a most successful practice.

Take, now, a few cases *outside* of the learned professions. In the dark days of 1776, that town was a wilderness; but, at the call of patriotism, one of her sons left his young wife and infant child in a small house he had built in the woods, to struggle along as best they might, and hastened to Crown Point and Ticonderoga to defend his imperilled country, lost his health, and yet did much to effect the surrender of Burgoyne at Saratoga. In the war of 1812, another came here, as a member of a company of militia, to defend Boston against an expected attack by the British. When the civil war broke out in the spring of 1861, several of the young men, at the call of the government, left their ploughs in the furrows, joined the army and aspired to the very van of the conflict with the hosts of rebellion; and those who were not killed or wounded in battle, stood manfully by their colors till the surrender of Lee at Appomattox.

Again: several of them, by their editorial labors, have molded the religious and the political opinions of the times, and the multitude did not know where the influence came from which molded them. One of them founded "The Boston Daily Advertiser," and conducted it several years with distinguished ability. The same gentleman, by his skill as an engineer, did more than any other man to effect the construction of the Boston and Worcester Railroad, and was the first President of that important corporation. It was principally, too, through his agency that the Cochituate water—that great public necessity and luxury—was brought into this city. Another has been a member of the Common Council, and another a member of the School Committee of Boston. Another wrote "Margaret," and other works of fiction, of great popularity. Another has written several volumes upon denominational and theological science,

which have commanded the attention of some of the best thinkers on both sides of the Atlantic. Another accumulated materials for a history of several towns in Hampshire County, and the MSS. he left behind him ought to be in the hands of this Society. I see before me a Westhampton boy—whose head, by the way, is very white for a boy—who was for many years a collector of the revenues of the United States in this city; and an honest publican he was, for none of the revenues "stuck to his fingers." That gentleman has also been quite largely connected with the civil and eleemosynary concerns of Boston. And I observe here another Westhampton boy,—whose head is equally venerable,—an eminent member of the Boston bar, and, besides, he holds an important relation to the Boston and Maine Railroad. I also see a Westhampton girl, only eighty one years of age,—the youngest daughter of the Rev. Enoch Hale. That lady and myself were classmates in the center school in that town, and we had many a friendly contest to see which would be at "the head." Being the minister's daughter, she was, of course, thought to be a little better than anybody else, and a better scholar than anybody else; and if any boys or girls intended to beat her in reading or spelling, or in any other exercise, they would be obliged to "get up early in the morning." I am profoundly thankful that the good Providence of God has spared her useful life so long, and has permitted her to come from her residence in the Hotel Berkeley, and honor us by her presence here to-day. One of the sons of Westhampton is now the Treasurer of the Union Theological Seminary in the city of New York, has the management of the large endowments of that Institution, resides in a splendid mansion on the heights of Sing Sing, which overlook the beautiful scenery of the Hudson River; and I will guarantee that he will never be sent to the State Prison at Sing Sing as a defaulter. Another has done business in Ohio, at the rate of five hundred thousand dollars a year, and the orders of her merchants have been sought for in London. Many of her sons and daughters have gone East, West, North, and South, as school-teachers. One of them penetrated into the wilds of Ohio,—her last day's journey of forty miles was performed on horseback, though she was quite unused to that mode of traveling,—established a school under almost every possible discouragement, which, nevertheless, she taught several years with much success; married a lawyer, who afterwards became a member of Congress; and with his aid collected the means to build two churches,—one of wood, which was soon outgrown, and another of brick, which was an ornament of the place. At her solicitation, her friends in Massachusetts gave her a bell for the church; and finally she died, and was followed to her tomb by a weeping village she had done so much to bless. I have sat in her seat in the church which she labored so indefatigably to erect, and where she ripened for heaven. And, last and least, one of the sons of Westhampton has within fifteen years done something for this Society as its Historiographer, by writing and reading here one hundred and twenty-seven Memoirs of its departed members.

NOTE BY THE EDITOR.

Of this Book, so highly prized by Dr Clarke, and so vividly remembered by thousands of graduates of the District School of New England, we print a fresh edition from the identical plates used by Ira Webster in his reprint of the Edition of 1777. H. B.

THE

NEW-ENGLAND

PRIMER

IMPROVED

For the more eaſy attaining the true reading of Engliſh.

TO WHICH IS ADDED

The Aſſembly of Divines, and Mr. COTTON's *Catechiſm.*

BOSTON:

Printed by EDWARD DRAPER, *at* his Printing-Office, in *Newbury*-Street, and *Sold* by JOHN BOYLE in *Marlborough-Street.* 1777.

The earliest information the publisher is *yet* able to obtain of the origin of the New England Primer, is contained in an ADVERTISEMENT, found in the extract below, copied from an Almanac now in the Massachusetts Historical Society's Library, in Boston.

IRA WEBSTER.

Boston, August 9th, 1844.

"*AN*

ALMANACK

Containing an Account of the *Cœleſtial Motions*, Aſpects, &c. For the year of the Chriſtian Empire, 1691.

By *Henry Newman*, Philomath.

Printed by *R. Pierce* for *Benjamin Harris* at the *London Coffee-Houſe in Boston*, 1691.

ADVERTISEMENT.

There is now in the Preſs, and will ſuddenly be extant, a Second Impreſſion of *the New England Primer enlarged*, to which is added, more *Directions for Spelling*; the *Prayer of* K. *Edward* the 6th, and *Verſes made by Mr.* Rogers *the Martyr, left as a Legacy to his Children.*

Sold by *Benjamin Harris*, at the *London Coffee-House* in *Boſton.*"

INTRODUCTION
TO THE PRESENT EDITION.

THE pious Baxter, who knew well the greater part of the Westminster Assembly of Divines, says, that the Christian world, since the days of the Apostles, never had a Synod of more excellent divines. The Assembly was convened in 1643, and was composed of *one hundred and twenty-one* divines, or presbyters, *thirty* lay assessors, and *five* commissioners from Scotland. It sat more than *five years and a half.*

Our Puritan Fathers brought the Shorter Catechism with them across the ocean, and laid it on the same shelf with the family Bible. They taught it diligently to their children, every Sabbath. And while a few of their descendants, now in the *evening* of life, *remember* every question and answer; many, not yet advanced to life's *meridian*, can never *forget* when every Saturday *forenoon* they had to take a regular catechising in the common school, commencing with the a, b, c, *oaken-bench class*, "What is the chief end of man?"

If in this Catechism, the true and fundamental doctrines of the Gospel are expressed in fewer and better words and definitions than in any other summary, why ought we not *now* to *train up a child in the way he should go?*—why not *now* put him in possession of the richest treasure that ever human wisdom and industry accumulated, to draw from?

HARTFORD, CONN.
PUBLISHED AND SOLD BY IRA WEBSTER. 1843.
Price Four Dollars a Hundred.
The same rate of price for any larger number.

COPYRIGHT SECURED.

Stereotyped by R. H. HOBBS.

ADVERTISEMENT.

A Society of ladies was formed in Boston, in the time of Mr Whitefield, for improvement in personal piety, and to pray for the extension of the Redeemer's Kingdom. The Society met weekly for prayer, "reading some sound and serious book," singing, and other exercises adapted to "spiritual edification." "We also agree," say they, "once a quarter, to spend the day in prayer and other duties of religion, our special errand at the throne of grace to ask for the outpouring of the Spirit of God on us, our families, and the world of mankind." "Once a quarter, the exercises shall be so shortened, as to have room to ask ourselves the Assembly's Shorter Catechism, that so we may keep in our minds that excellent form of sound words." This edition of the New England Primer, is a reprint and fac-simile of one of those owned and used by that Society.

A community of Boston ladies of "the olden time," enrolling the bright names and embodying the choice influences of the mothers of this Israel—the Masons and the Waterses of hallowed memory—assembled quarterly to refresh their minds from this Primer. The fact needs no comment.*

N. B. This statement is from a lady who was a member of the above Society, and from the documents of the Society in her possession.

CERTIFICATES.

At the request of the publisher, the following certificate has been furnished by a gentleman who has given much attention to the subject of early School Books and Catechisms in this country.

"The edition of the New England Primer, published in 1843 by Mr. Ira Webster, of Hartford, is a correct reprint of the oldest copy of that remarkable work, of which I have any knowledge; perhaps the oldest copy now extant. All other reprints which I have seen, have been considerably altered—*modernized*—from the original.

Cambridge, Oct. 20, 1849. GEORGE LIVERMORE."

* "*Most valuable of every thing, is the education and principles drawn from the mother's knee.*"—UPSHUR.

CERTIFICATES.

Communicated by Rev. Thomas Williams:—

"The edition of the New England Primer, which has been published by Mr. Ira Webster, of Hartford, in the year 1843, is the only genuine and correct edition of that valuable and wonderful book that has been to be obtained for many years. It is probably more than fifty years since there has been printed a complete and correct edition of the Primer, except the one printed by Mr. Webster. His edition is an exact copy of the Primer that was used by families and schools in my youth, sixty years ago, and I suppose it had been used for fifty or a hundred years before that time. The genuine copy of the Primer, on account of its antiquity, and its extensive usefulness in former years, has now become an object of interesting and beneficial curiosity. THOMAS WILLIAMS."

Plymouth, Massachusetts, June 23, *A.D.* 1844.

We, the subscribers, concur in the preceding statements

Hartford, Oct, 30, 1849. THOMAS ROBBINS, JOEL HAWES, T. H. GALLAUDET, ENOCH POND,
Bangor. HEMAN HUMPHREY.

"Mr. Ira Webster has published a correct reprint of the oldest copy of the *New England Primer*, of which we have any knowledge. We thank Mr. Webster for this reprint and fac-simile of that remarkable book; and commend it most heartily to our readers and friends."—*New Orleans Presbyterian, Jan.* 1850.

"The New England Primer: IRA WEBSTER, Hartford.—This is an exact reprint from one of the earliest copies of this priceless little compendium, which, for three quarters of a century, has been to almost every man born in New England the *first book* in religion, and to thousands has stood in the same office in literature. We are glad, in a new edition, still to behold the old face."—*New York Journal of Commerce, Sept. 9th*, 1850.

From Rev. Dr. Pond, Bangor, Me.:—

"I need not say that I admire the *Assembly's Catechism*. I learned it when a child, and can repeat it, verbatim, to this day. I have taught it to my *family* every Sabbath, ever since I had a family. Perhaps to no other uninspired work, unless it be Watts' Psalms and Hymns, is the Church, using the English language, so much indebted, as to the Assembly's Catechism. ENOCH POND."

The publisher of this edition, from one of 1777, (wishing to obtain information of still older copies,) would say that he has in his possession three Primers; two printed in Boston, 1770, 1777, and one in Providence, 1775, *all the same*, after the title page.

The Honorable JOHN HANCOCK, Esq; Preſident of the *American* CONGRESS.

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A Divine Song of Praiſe to GOD, for a Child, by the Rev. Dr. WATTS.

HOW glorious is our heavenly King,
Who reigns above the Sky!
How ſhall a Child preſume to ſing
His dreadful Majeſty!

How great his Power is none can tell,
Nor think how large his Grace:
Nor men below, nor Saints that dwell
On high before his Face.

Nor Angels that ſtand round the Lord,
Can ſearch his ſecret will:
But they perform his heav'nly Word,
And ſing his Praiſes ſtill.

Then let me join this holy Train,
And my firſt Off'rings bring;
The eternal GOD will not diſdain
To hear an Infant ſing.

My Heart reſolves, my Tongue obeys,
And Angels ſhall rejoice,
To hear their mighty Maker's Praiſe,
Sound from a feeble Voice.

The young INFANT's or CHILD's morning Prayer. *From* Dr. WATTS.

ALMIGHTY God the Maker of every Thing in Heaven and Earth; the Darkneſs goes away, and the Day light comes at thy Command. Thou art good and doeſt good continually.

I thank thee that thou haſt taken ſuch Care of me this Night, and that I am alive and well this Morning.

Save me, O God, from Evil, all this Day long, and let me love and ſerve thee forever, for the Sake of Jeſus Chriſt thy Son. AMEN.

The INFANT's or young CHILD's Evening Prayer. *From* Dr. WATTS.

O LORD God who knoweſt all Things, thou ſeeſt me by Night as well as by Day.

I pray thee for Chriſt's Sake, forgive me whatſoever I have done amiſs this Day, and keep me all this Night, while I am aſleep.

I deſire to lie down under thy Care, and to abide forever under thy Bleſſing, for thou art a God of all Power and everlaſting Mercy. AMEN.

a b c d e f g h i j k l m

n o p q r ſ s t u v

w x y z &.

Vowels.

a e i o u y.

Conſonants.

b c d f g h j k l m n p q r ſ s t v w x z

Double Letters.

ct ff fi fl ffi ffl ſh ſi ſſi ſl ſſ ſt

Italick Letters.

Aa Bb Cc Dd Ee Ff Gg Hh
Ii Jj Kk Ll Mm Nn Oo Pp Qq
Rr Sſs Tt Uu Vv Ww Xx Yy Zz

Italick Double Letters.

ct ff fi ffi ſt ffl ſh ſi ſſ ſſi ſl ſſ

Great Letters.

A B C D E F G H I J K L M N O

P Q R S T U W X Y Z.

Ab	eb	ib	ob	ub
ac	ec	ic	oc	uc
ad	ed	id	od	ud
af	ef	if	of	uf
ag	eg	ig	og	ug
aj	ej	ij	oj	uj
ak	ek	ik	ok	uk
al	el	il	ol	ul
am	em	im	om	um
an	en	in	on	un
ap	ep	ip	op	up
ar	er	ir	or	ur
as	es	is	os	us
at	et	it	ot	ut
av	ev	iv	ov	uv
ax	ex	ix	ox	ux
az	ez	iz	oz	uz

Eaſy

Eaſy Syllables, &c.

Ba	be	bi	bo	bu
ca	ce	ci	co	cu
da	de	di	do	du
fa	fe	fi	fo	fu
ga	ge	gi	go	gu
ha	he	hi	ho	hu
ja	je	ji	jo	ju
ka	ke	ki	ko	ku
la	le	li	lo	lu
ma	me	mi	mo	mu
na	ne	ni	no	nu
pa	pe	pi	po	pu
ra	re	ri	ro	ru
ſa	ſe	ſi	ſo	ſu
ta	te	ti	to	tu
va	ve	vi	vo	vu
wa	we	wi	wo	wu
ya	ye	yi	yo	yu
za	ze	zi	zo	zu

Words of one Syllable.

Age	all	ape	are
Babe	beef	beſt	bold
Cat	cake	crown	cup
Deaf	dead	dry	dull

Words of one Syllable

Eat	ear	eggs	eyes
Face	feet	fiſh	foul
Gate	good	graſs	great
Hand	hat	head	heart
Ice	ink	iſle	jobb
Kick	kind	kneel	know
Lamb	lame	land	long
Made	mole	moon	mouth
Name	night	noiſe	noon
Oak	once	one	ounce
Pain	pair	pence	pound
Quart	queen	quick	quilt
Rain	raiſe	roſe	run
Saint	ſage	ſalt	ſaid
Take	talk	time	throat
Vain	vice	vile	view
Way	wait	waſte	would

Words of two Syllables.

Ab-ſent	ab-hor	a-pron	au-thor
Ba-bel	be-came	be-guile	bold-ly
Ca-pon	cel-lar	con-ſtant	cub-board
Dai-ly	de-pend	di-vers	du-ty
Ea-gle	ea-ger	en-close	e-ven
Fa-ther	fa-mous	fe-male	fu-ture
Ga-ther	gar-den	gra-vy	glo-ry

Words of two Syllables.

Hei-nous	hate-ful	hu-mane	hus-band
In-fant	in-deed	in-cence	i-ſland
Ja-cob	jeal-ous	juſ-tice	ju-lep
La-bour	la-den	la-dy	la-zy
Ma-ny	ma-ry	mo-tive	mu-ſick

Words of three Syllables.

A-bu-ſing	a-mend-ing	ar-gu-ment
Bar-ba-rous	be-ne-fit	beg-gar-ly
Cal-cu-late	can-dle-ſtick	con-foun-ded
Dam-ni-fy	dif fi-cult	drow-ſi-neſs
Ea-ger-ly	em-ploy-ing	evi-dence
Fa-cul-ty	fa-mi-ly	fu-ne-ral
Gar-de-ner	glo-ri-ous	gra-ti-tude
Hap-pi-neſs	har-mo-ny	ho-li-neſs

Words of four Syllables.

A-bi-li-ty	ac-com-pa-ny	af-fec-ti-on
Be-ne-fi-ted	be-a-ti-tude	be-ne-vo-lent
Ca-la-mi-ty	ca-pa-ci-ty	ce-re-mo-ny
De-li-ca-cy	di-li-gent-ly	du-ti-ful-ly
E-dy-fy-ing	e-ver-laſt-ing	e-vi-dent-ly
Fe-bru-a-ry	fi-de-li-ty	for-mi-da-bly
Ge-ne-ral-ly	glo-ri-fy-ing	gra-ci-ous-ly

Words of five Syllables.

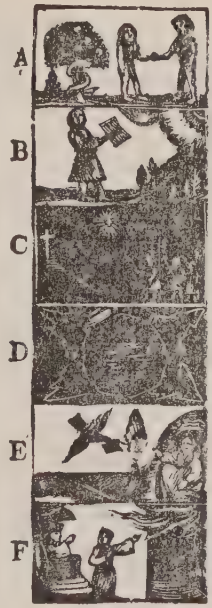
A-bo-mi-na-ble	ad-mi-ra-ti-on
Be-ne-dic-ti-on	be-ne-fi-ci-al
Ce-le-bra-ti-on	con-ſo-la-ti-on
De-cla-ra-ti-on	de-di-ca-ti-on
E-du-ca-ti-on	ex-hor-ta-ti-on
For-ni-ca-ti-on	fer-men-ta-ti-on
Ge-ne-ra-ti-on	ge-ne-ro-ſi-ty

Words of ſix Syllables.

A-bo-mi-na-ti-on	Gra-ti-fi-ca-ti-on
Be-ne-fi-ci-al-ly	Hu-mi-li-a-ti-on
Con-ti-nu-a-ti-on	I-ma-gi-na-ti-on
De-ter-mi-na-ti-on	Mor-ti-fi-ca-ti-on
E-di-fi-ca-ti-on	Pu-ri-fi-ca-ti-on
Fa-mi-li-a-ri-ty	Qua-li-fi-ca-ti-on

A Leſſon for Children.

Pray to God.	Call no ill names.
Love God.	Uſe no ill words.
Fear God.	Tell no lies.
Serve God.	Hate Lies.
Take not God's Name in vain.	Speak the Truth.
	Spend your Time well
Do not Swear.	Love your School.
Do not Steal.	Mind your Book.
Cheat not in your play.	Strive to learn.
Play not with bad boys.	Be not a Dunce.



A In ADAM's Fall
We ſinned all.

B Heaven to find,
The Bible Mind.

C Chriſt crucify'd
For ſinners dy'd.

D The Deluge drown'd
The Earth around.

E ELIJAH hid
By Ravens fed.

F The judgment made
FELIX afraid.

G As runs the Glaſs,
Our Life doth paſs.

H My Book and Heart
Muſt never part.

I JOB feels the Rod,—
Yet bleſſes GOD.

K Proud Korah's troop
Was ſwallowed up

L LOT fled to *Zoar*,
Saw fiery Shower
On *Sodom* pour.

M MOSES was he
Who *Iſrael's* Hoſt
Led thro' the Sea.

N NOAH did view
The old world & new

O Young OBADIAS,
DAVID, JOSIAS
All were pious.

P PETER deny'd
His Lord and cry'd.

Q Queen ESTHER ſues
And ſaves the *Jews*.

R Young pious RUTH,
Left all for Truth.

S Young SAM'L dear
The Lord did fear.

T Young TIMOTHY
Learnt ſin to fly.

U VASTHI for Pride,
Was ſet aſide.

W Whales in the Sea,
GOD's Voice obey.

X XERXES did die,
And ſo muſt I.

Y While youth do chear
Death may be near.

Z ZACCHEUS he
Did climb the Tree
Our Lord to ſee.

WHO was the firſt man? *Adam.*
Who was the firſt woman? *Eve*
Who was the firſt Murderer? *Cain.*
Who was the firſt Martyr? *Abel.*
Who was the firſt Tranſlated? *Enoch.*
Who was the oldeſt Man? *Methuſelah.*
Who built the Ark? *Noah.*
Who was the Patienteſt Man? *Job.*
Who was the Meekeſt Man? *Moſes.*
Who led *Iſrael* into *Canaan?* *Joſhua.*
Who was the ſtrongeſt Man? *Sampſon.*
Who killed *Goliah?* *David.*
Who was the wiſeſt Man? *Solomon.*
Who was in the Whale's Belly? *Jonah.*
Who ſaves loſt Men? *Jeſus Chriſt.*
Who is *Jeſus Chriſt?* *The Son of God.*
Who was the Mother of *Chriſt?* *Mary.*
Who betrayed his Maſter? *Judas.*
Who denied his Maſter? *Peter.*
Who was the firſt Chriſtian Martyr? *Stephen.*
Who was chief Apoſtle of the *Gentiles?* *Paul.*

The Infant's Grace before and after Meat.

BLESS me, O Lord, and let my food ſtrengther me to ſerve thee, for Jesus Chriſt's ſake. AMEN.

I Deſire to thank God who gives me food to eat every day of my life. AMEN.

WHAT's right and good now ſhew me Lord, and lead me by thy grace and word. Thus ſhall I be a child of God, and love and fear thy hand and rod.

An Alphabet of Leſſons for Youth.

A Wiſe ſon maketh a glad father, but a fooliſh ſon is the heavineſs of his mother.

B Etter is a little with the fear of the Lord, than great treaſure & trouble therewith.

C Ome unto Chriſt all ye that labor and are heavy laden and he will give you reſt.

D O not the abominable thing which I hate ſaith the Lord.

E Xcept a man be born again, he cannot ſee the kingdom of God.

F Ooliſhneſs is bound up in the heart of a child, but the rod of correction ſhall drive it far from him.

G ODLINESS is profitable unto all things, having the promiſe of the life that now is, and that which is to come.

H OLINESS becomes GOD's houſe for ever.

I T is good for me to draw near unto GOD.

KEEP thy heart with all diligence, for out of it are the iſſues of life.

LIARS ſhall have their part in the lake which burns with fire and brimſtone.

MANY are the afflictions of the righteous, but the LORD delivereth them out of them all.

NOW is the accepted time, now is the day of ſalvation.

OUT of the abundance of the heart the mouth ſpeaketh.

PRAY to thy Father which is in ſecret; and thy Father which ſees in ſecret ſhall reward thee openly.

QUIT you like men, be ſtrong, ſtand faſt in the faith.

REMEMBER thy Creator in the days of thy youth.

SEeſt thou a man wiſe in his own conceit, there is more hope of a fool than of him.

TRUST in God at all times, ye people, pour out your hearts before him.

UPON the wicked, God ſhall rain an horrible tempeſt.

WO to the wicked, it ſhall be ill with him, for the reward of his hands ſhall be given him.

EXHORT one another daily while it is called to day, leſt any of you be hardened thro' the deceitfulneſs of ſin.

YOUNG men ye have overcome the wicked one.

ZEal hath conſumed me, becauſe thy enemies have forgotten the word of God.

The LORD's Prayer.

OUR Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation. But deliver us from evil. For thine is the kingdom, the power and the glory, forever. AMEN.

The CREED.

I BELIEVE in God the Father Almighty Maker of heaven and earth, and in Jeſus Chriſt his only Son our Lord, which was conceived by the Holy Ghoſt, born of the Virgin Mary, ſuffered under Pontius Pilate, was crucified, dead and buried. He deſcended into hell. The third day he aroſe again from the dead, and aſcended into heaven, and ſitteth on the right hand of God, the Father, Almighty. From thence he ſhall come to judge both the quick and the dead. I believe in the Holy Ghoſt, the Holy Catholic Church, the communion of Saints, the forgiveneſs of ſins, the reſurrection of the body, and the life everlaſting. AMEN.

Dr. WATTS's *Cradle Hymn.*

HUSH my dear, lie ſtill and ſlumber,
holy angels guard thy bed,
Heavenly bleſſings without number,
gently falling on thy head.
Sleep my babe, thy food and raiment
houſe and home thy friends provide,
All without thy care or payment,
all thy wants are well ſupply'd.
How much better thou'rt attended,
than the Son of God could be,
When from heaven he deſcended,
and became a child like thee.
Soft and eaſy is thy cradle,
coarſe and hard thy Saviour lay,
When his birth-place was a ſtable,
and his ſofteſt bed was hay.
Bleſſed Babe! what glorious features,
ſpotleſs fair, divinely bright!!
Muſt he dwell with brutal creatures,
how could angels bear the ſight!
Was there nothing but a manger,
curſed ſinners could afford,
To receive the heavenly ſtranger;
did they thus affront their Lord.
Soft my child I did not chide thee,
tho' my ſong may ſound too hard;
'Tis thy mother ſits beſide thee,
and her arms ſhall be thy guard.
Yet to read the ſhameful ſtory,
how the Jews abus'd their King,
How they ſerv'd the Lord of glory,
makes me angry while I ſing.
See the kinder ſhepherds round him,
telling wonders from the ſky;
There they fought him, there they found him,
with his Virgin Mother by.
See the lovely Babe a dreſſing;
lovely Infant how he ſmil'd!
When he wept, the Mother's bleſſing
ſooth'd and huſh'd the holy child.
Lo! he ſlumbers in his manger,
where the horned oxen fed;
Peace my darling here's no danger,
here's no Ox a near thy bed.
'Twas to ſave thee, child from dying
ſave my dear from burning flame,

Bitter groans and endleſs crying,
that thy bleſt Redeemer came.
May'ſt thou live to know and fear him,
truſt and love him all thy days!
Then go dwell for ever near him,
ſee his face and ſing his praiſe.
I could give thee thouſand kiſſes,
hoping what I moſt deſire:
Not a mother's fondeſt wiſhes,
can to greater joys aſpire.

VERSES *for Children.*

THOUGH I am young a little one,
If I can ſpeak and go alone,
Then I muſt learn to know the Lord,
And learn to read his holy word.
'Tis time to ſeek to God and pray
For what I want for every day:
I have a precious ſoul to ſave,
And I a mortal body have,
Tho' I am young yet I may die,
And haſten to eternity:
There is a dreadful fiery hell,
Where wicked ones muſt always dwell:
There is a heaven full of joy,
Where godly ones muſt always ſtay:
To one of theſe my ſoul muſt fly,
As in a moment when I die:
I muſt obey them in the Lord.
Nor ſteal, nor lie, nor ſpend my days,
In idle tales and fooliſh plays,
I muſt obey my Lord's commands,
Do ſomething with my little hands:
Remember my creator now,
In youth while time will it allow.
Young SAMUEL that little child,
He ſerv'd the Lord, liv'd undefil'd;
Him in his ſervice God employ'd,
While ELI'S wicked children dy'd:
When wicked children mocking ſaid,
To a good man, *Go up bald head*,
God was diſpleas'd with them and ſent
Two bears which them in pieces rent,
I muſt not like theſe children vile,
Diſpleaſe my God, myſelf defile.
Like young ABIJAH, I muſt ſee,
That good things may be found in me,
Young King JOSIAH, that bleſſed youth,
He fought the Lord and lov'd the truth;
He like a King did act his part,
And follow'd God with all his heart.
The little children they did ſing,
Hoſannahs to their heavenly King.
That bleſſed child young TIMOTHY,
Did learn God's word moſt heedfully.

When God that made me, calls me home,
I muſt not ſtay I muſt be gone.
He gave me life, and gives me breath,
And he can ſave my ſoul from death,
By JESUS CHRIST my only Lord,
According to his holy word.
He clothes my back and makes me warm:
He ſaves my fleſh and bones from harm.
He gives me bread and milk and meat
And all I have that's good to eat.
When I am ſick, he if he pleaſe,
Can make me well and give me eaſe:
He gives me ſleep and quiet reſt,
Whereby my body is refreſh'd
The Lord is good and kind to me,
And very thankful I muſt be:
I muſt obey and love and fear him,
By faith in Chriſt I muſt draw near him.
I muſt not ſin as others do,
Leſt I lie down in ſorrow too:
For God is angry every day,
With wicked ones who go aſtray,
All ſinful words I must reſtrain:
I muſt not take God's name in vain.
I muſt not work, I muſt not play,
Upon God's holy ſabbath day.
And if my parents ſpeak the word,
It ſeem'd to be his recreation,
Which made him wiſe unto ſalvation:
By faith in Chriſt which he had gain'd
With prayers and tears that faith unfeign'd
Theſe good examples were for me;
Like theſe good children I must be.
Give me true faith in Chriſt my Lord,
Obedience to his holy word,
No word is in the world like thine,
There's none ſo pure, ſweet and divine.
From thence let me thy will behold,
And love thy word above fine gold.
Make my heart in thy ſtatutes found,
And make my faith and love abound.
Lord circumciſe my heart to love thee:
And nothing in this world above thee:
Let me behold thy pleaſed face,
And make my ſoul to grow in grace,
And in the knowledge of my Lord
And Saviour Chriſt, and of his word.

Another.

AWAKE, ariſe, behold thou haſt,
Thy life a leaf, thy breath a blaſt,
At night lay down prepar'd to have
Thy ſleep, thy death, thy bed, thy grave.
LORD if thou lengthen out my days,
Then let my heart ſo fixed be.

That I may lengthen out thy praise,
And never turn aſide from thee.
So in my end I ſhall rejoice,
In thy ſalvation joyful be;
My ſoul ſhall say with loud glad voice,
JEHOVAH who is like to thee?
Who takeſt the lambs into thy arms,
And gently leadeſt thoſe with young,
Who ſaveſt children from all harms,
Lord, I will praiſe thee with my ſong.
And when my days on earth ſhall end,
And I go hence and be here no more,
Give me eternity to ſpend,
My GOD to praiſe forever more.

Another.

Good children muſt,

Fear God all day, Love Chriſt alway,
Parents obey, In ſecret pray,
No falſe thing ſay, Mind little play,
By no ſin ſtray, Make no delay,
In doing good.

Another.

In the burying place may ſee
Graves ſhorter there than I.
From death's arreſt no age is free
Young children too muſt die.
My God may ſuch an awful ſight,

Awakening be to me!
Oh! that by early grace I might
For death prepared be.

Another.

NOW I lay me down to take my ſleep,
I pray the Lord my ſoul to keep,
If I ſhould die before I wake,
I pray the Lord my ſoul to take.

Another.

FIrſt in the morning when thou doſt awake,
To God for his grace thy petition make,
Some heavenly petition uſe daily to ſay,
That the God of heaven may bleſs thee alway.

Duty to God and our neighbour.

LOVE God with all your ſoul & ſtrength,
With all your heart and mind;
And love your neighbour as yourſelf,
Be faithful, juſt and kind.
Deal with another as you'd have
Another deal with you:
What you're unwilling to receive,
Be ſure you never do.

Our Saviour's Golden Rule.

BE you to others kind and true,
As you'd have others be to you:
And neither do nor ſay to men,
Whate'er you would not take again.

The Sum of the ten Commandments.

WITH all thy ſoul love God above,
And as thyſelf thy neighbour love.

Advice to Youth. Eccle. xii.

NOW in the heat of youthful blood,
Remember your Creator God;
Behold the months come haſt'ning on,
When you ſhall ſay, *My joys are gone.*
Behold the aged ſinner goes
Laden with guilt and heavy woes,
Down to the regions of the dead,
With endleſs curſes on his head.
The duſt returns to duſt again,
The ſoul in agonies of pain,
Aſcends to God not there to dwell,
But hears her doom and ſinks to hell.
Eternal King I fear thy name,
Teach me to know how frail I am,
And when my ſoul muſt hence remove,
Give me a manſion in thy love.

Remember thy Creator in the days of thy youth.

CHILDREN your great Creator fear,
To him your homage pay,
While vain employments fire your blood,
And lead your thoughts aſtray.
The due remembrance of his name
Your firſt regard requires:

Till your breaſt glows with ſacred love,
Indulge no meaner fires.
Secure his favour, and be wiſe,
Before theſe cheerleſs days,
When age comes on, when mirth's no more
And health and ſtrength decays.

Some proper Names of MEN *and* WOMEN, *to teach Children to ſpell their own.*

Men's Names.

ADam, Abel,
Abraham,
Amos, Aaron,
Abijah, Andrew,
Alexander, Anthony,
Bartholomew,
Benjamin, Barnabas,
Benoni, Barzillai,
Caleb, Cæſar,
Charles, Chriſtopher,
Clement, Cornelius,
David, Daniel,
Ephraim, Edward,
Edmund, Ebenezer,
Elijah, Eliphalet,
Eliſha, Eleazer,
Elihu, Ezekiel,
Elias, Elizur,
Frederick, Francis,
Gilbert, Giles,
George, Gamalial,
Gideon, Gerſhom,
Heman, Henry,
Hezekiah, Hugh,
John, Jonas, Iſaac,
Jacob, Jared, Job,
James, Jonathan,
Iſrael, Joſeph,
Jeremiah, Joſhua,
Joſiah, Jedediah,
Jabez, Joel, Judah,
Lazarus, Luke,
Mathew, Michael,
Moſes, Malachi,
Nathaniel, Nathan,

Nicholas, Noadiah,
Nehemiah. Noah,
Obadiah, Ozias,
Paul, Peter, Philip,
Phincas, Peletiah,
Ralph, Richard,
Samuel, Sampſon,
Stephen, Solomon,
Seth, Simeon, Saul,
Shem, Shubal,
Timothy, Thomas,
Titus, Theophilus,
Uriah, Uzzah,
Walter, William,
Xerxes, Xenophon,
Zachariah, Zebdiel
Zedekiah, Zadock,
Zebulon, Zebediah,

Women's Names.

Abigail, Anne,
Alice, Anna,
Bathiah, Bridget,
Cloe, Charity,
Deborah, Dorothy,
Dorcas, Dinah,
Damaris,
Elizabeth, Eſther,
Eunice, Eleanor,
Frances. Flora,
Grace, Gillet,
Hannah, Huldah,
Hepzibah,
Henrietta, Hagar.
Joanna, Jane,
Jamima, Iſabel,
Judith, Jennet,
Katharine, Katura,
Kezia, Lydia,
Lucretia, Lucy,
Louis, Lettice,
Mary, Margaret,
Martha, Mehitable,
Marcy, Merial,
Patience, Phylis,
Phebe, Priſcilla,
Rachel, Rebecca,
Ruth, Rhode, Roſe,
Sarah, Suſanna,
Tabitha, Tamefin,
Urſula,
Zipporah, Zibiah.

MR. JOHN ROGERS, miniſter of the goſpel in *London*, was the firſt martyr in Queen MARY'S reign, and was burnt at *Smithfield*, *February* 14, 1554.—His wife with nine small children, and one at her breast following him to the ſtake; with which ſorrowful ſight he was not in the leaſt daunted, but with wonderful patience died courageouſly for the goſpel of JESUS CHRIST.

Some few days before his death, he wrote the following Advice to his Children.

GIVE ear my children to my words
Whom God hath dearly bought,
Lay up his laws within your heart,
and print them in your thoughts.
I leave you here a little book
for you to look upon,
That you may ſee your father's face
when he is dead and gone:
Who for the hope of heavenly things
While he did here remain,
Gave over all his golden years
to priſon and to pain.
Where I, among my iron bands,
incloſed in the dark,
Not many days before my death,
I did compoſe this work:
And for example to your youth,
to whom I wiſh all good,
I ſend you here God's perfect truth,
and ſeal it with my blood.
To you my heirs of earthly things:
which I do leave behind,
That you may read and underſtand
and keep it in your mind.
That as you have been heirs of that
that once ſhall wear away,
You alſo may poſſeſs that part,
which never ſhall decay.
Keep always God before your eyes,
with all your whole intent,
Commit no ſin in any wiſe,
keep his commandment.
Abhor that arrant whore of ROME,
and all her blaſphemies,
And drink not of her curſed cup,
obey not her decrees.
Give honor to your mother dear,
remember well her pain,
And recompence her in her age,
with the like love again.
Be always ready for her help,
and let her not decay,
Remember well your father all,
who would have been your ſtay.
Give of your portion to the poor,
as riches do ariſe,
And from the needy naked ſoul,
turn not away your eyes:
For he that doth not hear the cry
of thoſe that ſtand in need,
Shall cry himſelf and not be heard,
when he does hope to ſpeed.

If GOD hath given you increaſe,
and bleſſed well your ſtore.
Remember you are put in truſt,
and ſhould relieve the poor.
Beware of ſoul and filthy luſt,
let ſuch things have no place,
Keep clean your veſſels in the LORD,
that he may you embrace.
Ye are the temples of the LORD,
for you are dearly bought,
And they that do defile the ſame,
ſhall ſurely come to nought.
Be never proud by any means,
build not your houſe too high,
But always have before your eyes,
that you are born to die.
Defraud not him that hired is,
your labour to ſuſtain,
But pay him ſtill without delay,
his wages for his pain.
And as you would that other men
againſt you ſhould proceed,
Do you the ſame to them again,
when they do ſtand in need.
Impart your portion to the poor,
in money and in meat

And ſend the feeble fainting ſoul,
of that which you do eat.
Aſk counſel always of the wiſe,
give ear unto the end,
And ne'er refuſe the ſweet rebuke
of him that is thy friend.
Be always thankful to the LORD,
with prayer and with praiſe,
Begging of him to bleſs your work,
and to direct your ways.
Seek firſt, I ſay, the living GOD,
and always him adore,
And then be ſure that he will bleſs,
your baſket and your ſtore.
And I beſeech Almighty GOD,
repleniſh you with grace,
That I may meet you in the heavens,
and ſee you face to face.
And though the fire my body burns,
contrary to my kind,
That I cannot enjoy your love
according to my mind:
Yet I do hope that when the heavens
ſhall vaniſh like a ſcroll,
I ſhall ſee you in perfect ſhape,
in body and in ſoul.
And that I may enjoy your love,
and you enjoy the land,
I do beſeech the living LORD,
to hold you in his hand.
Though here my body be adjudg'd
in flaming fire to fry,
My ſoul I truſt, will ſtraight aſcend
to live with GOD on high.
What though this carcaſe ſmart awhile
what though this life decay,
My ſoul I hope will be with GOD,
and live with him for aye.
I know I am a ſinner born,
from the original,
And that I do deſerve to die
by my fore-father's fall:
But by our SAVIOUR's precious blood,
which on the croſs was ſpilt,
Who freely offer'd up his life,
to ſave our ſouls from guilt;
I hope redemption I ſhall have,
and all who in him truſt,
When I ſhall ſee him face to face,
and live among the juſt.
Why then ſhould I fear death's grim look
ſince CHRIST for me did die,
For King and *Cæſar*, rich and poor,
the force of death muſt try

When I am chained to the ſtake,
and fagots girt me round,
Then pray the LORD my ſoul in heaven
may be with glory crown'd.
Come welcome death the end of fears,
I am prepar'd to die:
Thoſe earthly flames will ſend my ſoul
up to the Lord on high.
Farewell my children to the world,
where you muſt yet remain;
The LORD of hoſts be your defence,
'till we do meet again.
Farewell my true and loving wife,
my children and my friends,
I hope in heaven to ſee you all,
when all things have their end.
If you go on to ſerve the LORD,
as you have now begun,
You ſhall walk ſafely all your days,
until your life be done.
GOD grant you ſo to end your days,
as he ſhall think it beſt,
That I may meet you in the heavens,
where I do hope to reſt.

OUR days begin with trouble here,
our life is but a ſpan,

And cruel death is always near,
  ſo frail a thing is man.
Then ſow the ſeeds of grace whilſt young,
  that when thou com'ſt to die,
Thou may'ſt ſing forth that triumph ſong,
  Death where's thy victory.

Choice Sentences.

1. PRAYING will make us leave ſinning, or ſinning will make us leave praying.

2. OUR weakneſs and inabilities break not the bond of our duties.

3. WHAT we are afraid to ſpeak before men, we ſhould be afraid to think before GOD.

Learn theſe four lines by heart.

HAVE communion with few,
Be intimate with ONE,
Deal juſtly with all,
Speak evil of none.

A GUR's Prayer.

REMOVE far from me vanities and lies; give me neither poverty nor riches; feed me with food convenient for me: leſt I be full and deny thee, and ſay, Who is the Lord? Or leſt I be poor and ſteal and take the name of my GOD in vain.

THE SHORTER
CATECHISM,

Agreed upon by the Reverend Aſſembly of DIVINES at *Weſtminſter.*

Queſt. 1. *WHAT is the chief end of man?*
Anſ. Man's chief end is to glorify God and enjoy him forever.

Q. 2. *What rule hath God given to direct us how we may glorify and enjoy him?*

A. The word of God which is contained in the ſcriptures of the old and new teſtament is the only rule to direct us how we may glorify God and enjoy him.

Q. 3. *What do the ſcriptures principally teach?*

A. The ſcriptures principally teach what man is to believe concerning God, and what duty God requireth of man.

Q. 4. *What is God?*

A. God is a ſpirit, infinite, eternal, and unchangeable, in his being, wiſdom, power, holineſs, juſtice, goodneſs and truth

Q. 5. *Are there more Gods than one?*

A. There is but ONE only, the living and true GOD.

Q. 6. *How many persons are there in the God-head?*

A. There are three perſons in the God-head, the Father, the Son, and the Holy Ghoſt, and theſe three are one GOD, the ſame in ſubſtance, equal in power and glory.

Q. 7. *What are the decrees of God?*

A. The decrees of God are his eternal purpoſe, according to the counſel of his own will, whereby for his own glory he hath fore-ordained whatſoever comes to paſs.

Q. 8. *How doth God execute his decrees?*

A. God executeth his decrees in the works of creation and providence.

Q. 9. *What is the work of creation?*

A. The work of creation is God's making all things of nothing by the word of his power, in the ſpace of ſix days, and all very good

Q. 10. *How did God create man?*

A. God created man male & female after his own image, in knowledge, righteouſneſs and holineſs, with dominion over the creatures

Q. 11. *What are God's works of providence?*

A. God's works of providence are his moſt holy, wiſe and powerful, preſerving & governing all his creatures and all their actions.

Q. 12. *What ſpecial act of providence did God exerciſe towards man in the eſtate wherein he was created?*

A. When God had created man, he entered into a covenant of life with him upon condition of perfect obedience, forbidding him to eat of the tree of knowledge of good and evil, upon pain of death.

Q. 13. *Did our firſt parents continue in the eſtate wherein they were created?*

A. Our firſt parents being left to the freedom of their own will, fell from the eſtate wherein they were created, by ſinning againſt God.

Q. 14. *What is ſin?*

A. Sin is any want of conformity unto, or tranſgreſſion of the law of God.

Q. 15. *What was the ſin whereby our firſt parents fell from the eſtate wherein they were created?*

A. The ſin whereby our firſt parents fell from the eſtate wherein they were created, was their eating the forbidden fruit.

Q. 16, *Did all mankind fall in* Adam's *firſt tranſgreſſion?*

A. The covenant being made with *Adam*, not only for himſelf, but for his poſterity,

all mankind defcending from him by ordinary generation, finned in him, and fell with him in his firft tranfgreffion.

Q. 17. *Into what eftate did the fall bring mankind?*

A. The fall brought mankind into an eftate of fin and mifery.

Q. 18. *Wherein conſiſts the ſinfulneſs of that eſtate whereinto man fell?*

A. The finfulnefs of that eftate whereinto man fell, conſiſts in the guilt of *Adam's* firft fin, the want of original righteousnefs, & the corruption of his whole nature, which is commonly called original fin, together with all actual tranfgreffions which proceed from it.

Q. 19. *What is the miſery of that eſtate whereinto man fell?*

A. All mankind by the fall loft communion with God, are under his wrath & curfe, and fo made liable to the miferies in this life, to death itfelf, & to the pains of hell forever.

Q. 20. *Did God leave all mankind to perifh in the ſtate of ſin and miſery?*

A. God having out of his mere good pleafure from all eternity elected fome to everlafting life, did enter into a covenant of grace, to deliver them out of a ſtate of ſin and mifery, and to bring them into a ſtate of falvation by a Redeemer.

Q. 21. *Who is the Redeemer of God's elect?*

A. The only Redeemer of God's elect, is the Lord Jefus Chrift, who being the eternal Son of God, became man, and fo was, and continues to be God and man, in two diftinct natures, and one perfon forever.

Q. 22. *How did Chriſt being the Son of God become man?*

A. Chrift the Son of God became man by taking to himfelf a true body and a reſonable ſoul, being conceived by the power of the Holy Ghoft, in the womb of the virgin *Mary*, and born of her, and yet without fin.

Q. 23. *What offices doth Chriſt execute as our Redeemer?*

A. Chrift as our Redeemer executes the office of a prophet, of a prieft, & of a king, both in his eftate of humiliation and exaltation.

Q. 24. *How doth Chriſt execute the office of a prophet?*

A. Chrift executeth the office of a prophet in revealing to us by his word and fpirit, the will of God for our falvation.

Q. 25. *How doth Chriſt execute the office of a prieſt?*

A. Chrift executeth the office of a prieft in his once offering up himfelf a facrifice to fatisfy divine juſtice, and reconcile us to God, and in making continual interceffion for us.

Q. 26. *How doth Chriſt execute the office of a king?*

A. Chrift executeth the office of a king in fubduing us to himfelf, in ruling and defending us, and in reftraining and conquering all his and our enemies.

Q. 27. *Wherein did Chriſt's humiliation conſiſt?*

A. Chrift's humiliation conſiſted in his being born and that in a low condition, made under the law, undergoing the miferies of this life, the wrath of God, and the curfed death of the crofs, in being buried and continuing under the power of death for a time.

Q. 28. *Wherein conſiſts Chriſt's exaltation?*

A Chrift's exaltation conſiſteth in his rifing again from the dead on the third day, in afcending up into heaven, and fitting at the right hand of God the Father, and in coming to judge the world at the laſt day.

Q. 29. *How are we made partakers of the redemption purchaſed by Chriſt?*

A. We are made partakers of the redemption purchafed by Chrift by the effectual application of it to us by his holy Spirit.

Q. 30. *How doth the Spirit apply to us the redemption purchaſed by Chriſt?*

A. The Spirit applieth to us the redemption purchafed by Chrift, by working faith in us, and thereby uniting us to Chrift in our effectual calling.

Q. 31. *What is effectual calling?*

A. Effectual calling is the work of God's Spirit, whereby convincing us of our fin and mifery, enlightening our minds in the knowledge of Chrift, and renewing our wills, he doth perfuade and enable us to embrace Jefus Chrift, freely offered to us in the gofpel.

Q. 32. *What benefits do they that are effectually called partake of in this life?*

A. They that are effectually called do in this life partake of juſtification, adoption, and ſanctification, and the ſeveral benefits which in this life do either accompany or flow from them.

Q. 33. *What is juſtification?*

A. Juſtification is an act of God's free grace, wherein he pardoneth all our ſins, and accepteth us as righteous in his ſight, only for the righteouſneſs of Chrift imputed to us, and received by faith alone.

Q. 34. *What is adoption?*

A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the ſons of God.

Q. 35. *What is ſanctification?*

A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man, after the image of God, and are enabled more and more to die unto ſin, and live unto righteouſneſs.

Q. 36. *What are the benefits which in this life do accompany or flow from juſtification, adoption and ſanctification?*

A. The benefits which in this life do accompany or flow from juſtification, adoption and ſanctification, are aſſurance of God's love, peace of conſceince, joy in the holy Ghoſt, increase of grace, and perſeverance therein to the end.

Q. 37. *What benefits do believers receive from Chriſt at their death?*

A. The ſouls of believers are at their death made perfect in holineſs, and do immediately paſs into glory, and their bodies being ſtill united to Chriſt do reſt in their graves 'till the reſurrection.

Q. 38. *What benefits do believers receive from Chriſt at the resurrection?*

A. At the reſurrection believers being raiſed up to glory, ſhall be openly acknowledged and acquitted in the day of judgment, and made perfectly bleſſed in the full enjoyment of God to all eternity.

Q. 39. *What is the duty which God requires of man?*

A. The duty which God requires of man, is obedience to his revealed will.

Q. 40. *What did God at firſt reveal to man for the rule of his obedience?*

A. The rule which God at firſt revealed to man for his obedience was the moral law.

Q. 41. *Where is the moral law ſummarily comprehended?*

A. The moral law is ſummarily comprehended in the ten commandments.

Q. 42. *What is the ſum of the ten commandments?*

A. The ſum of the ten commandments is, to love the Lord our God with all our heart, with all our ſoul, with all our ſtrength, and with all our mind, and our neighbour as ourſelves.

Q. 43. *What is the preface to the ten commandments?*

A. The preface to the ten commandments is in theſe words, *I am the Lord thy God which have brought thee out of the land of* Egypt, *and out of the houſe of bondage.*

Q. 44. *What doth the preface to the ten commandments teach us?*

A. The preface to the ten commandments teacheth us, that becauſe God is the Lord, and our God and Redeemer, therefore we are bound to keep all his commandments.

Q. 45. *Which is the firſt commandment?*

A. The firſt commandment is, *Thou ſhalt have no other Gods before me.*

Q. 46 *What is required in the firſt commandment?*

A. The firſt commandment requireth us to know and acknowledge God, to be the only true God, and our God, and to worſhip and glorify him accordingly.

Q. 47. *What is forbidden in the firſt commandment?*

A. The firſt commandment forbiddeth the denying or not worſhipping and glorifying the true God, as God, and our God, and the giving that worſhip and glory to any other which is due to him alone.

Q. 48. *What are we eſpecially taught by theſe words* (before me) *in the firſt commandment?*

A. Theſe words (*before me*) in the firſt commandment, teach us, that God who ſeeth all things, taketh notice of and is much diſpleaſed with the ſin of having any other God.

Q. 49. *Which is the ſecond commandment?*

A. The ſecond commandment is, *Thou ſhalt not make unto thee any graven image, or the likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou ſhalt not bow down thyſelf to them nor serve them, for I the Lord thy God am a jealous God, viſiting the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate me and ſhewing mercy unto thouſands of them that love me & keep my commandments.*

Q. 50. *What is required in the ſecond commandment?*

A. The ſecond commandment requireth the receiving, obſerving, & keeping pure and entire all ſuch religious worſhip and ordinances, as God hath appointed in his word.

Q. 51. *What is forbidden in the ſecond commandment?*

A. The second commandment forbiddeth the worshipping of God by images or any other way not appointed in his word.

Q. 52. *What are the reasons annexed to the second commandment?*

A. The reasons annexed to the second commandment, are God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.

Q. 53. *Which is the third commandment?*

A. The third commandment is, *Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless, that taketh his name in vain.*

Q. 54. *What is required in the third commandment?*

A. The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, word and works.

Q. 55. *What is forbidden in the third commandment?*

A. The third commandment forbiddeth all profaning or abusing of any thing whereby God maketh himself known.

Q. 56. *What is the reason annexed to the third commandment?*

A. The reason annexed to the third commandment is, That however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

Q. 57. *Which is the fourth commandment?*

A. The fourth commandment is, *Remember the sabbath day to keep it holy, six days shalt thou labor and do all thy work, but the seventh day is the sabbath of the Lord thy God, in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy man-servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates, for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the sabbath day and hallowed it.*

Q. 58. *What is required in the fourth commandment?*

A. The fourth commandment requireth, the keeping holy to God such set times as he hath appointed in his word, expressly one whole day in seven to be an holy Sabbath to himself.

Q. 59. *Which day of the seven hath God appointed to be the weekly sabbath?*

A. From the beginning of the world, to the resurrection of Christ, God appointed the seventh day of the week to be the weekly sabbath, and the first day of the week ever since to continue to the end of the world, which is the Christian Sabbath.

Q. 60. *How is the sabbath to be sanctified?*

A. The sabbath is to be sanctified by an holy resting all that day, even from such worldly employments and recreations as are lawful on other days, and spending the whole time in public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

Q. 61. *What is forbidden in the fourth commandment?*

A. The fourth commandment forbiddeth, the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words or works, about worldly employments or recreations.

Q. 62. *What are the reasons annexed to the fourth commandment?*

A. The reasons annexed to the fourth commandment, are God's allowing us six days of the week for our own employment, his challenging a special propriety in the seventh, his own example, & his blessing the sabbath day.

Q. 63. *Which is the fifth commandment?*

A. The fifth commandment is, *Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.*

Q. 64. *What is required in the fifth commandment?*

A. The fifth commandment requireth the preserving the honor, and performing the duties belonging to every one in their several places and relations, as superiors, inferiors, or equals.

Q. 65 *What is forbidden in the fifth commandment?*

A. The fifth commandment forbiddeth the neglecting of, or doing any thing against the honour and duty which belongeth to every one in their several places and relations.

Q 66. *What is the reason annexed to the fifth commandment?*

A. The reason annexed to the fifth commandment is a promise of long life and prosperity, (as far as it shall serve for God's glory and their own good) to all such as keep this commandment.

Q. 67. *Which is the sixth commandment?*

A. The ſixth commandment is, *Thou ſhalt not kill.*

Q. 68. *What is required in the ſixth commandment?*

A. The ſixth commandment requireth all lawful endeavors to preſerve our own life, and the life of others.

Q. 69. *What is forbidden in the ſixth commandment?*

A. The ſixth commandment forbiddeth the taking away of our own life, or the life of our neighbour unjuſtly, and whatſoever tendeth thereunto.

Q. 70. *Which is the ſeventh commandment?*

A. The ſeventh commandment is, *Thou ſhalt not commit adultery.*

Q. 71. *What is required in the ſeventh commandment?*

A. The ſeventh commandment requireth the preſervation of our own and our neighbor's chaſtity, in heart, ſpeech & behaviour.

Q. 72. *What is forbidden in the ſeventh commandment?*

A. The ſeventh commandment forbiddeth all unchaſte thoughts, words and actions.

Q. 73. *Which is the eighth commandment?*

A. The eighth commandment is, *Thou ſhalt not ſteal.*

Q. 74. *What is required in the eighth commandment?*

A. The eighth commandment requireth the lawful procuring & furthering the wealth and outward eſtate of ourſelves and others.

Q. 75. *What is forbidden in the eighth commandment?*

A. The eighth commandment forbiddeth whatſoever doth, or may unjuſtly hinder our own or our neighbour's wealth or outward eſtate

Q. 76. *Which is the ninth commandment?*

A. The ninth commandment is, *Thou ſhalt not bear falſe witneſs againſt thy neighbour.*

Q. 77 *What is required in the ninth commandment?*

A. The ninth commandment requireth the maintaining and promoting of truth between man & man, & of our own & our neighbor's good name, eſpecially in witneſs bearing.

Q. 78. *What is forbidden in the ninth commandment?*

A. The ninth commandment forbiddeth whatſoever is prejudicial to truth, or injurious to our own or our neighbor's good name.

Q. 79. *Which is the tenth commandment?*

A. The tenth commandment is, *Thou ſhalt not covet thy neighbour's houſe, thou ſhalt not covet thy neighbour's wife, nor his man-ſervant, nor his maid-ſervant, nor his ox, nor his aſs, nor any thing that is thy neighbour's.*

Q. 80. *What is required in the tenth commandment?*

A. The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of ſpirit towards our neighbour, and all that is his.

Q. 81. *What is forbidden in the tenth commandment?*

A. The tenth commandment forbiddeth all diſcontentment with our own eſtate, envying or grieving at the good of our neighbour, and all inordinate motions and affections to any thing that is his.

Q. 82. *Is any man able perfectly to keep the commandments of God?*

A. No mere man ſince the fall is able in this life perfectly to keep the commandments of God, but daily doth break them in thought, word and deed.

Q. 83. *Are all tranſgreſſions of the law equally heinous?*

A. Some ſins in themſelves, and by reaſon of ſeveral aggravations, are more heinous in the ſight of God than others.

Q. 84. *What doth every ſin deſerve?*

A. Every ſin deſerves God's wrath & curſe both in this life, and that which is to come.

Q. 85. *What doth God require of us that we may eſcape his wrath and curſe due to us for ſin?*

A. To eſcape the wrath and curſe of God due to us for ſin, God requireth of us faith in Jeſus Chriſt, repentance unto life, with the diligent uſe of all outward means whereby Chriſt communicateth to us the benefits of redemption. Q. 86. *What is faith in Jeſus Chriſt?*

A. Faith in Jeſus Chriſt is a ſaving grace whereby we receive & reſt upon him alone for ſalvation as he is offered to us in the goſpel.

Q. 87. *What is repentance unto life?*

A. Repentance unto life is a ſaving grace, whereby a ſinner out of the true ſenſe of his ſin and apprehenſion of the mercy of God in Chriſt, doth with grief and hatred of his ſin turn from it unto God, with full purpoſe of and endeavours after new obedience.

Q. 88. *What are the outward and ordinary means whereby Chriſt communicateth to us the benefits of redemption?*

A. The outward and ordinary means where-

by Chriſt communicateth to us the benefits of redemption, are his ordinances, eſpecially the word, ſacraments and prayer; all which are made effectual to the elect for ſalvation.

Q. 89. *How is the word made effectual to ſalvation?*

A. The ſpirit of God maketh the reading, but eſpecially the preaching of the word an effectual means of convincing and converting ſinners, and of building them up in holineſs and comfort, through faith unto ſalvation.

Q. 90. *How is the word to be read and heard that it may become effectual to ſalvation?*

A. That the word may become effectual to ſalvation, we must attend thereunto with diligence, preparation and prayer, receive it with faith and love, lay it up in our hearts, and practice it in our lives.

Q. 91 *How do the ſacraments become effectual means of ſalvation?*

A. The ſacraments become effectual means of ſalvation not from any virtue in them or in him that doth adminiſter them, but only by the bleſſing of Chriſt, and the working of the Spirit in them that by faith receive them.

Q. 92. *What is a ſacrament?*

A. A ſacrament is an holy ordinance inſtituted by Chriſt, wherein by ſenſible ſigns, Chriſt & the benefits of the new covenant are repreſented ſealed and applied to believers.

Q. 93. *What are the ſacraments of the New Teſtament?*

A. The ſacraments of the New Teſtament are baptiſm and the Lord's ſupper.

Q. 94. *What is baptism?*

A. Baptiſm is a ſacrament wherein the waſhing of water in the name of the Father and of the Son and of the Holy Ghoſt, doth ſignify and ſeal our ingrafting into Chriſt and partaking of the benefits of the covenant of grace, & our engagements to be the Lord's.

Q. 95. *To whom is baptism to be administered?*

A. Baptiſm is not to be adminiſtered to any that are out of the viſible church, till they profeſs their faith in Chriſt, and obedience to him, but the infants of ſuch as are members of the viſible church are to be baptized.

Q. 96. *What is the Lord's ſupper?*

A. The Lord's ſupper is a ſacrament, wherein by giving and receiving bread and wine according to Chriſt's appointment, his death is ſhewed forth, and the worthy receivers are not after a corporal and carnal manner, but by faith made partakers of his body and blood, with all his benefits, to their ſpiritual nouriſhment and growth in grace.

Q. 97. *What is required in the worthy receiving the Lord's ſupper?*

A. It is required of them that would worthily partake of the Lord's ſupper, that they examine themſelves of their knowledge to diſcern the Lord's body, of their faith to feed upon him, of their repentance, love and new obedience, leſt coming unworthily, they eat and drink judgment to themſelves.

Q. 98. *What is prayer?*

A. Prayer is an offering up of our deſires to God for things agreeable to his will, in the name of Chriſt, with confeſſion of our ſins, & thankful acknowledgment of his mercies.

Q. 99. *What rule hath God given for our direction in prayer?*

A. The whole word of God is of uſe to direct us in prayer but the ſpecial rule of direction is that form of prayer which Chriſt taught his diſciples commonly called, *The Lord's Prayer.*

Q. 100. *What doth the preface of the Lord's prayer teach us?*

A. The preface of the Lord's prayer which is *Our Father which art in heaven*, teacheth us, to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us, and that we ſhould pray with and for others.

Q. 101. *What do we pray for in the firſt petition?*

A. In the firſt petition, which is, *Hallowed be thy name*, we pray that God would enable us and others to glorify him in all that whereby he makes himſelf known, and that he would diſpoſe all things to his own glory.

Q. 102. *What do we pray for in the ſecond petition?*

A. In the ſecond petition, which is, *Thy kingdom come*, we pray that ſatan's kingdom may be deſtroyed, the kingdom of grace may be advanced, ourſelves and others bro't into it, and kept in it, and that the kingdom of glory may be haſtened.

Q. 103. *What do we pray for in the third petition?*

A. In the third petition, which is, *Thy will be done on earth as it is in heaven*, we pray that God by his grace would make us able and willing to know, obey and ſubmit to his will in all things, as the angels do in heaven.

Q. 104. *What do we pray for in the fourth petition?*

A. In the fourth petition, which is, *Give*

us this day our daily bread, we pray, that of God's free gift we may receive a competent portion of the good things of this life, and enjoy his bleſſing with them.

Q. 105. *What do we pray for in the fifth petition?*

A. In the fifth petition, which is, *And forgive us our debts as we forgive our debtors*, we pray that God for Chriſt's ſake, would freely pardon all our ſins, which we are the rather encouraged to aſk, because by his grace we are enabled from the heart to forgive others.

Q. 106. *What do we pray for in the ſixth petition?*

A. In the ſixth petition, which is, *And lead us not into temptation, but deliver us from evil*, we pray that God would either keep us from being tempted to ſin, or ſupport and deliver us when we are tempted.

Q. 107. *What doth the concluſion of the Lord's prayer teach us?*

A. The concluſion of the Lord's prayer, which is, *For thine is the kingdom, and the power, and the glory, forever*, AMEN, teacheth us, to take our encouragement in prayer from God only, and in our prayers to praiſe him, aſcribing kingdom, power and glory to him, and in teſtimony of our deſire and aſſurance to be heard, we ſay, AMEN.

Bleſſed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city. Rev. xxii. 14.

SPIRITUAL MILK

FOR

American BABES,

Drawn out of the Breaſts of both *Teſtaments* for their Souls Nouriſhment.

By JOHN COTTON.

Q. *WHAT hath God done for you?*

A. God hath made me, he keepeth me, and he can ſave me.

Q. *What is God?*

A. God is a Spirit of himſelf & for himſelf.

Q. *How many Gods be there?*

A. There is but one God in three Perſons, the Father, and the Son, and the Holy Ghoſt.

Q. *How did God make you?*

A. In my firſt parents holy and righteous.

Q. *Are you then born holy and righteous?*

A. No, my firſt father ſinned and I in him.

Q. *Are you then born a ſinner?*

A. I was conceived in ſin, & born in iniquity.

Q. *What is your birth ſin?*

A. Adam's ſin imputed to me, and a corrupt nature dwelling in me.

Q. *What is your corrupt nature?*

A. My corrupt nature is empty of grace, bent unto ſin, only unto ſin, and that continually.

Q. *What is ſin?*

A. Sin is a tranſgreſſion of the law.

Q. *How many commandments of the law be there?* *A.* Ten.

Q. *What is the firſt commandment?*

A. Thou ſhalt have no other Gods before me.

Q. *What is the meaning of this commandment?*

A. That we ſhould worſhip the only true God, and no other beſides him.

Q. *What is the ſecond commandment?*

A. Thou ſhalt not make to thyſelf any graven image, &c.

Q. *What is the meaning of this commandment?*

A. That we ſhould worſhip the only true God, with true worſhip, ſuch as he hath ordained, not ſuch as man hath invented.

Q. *What is the third commandment?*

A. Thou ſhalt not take the name of the Lord thy God in vain.

Q. *What is meant by the name of God?*

A. God himſelf & the good things of God, whereby he is known as a man by his name, and his attributes, worſhip, word and works.

Q. *What is it not to take his name in vain?*

A. To make uſe of God & the good things of God to his glory, and our own good, not vainly, not irreverently, not unprofitably.

Q. *Which is the fourth commandment?*

A. Remember that thou keep holy the ſabbath day.

Q. *What is the meaning of this commandment?*

A. That we ſhould reſt from labor, and much more from play on the Lord's day, that we may draw nigh to God in holy duties.

Q. *What is the fifth commandment?*

A. Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

Q. *What are meant by father and mother?*

A. All our ſuperiors whether in family, ſchool, church and common wealth.

Q. *What is the honor due unto them?*

A. Reverence, obedience, and (when I am able) recompence.

Q. *What is the ſixth commandment?*

A Thou ſhalt do no murder.

Q. *What is the meaning of this commandment?*

A. That we ſhould not ſhorten the life or health of ourſelves or others, but preſerve both

Q. *What is the ſeventh commandment?*

A. Thou ſhalt not commit adultery.

Q. *What is the ſin here forbidden?*

A. To defile ourſelves or others with unclean luſts.

Q. *What is the duty here commanded?*

A. Chaſtity to poſſeſs our veſſels in holineſs and honor.

Q. *What is the eighth commandment?*

A. Thou ſhalt not ſteal.

Q. *What is the ſtealth here forbidden?*

A. To take away another man's goods without his leave, or to ſpend our own without beneſit to ourſelves or others.

Q. *What is the duty here commanded?*

A. To get our goods honeſtly, to keep them ſafely, and ſpend them thriftily.

Q. *What is the ninth commandment?*

A. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

Q. *What is the ſin here forbidden?*

A. To lie falſely, to think or ſpeak untruly of ourſelves or others.

Q. *What is the duty here required?*

A. Truth and faithfulneſs.

Q. *What is the tenth commandment?*

A. Thou ſhalt not covet, &c.

Q. *What is the coveting here forbidden?*

A. Luſt after the things of other men, and want of contentment with our own.

Q. *Whether have you kept all theſe commandments?*

A. No, I and all men are ſinners.

Q. *What are the wages of ſin?*

A. Death and damnation.

Q. *How then look you to be ſaved?*

A. Only by Jeſus Chriſt.

Q. *Who is Jeſus Chriſt?*

A. The eternal Son of God, who for our ſakes became man, that he might redeem & ſave us.

Q. *How doth Chriſt redeem and ſave us?*

A. By his righteous life, and bitter death, and glorious reſurrection to life again.

Q. *How do we come to have a part & fellowſhip with Chriſt in his death & reſurrection?*

A. By the power of his word and ſpirit, which brings us to him, and keeps us in him.

Q. *What is the word?*

A. The holy ſcriptures of the prophets and apoſtles, the old and new teſtament, the law and goſpel.

Q. *How doth the miniſtry of the law bring you toward Chriſt?*

A. By bringing me to know my ſin, and the wrath of God, againſt me for it.

Q. *What are you hereby the nearer to Chriſt?*

A. So I come to feel my curſed eſtate and need of a Saviour.

Q. *How doth the miniſtry of the Gospel help you in this curſed eſtate?*

A. By humbling me yet more, and then raiſing me out of this eſtate.

Q. *How doth the miniſtry of the Goſpel humble you yet more?*

A. By revealing the grace of the Lord Jeſus in dying to ſave ſinners, and yet convincing me of my ſin in not believing on him, and of my utter inſufficiency to come to him. and ſo I feel myſelf utterly loſt.

Q. *How doth the miniſtry of the gospel raiſe you up out of this loſt eſtate to come to Chriſt?*

A. By teaching me the value and virtue of the death of Chriſt, and the riches of his grace to loſt ſinners by revealing the promiſe of grace to ſuch, and by miniſtring the Spirit of grace to apply Chriſt, and his promiſe of grace unto myſelf, and to keep me in him.

Q. *How doth the Spirit of grace apply Chriſt & his promiſe grace unto you and keep you in him?*

A. By begetting in me faith to receive him, prayer to call upon him, repentance to mourn after him. and new obedience to ſerve him.

Q. *What is faith?*

A. Faith is the grace of the Spirit, whereby I deny myſelf, and believe on Chriſt for righteouſneſs and ſalvation.

Q. *What is prayer?*

A. It is calling upon God in the name of Chriſt by the help of the Holy Ghoſt, according to the will of God.

Q. *What is repentance?*

A. Repentance is a grace of the Spirit, whereby I loath my ſins, and myſelf for them and confeſs them before the Lord, and mourn after Chriſt for the pardon of them, and for grace to ſerve him in newneſs of life.

Q. *What is the newneſs of life, or new obedience?*

A. Newneſs of life is a grace of the Spirit, whereby I forſake my former luſt & vain company, and walk before the Lord in the light of his word, and in the communion of ſaints.

Q. *What is the communion of ſaints?*

A. It is the fellowſhip of the church in the bleſſings of the covenant of grace, and the ſeals thereof. Q. *What is the church?*

A. It is a congregation of ſaints joined together in the bond of the covenant, to worſhip the Lord, and to edify one another in all his holy ordinances.

Q. *What is the bond of the covenant by which the church is joined together?*

A. It is the profeſſion of that covenant which God has made with his faithful people, to be a God unto them, and to their ſeed.

Q. *What doth the Lord bind his people to in this covenant?*

A. To give up themſelves & their ſeed firſt to the Lord to be his people, & then to the elders & brethren of the church to ſet forward the worſhip of God & their mutual edification.

Q. *How do they give up themſelves and their ſeed to the Lord?*

A. By receiving thro' faith the Lord & his covenant to themſelves, & to their ſeed & accordingly walking themſelves & training up their children in the ways of the covenant.

Q. *How do they give up themſelves and their ſeed to the elders and brethren of the church?*

A. By confeſſing of their ſins, and profeſſion of their faith, and of their ſubjection to the goſpel of Chriſt; and ſo they and their ſeed are received into the fellowſhip of the church and the ſeals thereof.

Q. *What are the ſeals of the covenant now in the days of the goſpel?*

A. Baptiſm and the Lord's Supper.

Q. *What is done for you in baptiſm?*

A. In baptiſm the waſhing with water a ſign and ſeal of my waſhing in the blood and ſpirit of Chriſt, and thereby of my ingrafting into Chriſt, of the pardon and cleanſing of my ſins, of my raiſing up out of afflictions, and alſo of my reſurrection from the dead at the laſt day.

Q. *What is done for you in the Lord's ſupper?*

A. In the Lord's ſupper, the receiving of the bread broken and the wine poured out is a ſign and ſeal of my receiving the communion of the body of Chriſt broken for me, and of his blood ſhed for me, and thereby of my growth in Chriſt, and the pardon and healing of my ſins, of the fellowſhip of the Spirit, of my ſtrengthening and quickening in grace, and of my ſitting together with Chriſt on his throne of glory at the laſt judgment.

Q. *What was the reſurrection from the dead, which was ſealed up to you in baptiſm?*

A. When Chriſt ſhall come in his laſt judgment, all that are in their graves ſhall riſe again, both the juſt and unjuſt.

Q. *What is the judgment, which is ſealed up to you in the Lord's ſupper?*

A. At the laſt day we ſhall all appear before the judgment ſeat of Chriſt, to give an account of our works, and receive our reward according to them.

Q. *What is the reward that ſhall then be given?*

A. The righteous ſhall go into life eternal, and the wicked ſhall be caſt into everlaſting fire with the Devil and his angels.

A DIALOGUE *between* CHRIST, YOUTH, *and the* Devil.

YOUTH.

THoſe days which God to me doth ſend
In pleaſure I'm reſolv'd to ſpend;
Like as the birds in th' lovely ſpring,
Sit chirping on the bough, and ſing;
Who ſtraining forth thoſe warbling notes,
Do make ſweet muſic in their throats,
So I reſolve in this my prime,
In ſports and plays to ſpend my time.
Sorrow and grief I'll put away,
Such things agree not with my day:
From clouds my morning ſhall be free;
And nought on earth ſhall trouble me.
I will embrace each ſweet delight,
This earth affords me day and night:
Though parents grieve and me correct,
Yet I their counſel will reject.

Devil.

The reſolution which you take,
Sweet youth it doth me merry make.
If thou my counſel wilt embrace,
And ſhun the ways of truth and grace,
And learn to lie, and curſe and ſwear.
And be as proud as any are;
And with thy brothers wilt fall out,
And ſiſters with vile language ſtout;
Yea, fight and ſcratch, and alſo bite,
Then in thee I will take delight.
If thou wilt but be rul'd by me,
An artiſt thou ſhalt quickly be,
In all my ways which lovely are,
Ther'e few with thee who ſhall compare
Thy parents always diſobey;
Don't mind at all what they do ſay:
And alſo pout and ſullen be,
And thou ſhalt be a child for me.
When others read, be thou at play,
Think not on God, don't ſigh nor pray

Nor be thou ſuch a ſilly fool,
To mind thy book or go to ſchool;
But play the truant; fear not I
Will ſtraitway help you to a lie,
Which will excuſe thee from the ſame,
From being whipp'd and from all blame;
Come bow to me, uphold my crown,
And I'll thee raiſe to high renown.

YOUTH.

Theſe motions I will cleave unto,
And let all other counſels go;
My heart againſt my parents now,
Shall harden'd be, and will not bow:
I won't ſubmit at all to them,
But all good counſels will condemn,
And what I liſt that do will I,
And ſtubborn be continually.

CHRIST.

Wilt thou, O youth make ſuch a choice,
And thus obey the devil's voice!
Curſt ſinful ways wilt thou embrace,
And hate the ways of truth and grace?
Wilt thou to me a rebel prove?
And from thy parents quite remove
Thy heart alſo? Then ſhalt thou ſee,
What will e'er long become of thee.
Come, think on God, who did thee make,
And at his preſence dread and quake
Remember him now in thy youth,
And let thy ſoul take hold of truth:
The Devil and his ways defy,
Believe him not, he doth but lie:
His ways ſeem ſweet, but youth beware,
He for thy ſoul hath laid a ſnare.
His ſweet will into bitter turn,
If in thoſe ways thou ſtill wilt run,
He will thee into pieces tear,
Like lions which moſt hungry are.
Grant me thy heart, thy folly leave,
And from this lion I'll thee ſave;
And thou ſhalt have ſweet joy from me,
Which ſhall laſt to eternity.

YOUTH.

My heart ſhall cheer me in my youth,
I'll have my frolicks in good truth,
What e'er ſeems lovely in mine eye,
Myſelf I cannot it deny.
In my own ways I ſtill will walk,
And take delight among young folk,
Who ſpend their days in joy and mirth,
Nothing like that I'm ſure on earth:
Thy ways, O Chriſt! are not for me,
They with my age do not agree.
If I unto thy laws ſhould cleave,
No more good days then ſhould I have

CHRIST.

Woul'ſt thou live long and good days ſee
Refrain from all iniquity:
True good alone doth from me flow,
It can't be had in things below.
Are not my ways, O youth! for thee,
Then thou ſhalt never happy be;
Nor ever ſhall thy ſoul obtain,
True good, whilſt thou doſt here remain

YOUTH.

To thee, O Chriſt, I'll not adhere,
What thou ſpeak'st of does not appear
Lovely to me I cannot find,
'Tis good to ſet or place my mind
On ways whence many ſorrows ſpring
And to the fleſh ſuch croſſes bring,
Don't trouble me, I muſt fulfil,
My fleſhly mind, and have my will.

CHRIST.

Unto thyſelf then I'll thee leave,
That Satan may thee wholly have:
Thy heart in ſin ſhall harden'd be,
And blinded in iniquity.
And then in wrath I'll cut thee down
Like as the graſs and flowers mown;
And to thy woe thou ſhalt eſpy,
Childhood and youth are vanity;
For all ſuch things I'll make thee know
To judgment thou ſhall come alſo.
In hell at laſt thy ſoul ſhall burn,
When thou thy ſinful race haſt run.
Conſider this, think on thy end
Leſt God do thee in pieces rend.

YOUTH.

Amazed, Lord! I now begin,
O help me and I'll leave my ſin:
I tremble, and do greatly fear,
To think upon what I do hear.
Lord! I religious now will be,
And I'll from Satan turn to thee.

Devil.

Nay, fooliſh youth, don't change thy mind,
Unto ſuch thoughts be not inclin'd.
Come, cheer up thy heart, rouſe up, be glad
There is no hell; why art thou ſad?
Eat, drink, be merry with thy friend,
For when thou dieſt, that's thy laſt end.

YOUTH.

Such thoughts as theſe I can't receive.
Becauſe God's word I do believe;
None ſhall in this deſtroy my faith,
Nor do I mind what Satan ſaith.

Devil.

Although to thee herein I yield,
Yet e'er long I ſhall win the field.
That there's a heaven I can't deny,
Yea, and a hell of miſery:
That heaven is a lovely place
I can't deny; 'tis a clear caſe;
And eaſy 'tis for to come there,
Therefore take thou no further care,
All human laws do thou obſerve,
And from old cuſtoms never ſwerve;
Do not oppoſe what great men ſay,
And thou ſhalt never go aſtray.
Thou may'ſt be drunk, and ſwear and curſe.
And ſinners like thee ne'er the worſe;
At any time thou may'ſt repent;
'Twill ſerve when all thy days are ſpent.

CHRIST.

Take heed or elſe thou art undone;
Theſe thoughts are from the wicked One,
Narrow's the way that leads to life,
Who walk therein do meet with ſtrife.
Few ſhall be ſaved, young man know,
Moſt do unto deſtruction go.
If righteous ones ſcarce ſaved be,
What will at laſt become of thee!
Oh! don't reject my precious call,
Leſt ſuddenly in hell thou fall;

Unleſs you ſoon converted be,
God's kingdom thou ſhalt never ſee.

YOUTH.

Lord, I am now at a great ſtand:
If I ſhould yield to thy command,
My comrades will me much deride,
And never more will me abide.
Moreover, this I alſo know,
Thou can'ſt at laſt great mercy ſhow.
When I am old, and pleaſure gone,
Then what thou ſay'ſt I'll think upon.

CHRIST.

Nay, hold vain youth, thy time is ſhort,
I have thy breath, I'll end thy ſport;
Thou ſhalt not live till thou art old,
Since thou in ſin art grown ſo bold.
I in thy youth grim death will ſend,
And all thy ſports ſhall have an end.

YOUTH.

I am too young, alas to die,
Let death ſome old grey head eſpy.
O ſpare me, and I will amend,
And with thy grace my ſoul befriend,
Or elſe I am undone alas,
For I am in a woful caſe.

CHRIST.

When I did call, you would not hear,
But didſt to me turn a deaf ear;
And now in thy calamity,
I will not mind nor hear thy cry;
Thy day is paſt, begone from me,
Thou who didſt love iniquity,
Above thy ſoul and Saviour dear;
Who on the croſs great pains did bear,
My mercy thou didſt much abuſe,
And all good counſel didſt refuſe,
Juſtice will therefore vengeance take,
And thee a ſad example make.

YOUTH.

O ſpare me, Lord, forbear thy hand,
Don't cut me off who trembling ſtand,
Begging for mercy at thy door,
O let me have but one year more.

CHRIST.

If thou ſome longer time ſhould have,
Thou wouldſt again to folly cleave:
Therefore to thee I will not give,
One day on earth longer to live.

Death.

Youth, I am come to fetch thy breath,
And carry thee to th' ſhades of death,
No pity on thee can I ſhow,
Thou haſt thy God offended ſo.
Thy ſoul and body I'll divide,
Thy body in the grave I'll hide,
And thy dear ſoul in hell muſt lie
With Devils to eternity.

The concluſion.

Thus end the days of woful youth,
Who won't obey nor mind the truth;
Nor hearken to what preachers ſay,
But do their parents diſobey.
They in their youth go down to hell,
Under eternal wrath to dwell.
Many don't live out half their days,
For cleaving unto ſinful ways.

The late Reverend and Venerable Mr. NATHANIEL CLAP, *of* Newport *on* Rhode Island; *his Advice to children.*

GOOD children ſhould remember daily, God their Creator, Redeemer, and Sanctifier; to believe in, love and ſerve him; their parents to obey them in the LORD; their bible and catechiſm; their baptiſm; the LORD's day; the LORD's death and reſurrection; their own death and reſurrection; and the day of judgment, when all that are not fit for heaven muſt be ſent to hell. And they ſhould pray to GOD in the name of CHRIST, for ſaving grace.

THE PETTY SCHOOL.*

BY CHARLES HOOLE, A. M.,

Master of Grammar School at Rotherham in 1636, and of a Private School in London in 1660

CHAPTER I.—*How a child may be helped in the first pronunciation of his letters.*

My aim being to discover the old Art of Teaching School, and how it may be improved in every part suitable to the years and capacities of such children as are now commonly taught, I shall first begin my discourse concerning a Petty School: and here or elsewhere I shall not busy myself or reader about what a child of an extraordinary towardliness, and having a teacher at home, may attain unto, and in how short a space, but only show how a multitude of various wits may be taught all together with abundance of profit and delight to every one, which is the proper and main work of our ordinary schools.

Whereas, then, it is usual in cities and greater towns to put children to school about four or five years of age, and in country villages, because of further distance, not till about six or seven, I conceive the sooner a child is put to school the better it is, both to prevent ill habits which are got by play and idleness, and to inure him betimes to affect learning and well doing. Not to say, how the great uncertainty of parents' lives should make them careful of their children's early education, which is like to be the best part of their patrimony, whatever good thing else they may leave them in this world.

I observe that betwixt three and four years of age a child hath great propensity to peep into a book, and then is the most seasonable time (if conveniences may be had otherwise) for him to begin to learn; and though perhaps then he can not speak so very distinctly, yet the often pronunciation of his letters will be a means to help his speech, especially if one take notice in what organ or instrument he is most defective, and exercise him chiefly in those letters which belong unto it.

Now there are five organs or instruments of speech, in the right hitting of

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* The following is a copy of the original title page:—

THE
PETTY-SCHOOLE.
SHEWING
A way to teach little
Children to read English with
delight and profit, (especially) according to
the New Primar.
By *C. H.*
LONDON,
Printed by *F. T.* for *Andrew Crook*
at the *Green Dragon* in *Paul's*
Church Yard, 1659

F 26

which, as the breath moveth from within through the mouth, a true pronunciation of every letter is made, viz., the lips, the teeth, the tongue, the roof of the mouth, and the throat; according to which if one rank the twenty-four letters of our English alphabet, he shall find that A, E, I, O, U proceed by degrees from the throat, along betwixt the tongue and the roof of the mouth to the lips contracted, and that Y is somewhat like I, being pronounced with other letters: but if it be named by itself, it requireth some motion of the lips. B, F, M, P, W, and V consonants belong to the lips, C, S, X, Z to the teeth, D, L, N, T, R to the tongue, B, H, K, Q to the roof of the mouth. But the sweet and natural pronunciation of them is gotten rather by imitation than precept, and therefore the teacher must be careful to give every letter its distinct and clear sound, that the child may get it from his voice, and be sure to make the child open his mouth well as he uttereth a letter, lest otherwise he drown or hinder the sound of it. For I have heard some foreigners to blame us Englishmen for neglecting this mean to a plain and audible speaking, saying, that the cause why we generally do not speak so fully as they, proceeded from an ill habit of mumbling, which children got at their first learning to read, which it was their care therefore to prevent or remedy betimes, and so it should be ours, seeing pronunciation is that that sets out a man, and is sufficient of itself to make one an orator.

II.—*How a child may be taught with delight to know all his letters in a very little time.*

The usual way to begin with a child, when he is first brought to school, is to teach him to know his letters in the hornbook, where he is made to run over all the letters in the alphabet or Christ-cross-row, both forward and backward, until he can tell any one of them which is pointed at, and that in the English character.

This course we see hath been very effectual in a short time with some more ripe-witted children; but others of a slower apprehension (as the most and best commonly are) have been thus learning a whole year together, and though they have been much chid and beaten too for want of heed, could scarce tell six of their letters at twelve months' end, who, if they had been taught in a way more agreeable to their mean apprehensions, (which might have wrought more readily upon the senses, and affected their minds with what they did,) would doubtless have learned as cheerfully if not as fast as the quickest.

I shall therefore mention sundry ways that have been taken to make a child know his letters readily, out of which the discreet teacher may choose what is most likely to suit with his learner.

I have known some that (according to Mr. Brinsley's direction) have taught little ones to pronounce all the letters, and to spell pretty well before they knew one letter in a book; and this they did, by making the child to sound the five vowels, *a, e, i, o, u,* like so many bells upon his finger's ends, and to say which finger was such or such a vowel, by changes; then putting single consonants before the vowels, (leaving the hardest of them till the last,) and teaching him how to utter them both at once, as *va, ve, vi, vo, vu, da, de, di, do, du;* and again, by putting the vowels before a consonant, to make him say, *as, es, is, os, us, ad, ed, id, od, ud.* Thus they have proceeded from syllables of two or three, or more letters, till a child hath been pretty nimble in the most. But this is rather to be done in a private house than a public school; however this may

ner of exercise now and then amongst little scholars will make their lessons more familiar to them.

The greatest trouble at the first entrance of children is to teach them how to know their letters one from another when they see them in the book altogether; for the greatness of their number and variety of shape do puzzle young wits to difference them, and the sense can but be intent upon one single object at once, so as to take its impression and commit it to the imagination and memory. Some have therefore begun but with one single letter, and after they have showed it to the child in the alphabet, have made him to find the same any where else in the book till he knew that perfectly; and then they have proceeded to another in like manner, and so gone through the rest.

Some have contrived a piece of ivory with twenty-four flats or squares, in every one of which was engraven a several letter, and by playing with a child in throwing this upon a table, and showing him the letter only which lay uppermost, have in a few days taught him the whole alphabet.

Some have got twenty-four pieces of ivory cut in the shape of dice, with a letter engraven upon each of them, and with these they have played at vacant hours with a child till he hath known them all distinctly. They begin first with one, then with two, afterwards with more letters at once as the child got knowledge of them. To teach him likewise to spell, they would place consonants before or after a vowel, and then join more letters together so as to make a word, and sometimes divide it into syllables, to be parted or put together. Now this kind of letter sport may be profitably permitted among beginners in a school, and instead of ivory, they may have white bits of board, or small shreds of paper or pasteboard, or parchment with a letter written upon each to play withal amongst themselves.

Some have made pictures in a little book, or upon a scroll of paper wrapped upon two sticks within a box of isinglass, and by each picture have made three sorts of that letter with which its name beginneth; but those being too many at once for a child to take notice of, have proved not so useful as was intended. Some likewise have had pictures and letters printed in this manner on the backside of a pack of cards to entice children, that naturally love that sport, to the love of learning their books.

Some have written a letter in a great character upon a card, or chalked it out upon a trencher, and by telling a child what it was, and letting him strive to make the like, have imprinted it quickly in his memory, and so the rest one after another.

One having a son of two years and a half old, that could but even go about the house, and utter some few gibberish words in a broken manner, observing him one day above the rest to be busied about shells and sticks, and such like toys, which himself had laid together in a chair, and to miss any one that was taken from him he saw not how, and to seek for it about the house, became very desirous to make experiment what that child might presently attain to in point of learning. Thereupon he devised a little wheel, with all the capital Roman letters made upon a paper to wrap round about it, and fitted it to turn in a little round box, which had a hole so made in the side of it, that only one letter might be seen to peep out at once. This he brought to the child, and showed him only the letter O, and told him what it was. The child being overjoyed with his new gambol, catcheth the box out of his father's hand, and runs with

it to his playfellow a year younger than himself, and in his broken language tells him there was "an O, an O." And when the other asked him where, he said, "In a hole, in a hole," and showed it him; which the lesser child then took such notice of, as to know it again ever after from all the other letters. And thus by playing with the box, and inquiring concerning any letter that appeared strange to him what it was, the child learned all the letters of the alphabet in eleven days, being in this A B C character, and would take pleasure to show them in any book to any of his acquaintance that came next. By this instance you may see what a propensity there is in nature betimes to learning, could but the teachers apply themselves to their young scholars' tenuity; and how by proceeding in a clear and facile method that all may apprehend, every one may benefit more or less by degrees. According to these contrivances to forward children, I have published a *New Primer;* in the first leaf whereof I have set the Roman capitals, (because that character is now most in use, and those letters the most easy to be learned,) and have joined therewith the pictures or images of some things whose names begin with that letter, by which a child's memory may be helped to remember how to call his letters, as A for an ape, B for a bear, &c. This hieroglyphical device doth so affect children, (who are generally forward to communicate what they know,) that I have observed them to teach others, that could not so readily learn, to know all the letters in a few hours' space, by asking them what A stands for? and so concerning other letters backward and forward, or as they best liked.

Thus when a child hath got the names of his letters, and their several shapes withal in a playing manner, he may be easily taught to distinguish them in the following leaf, which containeth first the greater and then the small Roman characters, to be learned by five at once or more, as the child is able to remember them; other characters I would have forborne till one be well acquainted with these, because so much variety at the first doth but amaze young wits, and our English characters (for the most part) are very obscure, and more hard to be imprinted in the memory. And thus much for learning to know letters; we shall next (and according to order in teaching) proceed to an easy way of distinct spelling.

III.—*How to teach a child to spell distinctly.*

The common way of teaching a child to spell is, after he knows the letters in his alphabet, to initiate him in those few syllables, which consist of one vowel before a consonant, as *ab*, *eb*, *ib*, *ob*, *ub*, &c., or of one vowel after a consonant, as *ba*, *be*, *bi*, *bo*, *bu*, &c., in the hornbook, and thence to proceed with him by little and little to the bottom of the book, hearing him twice or thrice over till he can say his lesson, and then putting him to a new one.

In which course I have known some more apt children to have profited pretty well, but scarce one of ten, when they have gone through the book, to be able to spell a word that is not in it. And some have been certain years daily exercised saying lessons therein, who, after much endeavor spent, have been accounted mere blockheads, and rejected altogether as incapable to learn any thing; whereas, some teachers that have assayed a more familiar way, have professed that they have not met with any such thing as a dunce amid a great multitude of little scholars.

Indeed, it is Tully's observation of old, and Erasmus' assertion of later years,

that it is as natural for a child to learn, as it is for a beast to go, a bird to fly, or a fish to swim, and I verily believe it; for the nature of man is restlessly desirous to know things, and were discouragements taken out of the way, and meet help afforded young learners, they would doubtless go on with a great deal more cheerfulness, and make more proficiency at their books than usually they do. And could the master have the discretion to make their lessons familiar to them, children would as much delight in being busied about them, as in any other sport, if too long continuance at them might not make them tedious.

Amongst those that have gone a readier way to reading, I shall only mention Mr. Roe and Mr. Robinson, the latter of whom I have known to have taught little children not much above four years old to read distinctly in the Bible, in six weeks' time or under; their books are to be had in print, but every one hath not the art to use them. And Mr. Coote's *English Schoolmaster* seems rather to be fitted for one that is a master indeed than for a scholar.

Besides the way then which is usual, you may (if you think good) make use of that which I have set down in the *New Primer* to help little ones to spell readily, and it is this:

1. Let a child be well acquainted with his vowels, and made to pronounce them fully by themselves, because they are able to make a perfect sound alone.

2. Teach him to give the true value or force of the consonants, and to take notice how imperfectly they sound, except a vowel be joined with them. Both these are set apart by themselves.

3. Proceed to syllables made of one consonant set before a vowel, (section 5,) and let him join the true force of the consonant with the perfect sound of the vowel, as to say *ba*, *be*, *bi*, *bo*, *bu*, &c. Yet it were good to leave *ca*, *ce*, *ci*, *co*, *cu*, and *ga*, *ge*, *gi*, *go*, *gu*, to the last, because the value of the consonant in the second and third syllables doth differ from that in the rest.

4. Then exercise him in syllables made of one vowel set before one consonant, (section 6,) as to say *ab*, *eb*, *ib*, *ob*, *ub*, &c., till he can spell any syllable of two letters backward or forward, as *ba*, *be*, *bi*, *bo*, *bu*; *ab*, *eb*, *ib*, *ob*, *ub*; *ba*, *ab*; *be*, *eb*; *bi*, *ib*; *bo*, *ob*; *bu*, *ub*; and so in all the rest, comparing one with another.

5. And if to any one of these syllables you add a letter, and teach him how to join it in sound with the rest, you will make him more ready in spelling; as if before *ab* you put *b*, and teach him to say *bab*; if after *ba* you put *d*, and let him pronounce it *bad*, he will quickly be able to join a letter with any of the rest, as *nip*, *pin*, *but*, *tub*, &c.

To inure your young scholar to any, even the hardest syllable, in an easy way,

1. Practice him in the joining of consonants that begin syllables (section 7) so that he may give their joint forces at once; thus

Having showed him to sound *bl* or *br* together, make him pronounce them, and a vowel with them, *bla*, *bra*, *ble*, *bre*, and so in any of the rest.

2. Then practice him likewise in consonants that end syllables, (section 8;) make him first to give the force of the joined consonants, and then to put the vowels before them; as *ble* with the vowels before them sound *able*, *eble*, *ible*, *oble*, *uble*, to all of which you may prefix other consonants and change them into words of one syllable, as *fable*, *peble*, *bible*, *noble*, *bubble*, with a *b* inserted or the like. Where observe that *e* in the end of many syllables, being silent, doth qualify the sound of the foregoing vowel, so as to make words different from

those that have not *e*; as you may see *made* differeth quite from *mad*, *bete* from *bet*, *pipe* from *pip*, *sope* from *sop*, and *cube* from *cub*. Whereby I think them in an error that leave out *e* in the end of words, and them that in pronouncing it make two syllables of one, in *stable*, *bible*, *people*, &c., which judicious Mr Mulcaster will not allow.

In this exercise of spelling you may do well sometimes to make all the young beginners stand together, and pose them one by one in all sorts of syllables, till they be perfect in any; and to make them delight therein,

1. Let them spell many syllables together which differ only in one letter, as *and*, *band*, *hand*, *land*, *sand*.

2. Teach them to frame any word of one syllable, by joining any of the consonants which go before vowels, with those that are used to follow vowels, and putting in vowels betwixt them, as *black*, *block*; *clack*, *clock*.

And this they may do afterward amongst themselves, having several loose letters made and given them to compose or divide in a sporting manner, which I may rightly term the letter sport.

When a child has become expert in joining consonants with the vowels, then take him to the diphthongs, (section 9,) and there

1. Teach him the natural force of a diphthong, (which consists of two vowels joined together,) and make him sound it distinctly by itself, as *ai*, *ei*, &c.

2. Let him see how it is joined with other letters, and learn to give its pronunciation with them, minding him how the same diphthong differs from itself sometimes in its sound, and which of the two vowels in it hath the greatest power in pronunciation, as in *people*, *e* seemeth to drown the *o*.

And besides those words in the book, you may add others of your own, till by many examples the child doth well apprehend your meaning, so that he can boldly adventure to imitate you, and practice himself.

Thus after a child is thoroughly exercised in the true sounding of the vowels and consonants together, let him proceed to the spelling of words, first of one syllable, (section 10,) then of two, (section 11,) then of three, (section 12,) then of four, (section 13,) in all of which let him be taught how to utter every syllable by itself truly and fully, and be sure to speak out the last. But in words of more syllables, let him learn and part them according to these profitable rules:

1. An English syllable may sometimes consist of eight letters, but never of more, as *strength*.

2. In words that have many syllables, the consonant between two vowels belongeth to the latter of them, as *hu-mi-li-tie*.

3. Consonants which are joined in the beginning of words are not to be parted in the middle of them, as *my-ste-ry*.

4. Consonants which are not joined in the beginning of words are to be parted in the middle of them, as *for-get-ful-ness*.

5. If a consonant be doubled in the middle of a word, the first belongs to the foregoing syllable, and the latter to the following, as *pos-ses-si-on*.

6. In compound words, every part which belongeth to the single words must be set by itself, as *in-a-bi-li-ty*.

And these rules have I here set down to inform the less skillful teacher how he is to guide his learner, than to puzzle a child about them, who is not yet so well able to comprehend them.

I have also divided those words in the book, to let children see how they ought to divide other polysyllable words, in which they must always be very careful (as I said) to sound out the last syllable very fully.

To enable a child the better to pronounce any word he meets withal in reading, I have set down some, more hard for pronunciation, (section 14,) in often reading over which he may be exercised to help his utterance; and the master may add more at his own discretion, till he see that his willing scholar doth not stick in spelling any, be it never so hard.

And that the child may not be amused with any thing in his book when he cometh to read, I would have him made acquainted with the pauses, (section 15,) with the figures, (section 16,) numeral letters, (section 17,) quotations (section 18) and abbreviations, (section 19,) which being but a work of a few hours' space, may easily be performed after he can readily spell, which when he can do, he may profitably be put to reading, but not before; for I observed it a great defect in some of Mr. Robinson's scholars, (whose way was to teach to read presently without any spelling at all,) that when they were at a loss about a word, they made an imperfect confused sound in giving the force of the consonants, which if they once missed, they knew not which way to help themselves to find what the word was; whereas, if after a child know his letters, he be taught to gather them into just syllables, and by the joining of syllables together to frame a word, (which as it is the most ancient, so certainly it is the most natural method of teaching,) he will soon be able, if he stick at any word in reading, by the naming of its letters and pronouncing of its syllables, to say what it is, and then he may boldly venture to read without spelling at all, touching the gaining of a habit whereof I shall proceed to say somewhat in the next chapter.

IV.—*How a child may be taught to read any English book perfectly.*

The ordinary way to teach children to read is, after they have got some knowledge of their letters, and a smattering of some syllables and words in the hornbook, to turn them into the A B C or Primer, and therein to make them name the letters and spell the words, till by often use they can pronounce (at least) the shortest words at the first sight.

This method takes with those of prompter wits; but many of more slow capacities, not finding any thing to affect and so make them heed what they learn, go on remissly from lesson to lesson, and are not much more able to read when they have ended their book than when they begun it. Besides, the A B C being now (I may say) generally thrown aside, and the ordinary Primer not printed, and the very fundamentals of Christian religion (which were wont to be contained in those books, and were commonly taught children at home by heart before they went to school) with sundry people (almost in all places) slighted, the matter which is taught in most books now in use is not so familiar to them, and therefore not so easy for children to learn.

But to hold still to the sure foundation, I have caused the Lord's Prayer, (section 20,) the Creed, (section 21,) and the Ten Commandments (section 23) to be printed in the Roman character, that a child having learned already to know his letters and how to spell, may also be initiated to read by them, which he will do the more cheerfully if he be also instructed at home to say them by her.

As he reads these, I would have a child name what words he can at first sight, and what he can not, to spell them, and to take notice what pauses and numbers are in his lesson, and to go over them often, till he can tell any tittle in them, either in or without the book.

When he is thus well entered in the Roman character, I would have him made acquainted with the rest of the characters now in use, (section 23,) which will be easily done by comparing one with another, and reading over those sentences, psalms, thanksgivings, and prayers (which are printed in greater and less characters of sundry sorts) till he have them pretty well by heart.

Thus having all things which concern reading English made familiar to him, he may attain to a perfect habit of it, 1, by reading *The Single Psalter;* 2. The *Psalms in Meter;* 3. *The School of Good Manners*, or such other like easy books which may both profit and delight him. All of which I would wish he may read over at least thrice, to make the matter as well as the words leave an impression upon his mind. If any where he stick at any word (as seeming too hard) let him mark it with a pin, or the dint of his nail, and by looking upon it again he will remember it.

When he can read any whit readily, let him begin the Bible and read over the book of *Genesis* (and other remarkable histories in other places of Scripture which are most likely to delight him) by a chapter at a time; but acquaint him a little with the matter beforehand, for that will entice him to read it, and make him more observant of what he reads. After he hath read, ask him such general questions out of the story as are most easy for him to answer, and he will the better remember it. I have known some, that by hiring a child to read two or three chapters a day, and to get so many verses of it by heart, have made them admirable proficients, and that betimes, in the Scriptures, which was Timothy's excellency and his grandmother's great commendation. Let him now take liberty to exercise himself in any English book (so the matter of it be but honest) till he can perfectly read in any place of a book that is offered him; and when he can do this, I adjudge him fit to enter into a grammar school but not before.

For thus learning to read English perfectly, I allow two or three years' time, so that at seven or eight years of age a child may begin Latin.

V.—*Wherein children, for whom the Latin tongue is thought to be unnecessary, are to be employed after they can read English well.*

It is a fond conceit of many that have either not attained, or by their own negligence have utterly lost the use of the Latin tongue, to think it altogether unnecessary for such children to learn it as are intended for trades, or to be kept as drudges at home, or employed about husbandry. For first, there are few children but (in their playing years, and before they can be capable of any serious employment in the meanest calling that is) may be so far grounded in the Latin as to find that little smattering they have of it to be of singular use to them, both for the understanding of the English authors (which abound now-a-days with borrowed words) and the holding of discourse with a sort of men that delight to flaunt it in Latin.

Secondly, Besides I have heard it spoken to the great commendation of some countries where care is had for the well education of children, that every peasant (almost) is able to discourse with a stranger in the Latin tongue; and why

may not we here in England obtain the like praise if we did but, as they, continue our children at the Latin school till they be well acquainted with that language, and thereby better fitted for any calling.

Thirdly, And I am sorry to add, that the non-improvement of children's time after they can read English any whit well throweth open a gap to all loose kinds of behavior; for being then (as it is too commonly to be seen, especially with the poorer sort) taken from the school, and permitted to run wild, up and down, without any control, they adventure to commit all manner of lewdness, and so become a shame and dishonor to their friends and country.

If these or the like reasons therefore might prevail to persuade them that have a prejudice against Latin, I would advise that all children might be put to the grammar school so soon as they can read English well, and suffered to continue at it till some honest calling invite them thence; but if not, I would wish them rather to forbear it than to become there a hindrance to others, whose work it is to learn that profitable language. And that they may not squander away their time in idleness, it were good if they were put to a writing-school where they might be, first, helped to keep their English by reading a chapter (at least) once a day; and second, taught to write a fair hand; and thirdly, afterward exercised in arithmetic and such preparative arts as may make them completely fit to undergo any ordinary calling. And being thus trained up in a way of discipline, they will afterward prove more easily pliable to their master's commands.

Now, forasmuch as few grammar schools of note will admit children into them till they have learned their *Accidents*, the teaching of that book also becometh for the most part a work for a Petty School, where many that undertake to teach it, being altogether ignorant of the Latin tongue, do sorrily perform that task, and spend a great deal of time about it to little or no purpose. I would have that book therefore by such let alone and left to the grammar school as most fitting to be taught there only, because it is intended as an introduction of grammar to guide children in a way of reading, writing, and speaking Latin, and the teachers of the grammar art are most deeply concerned to make use of it for that end. And instead of the *Accidents*, which they do neither understand nor profit by, they may be benefited in reading orthodoxal catechisms and other books that may instruct them in the duties of a Christian, such as *The Practice of Piety*, *The Practice of Quietness*, *The Whole Duty of Man;* and afterward in other delightful books, of English history, as *The History of Queen Elizabeth*, or poetry, as *Herbert's Poems*, *Quarl's Emblems;* and by this means they will gain such a habit and delight in reading as to make it their chief recreation when liberty is afforded them. And their acquaintance with good books will (by God's blessing) be a means so to sweeten their (otherwise sour) natures, that they may live comfortably towards themselves, and amiably converse with other persons.

Yet if the teacher of a Petty School have a pretty good understanding of the Latin tongue, he may the better adventure to teach the *Accidents*, and proceed in doing so with far more ease and profit to himself and learner, if he observe a sure method of grounding his children in the rudiments of grammar, and preparing them to speak and write familiar Latin, which I shall hereafter discover, having first set down somewhat how to remedy that defect in reading English with which the grammar schools are very much troubled, especially where there is not a good Petty School to discharge that work aforehand. And before I

proceed further, I will express my mind in the next two chapters touching the erecting of a Petty School, and how it may probably flourish by good order and discipline.

VI.—*Of the founding of a Petty School.*

The Petty School is the place where, indeed, the first principles of all religion and learning ought to be taught, and therefore rather deserveth that more encouragement should be given to the teachers of it than that it should be left as a work for poor women, or others whose necessities compel them to undertake it as a mere shelter from beggary.

Out of this consideration it is (perhaps) that some nobler spirits, whom God hath enriched with an overplus of outward means, have, in some places whereunto they have been by birth (or otherwise) related, erected Petty School-houses, and endowed them with yearly salaries; but those are so inconsiderate toward the maintenance of a master and his family, or so overcloyed with a number of free scholars to be taught for nothing, that few men of good parts will deign to accept of them, or continue at them for any while, and for this cause I have observed such weak foundations fall to nothing.

Yet if any one be desirous to contribute toward such an eminent work of charity my advice is, that he erect a school and dwelling-house together, about the middle of a market town, or some populous country village, and accommodate it with a safe yard adjoining to it, if not with an orchard or garden, and that he endow it with a salary of (at least) twenty pounds per annum, in consideration whereof all such poor boys as can conveniently frequent it may be taught gratis, but the more able sort of neighbors may pay for their children's teaching as if the school was not free, for they will find it no small advantage to have such a school amongst them.

Such a yearly stipend and convenient dwelling, with a liberty to take young children to board, and to make what advantage he can best by other scholars, will invite a man of good parts to undertake the charge, and excite him to the diligent and constant performance of his duty, especially if he be chosen into the place by three or four honest and discreet trustees, that may have power also to remove him thence, if by his uncivil behavior or gross neglect he render himself incapable to perform so necessary a service to the church and commonwealth.

As for the qualifications of one that is to be the teacher of a Petty School, I would have him to be a person of a pious, sober, comely and discreet behavior, and tenderly affectionate toward children, having some knowledge of the Latin tongue, and ability to write a fair hand and good skill in arithmetic, and then let him move within the compass of his own orb so as to teach all his scholars (as they become capable) to read English very well, and afterward to write and cast accounts. And let him not meddle at all with teaching the *Accidents*, except only to some more pregnant wits which are intended to be set forward to learn Latin, and for such be sure that he ground them well, or else dismiss them, as soon as they can read distinctly and write legibly, to the grammar school.

I should here have closed my discourse, and shut up this Petty School, were it not that I have received a model for the maintaining of students from a worthy friend's hand, (and one that is most zealously and charitably addicted to advance learning, and to help it in its very beginning to come forward to its

full rise,) by which I am encouraged to address my remaining words to the godly-minded trustees and subscribers for so good a work, (especially to those amongst them that know me and my school endeavors;) and this I humbly request of them, that as they have happily contrived a model for the education of students, and brought it on a sudden to a great degree of perfection, so they should also put to their hands for the improvement of school learning, without which such choice abilities as they aim at in order to the ministry can not possibly be obtained. And for the first foundation of such a work, I presume to offer my advice, that in some convenient places, within and without the city, there may be Petty Schools erected, according to the number of wards, unto which certain poor children out of every parish may be sent and taught gratis, and all others that please to send their children thither may have them taught at a reasonable rate, and be sure to have them improved to the utmost of what they are capable. And I am the rather induced to propound such a thing because that late eminent, Dr. Bathurst, lately deceased, Mr. Gouge, and some others yet living did, out of their own good affection to learning, endeavor at their own charge to promote the like.

VII.—*Of the discipline of a Petty School.*

The sweet and orderly behavior of children addeth more credit to a school than due and constant teaching, because this speaketh to every one that the child is well taught, though (perhaps) he learn but little, and good manners indeed are a main part of good education. I shall therefore take occasion to speak somewhat concerning the discipline of a Petty School, leaving the further discourse of children's manners to books that treat purposely of that subject, as *Erasmus de moribus, Youth's Behavior*, &c.

1. Let every scholar repair to school before eight o'clock in the morning, or in case of weakness before nine; and let him come fairly washed, neatly combed, and handsomely clad, and by commending his cleanness, and showing it to his fellows, make him take pleasure betimes of himself to go neat and comely in his clothes.

2. Let such as come before school-time take liberty to recreate themselves about the school, yet so as not to be suffered to do any thing whereby to harm themselves or school-fellows, or to give offence or make disturbance with any neighbor.

3. When school-time is called, let them all go orderly to their own places, and here apply themselves diligently to their books without noise or running about.

4. When the master cometh into the school, let them stand up and make obeisance, (so likewise when any stranger cometh in;) and after notice is taken of those who are absent, let one that is most able read a chapter, and the rest attend and give some little account of what they have heard read. Then let him that read say a short prayer fitted for the school, and afterward let every one settle to his present task.

5. The whole school may not unfitly be divided into four forms, whereof the first and lowest should be of those that learn to know their letters, whose lessons may be in the *Primer;* the second, of those that learn to spell, whose lessons may be in the *Single Psalter;* the third, of those that learn to read, whose lessons may be in the Bible; the fourth, of those that are exercised in reading, writing, and casting accounts, whose lessons may be in such profitable English books as the parents can best provide and the master think fittest to be taught.

6. Let the lessons be the same to each boy in every form, and let the master proportion them to the meanest capacities; thus those that are abler may profit themselves by helping their weaker fellows, and those that are weaker be encouraged to see that they can keep company with the stronger. And let the two highest in every form give notice to the master when they come to say it, of those that were most negligent in getting the lesson.

7. When they come to say it, let them all stand orderly in one or two rows, and whilst one sayeth his lesson, be sure that all the rest look upon their books, and give liberty to him that is next to correct him that is saying it if he mistake; and in case he can say it better, let him take his place and keep it till the same boy or another win it from him. The striving for places (especially) amongst little ones will whet them on to more diligence than any encouragement that can be given them; and the master should be very sparing to whip any one for his book except he be sullenly negligent, and then also I would choose rather to shame him out of his untowardness by commending some of his fellows, and asking him why he can not do as well as they, than by falling upon him with rating words or injurious blows. A great care also must be had that those children that are slow-witted and of a tender spirit be not any way discouraged, though they can not make so good a performance of their task as the rest of their fellows.

8. On Mondays, Wednesdays and Fridays they may say two lessons in the forenoon and two in the afternoon, and on Tuesdays and Thursdays in the forenoon they may also say two lessons; but on Tuesdays and Thursdays in the afternoon and on Saturday mornings I would have the time spent in examining and directing them how to spell and read aright, and hearing them say the graces, prayers and psalms, and especially the Lord's Prayer, the Creed, and the Ten Commandments, (which are for that purpose set down in the *New Primer*) very perfectly by heart. And those that can say these well may proceed to get other catechisms, but be sure they be such as agree with the principles of Christian religion.

9. Their lessons being all said, they should be dismissed about eleven o'clock, and then care must be taken that they every one go orderly out of the school, and pass quietly home without any stay by the way. And to prevent that too common clamor and crowding out of the school door, let them rise out of their places one by one with their hat and book in their hand, and make their honors to their master as they pass before his face, one following another at a distance out of the school. It were fittest and safest that the least went out the foremost, that the bigger boys following may give notice of any misdemeanor upon the way.

10. The return to school in the afternoon should be by one o'clock, and those that come before that hour should be permitted to play within the bounds till the clock strike one, and then let them all take their places in due order, and say their lessons as they did in the forenoon. After their lessons are ended, let one read a chapter and say a prayer, and so let them again go orderly and quietly home, about five o'clock in the summer and four in the winter season.

11. If necessity require any one to go out in the school-time, let him not interrupt the master by asking him for leave, but let him leave his book with the next fellow above him for fear he should else spoil or lose it, and in case he tarry too long forth, let notice be given to the monitor.

12 Those children in the upper form may be monitors, every one a day in

his turn; and let them every evening, after all the lessons are said, give a bill to the master of their names that are absent, and theirs that have committed any disorder, and let him be very moderate in correcting, and be sure to make a difference betwixt those faults that are viciously enormous and those that are but childish transgressions. Where admonitions readily take place, it is a needless trouble to use a rod, and as for a ferule I wish it were utterly banished out of all schools.

If any one, before I conclude, should ask me, how many children I think may be well and profitably taught (according to the method already proposed) in a Petty School? I return him answer, that I conceive forty boys will be enough to thoroughly employ one man to hear every one so often as is required; and so many he may hear and benefit himself without making use of any of his scholars to teach the rest, which however may be permitted and is practiced in some schools, yet it occasioneth too much noise and disorder, and is no whit so acceptable to parents or pleasing to the children, be the work never so well done. And therefore I advise, that in a place where a great concourse of children may be had, there be more masters than one employed according to the spaciousness of the room and the number of boys to be taught, so that every forty scholars may have one to teach them; and in case there be boys enough to be taught, I would appoint one single master to attend one single form, and have as many masters as there are forms, and then the work of teaching little ones to the height of their best improvement may be thoroughly done, especially if there were a writing-master employed at certain hours in the school, and an experienced teacher encouraged as a supervisor, or inspector, to see that the whole school be well and orderly taught and disciplined.

What I have here written concerning the teaching and ordering of a Petty School was in many particulars experienced by myself with a few little boys that I taught amongst my grammar scholars in London, and I know those of eminent worth and great learning that, upon trial made upon their own children at home and others at school, are ready to attest the ease and benefit of this method; insomuch as I was resolved to have adjoined a Petty School to my grammar school at the Token House in Lothbury, London, and there to have proceeded in this familiar and pleasing way of teaching, had I not been unhandsomely dealt with by those whom it concerned, for their own profit's sake, to have given me less discouragement. Nevertheless, I think it my duty to promote learning what I can, and to lay a sure foundation for such a goodly structure as learning is; and though (perhaps) I may never be able to effect what I desire for its advancement, yet it will be my comfort to have imparted somewhat to others that may help thereunto. I have here begun at the very groundwork, intending (by God's blessing) forthwith to publish *The New Discovery of the Old Art of Teaching*, which doth properly belong to a grammar school.

In the meantime I entreat those into whose hands this little work may come to look upon it with a single eye, and whether they like or dislike it, to think that it is not unnecessary for men of greatest parts to bestow a sheet or two at leisure time upon so mean a subject as this seems to be. And that God which causeth immense rivers to flow from small spring-heads, vouchsafe to bless these weak beginnings in tender age, that good learning may proceed hence to its full perfection in riper years.

EARLY ENGLISH SCHOOL BOOKS.

The ancient *Primer* was something very different from the school-books to which we ordinarily give the name. For in dames' schools of which Chaucer speaks, children were provided with few literary luxuries, and had to learn their letters off a scrap of parchment nailed on a board, and in most cases covered with a thin, transparent sheet of horn to protect the precious manuscript. Hence the term 'hornbook' applied to the elementary books of children. Prefixed to the alphabet, of course, was the Holy Sign of the Cross, and so firm a hold does an old custom get on the popular mind, that down to the commencement of the present century, alphabets continued to preserve their ancient heading, and derived from this circumstance their customary appellation of 'the Christcross row,' a term so thoroughly established as to find a place in our dictionaries. The Mediæval Primer is, however, best described in the language of the fourteenth century itself. The following language occurs in the introduction to a MS. poem of 300 lines, still preserved in the British Museum, each portion of which begins with a separate letter.

In place as men may se
When a childe to schole shal sette be
A Bok is hym ybrought,
Naylyd on a bord of tre,
That men cal an A. B. C.
Wrought is on the bok without.
V para*fys grete and stoute,
Royal in rose red.
That is set, withouten doute,
In token of Christes ded.
Red lettar in parchymyn,
Makyth a childe good and fyn
Letters to loke and see,
By this bok men may devyne,
That Christe's body was full of pyne,
That dyed on wod tree.

After the difficulties of the primer had been overcome, a great deal of elementary knowledge was taught to the children, as in Saxon times, through the vehicle of verse. For instance, we find a versified geography, of the fourteenth century, of which the two following verses may serve as a specimen, though the second is not very creditable to our mediæval geographers:

This world is delyd (divided), al on thre,
Asia, Affrike, and Eu-ro-pe.
Wol ye now here of A-si-e,
How mony londers ther inne be?

The lond of Macedonie,
Egypte the lesse and Ethiope,
Syria, and the land of Judia,
These ben all in Asia.

The following grammar rules belong to the fifteenth century:—

Mi lefe chyld, I kownsel the
To form thi vi tens, thou avise the,
And have mind of thi clensoune
Both of noune and pronoun,

And ilk case in plurele
How thou sal end, avise the well;
And the particip*ls forget thou not,
And the comparison be in thi thought,
The ablative case be in thi minde,
That he be saved in hys kind, &c.

There is something in the last fragment very suggestive of the rod. What would have been the fate of the unlucky grammarian, if in spite of this solemn

counsel, he had failed to have the ablative case in his mind, we dare not conjecture. Our forefathers had strict views on the subject of sparing the rod, and spoiling the child. Thus one old writer observes of children in general:

To thir pleyntes mak no grete credence,
A rodd reformeth thir insolence;
In thir corage no anger doth abyde,
Who spareth the rodd all virtue sette asyde

Yet the strictness was mingled, as of old, with paternal tenderness, and children appeared to have treated their masters with a singular mixture of familiarity and reverence. And it is pleasant to find among the same collection of school fragments, a little distitch which speaks of peace-making:

Wrath of children son be over gon,
With an apple parties be made at one.

There is good reason for believing that schoolboys of the fourteenth century were much what they are in the nineteenth, and fully possessed of that love of robbing orchards, which seems peculiar to the race.

In the 'Pathway to Knowledge,' printed in London in 1596, occur the following verses, composed by W. P., the translator from the Dutch of 'the order of keeping a Merchant's booke, after the Italian manner of debtor and creditor:'

Thirty days hath September, Aprill, June and November,
Febuarie eight and twentie alone, all the rest thirtie and one.

Looke how many pence each day thou shalt gaine,
Just so many pounds, halfe pounds and groates:
With as many pence in a yeare certaine,
Thou gettest and takest, as each wise man notes.

Looke how many farthings in a week doe amount.
In the yeare like shillings, and pence thou shalt count.

Mr. Davies, in his key to Hutton's Course quotes the following from a manuscript of the date of 1570:

Multiplication is mie vexation,
And Division is quite as bad,
The Golden Rule is mie stumbling stule,
And Practice drives me mad.

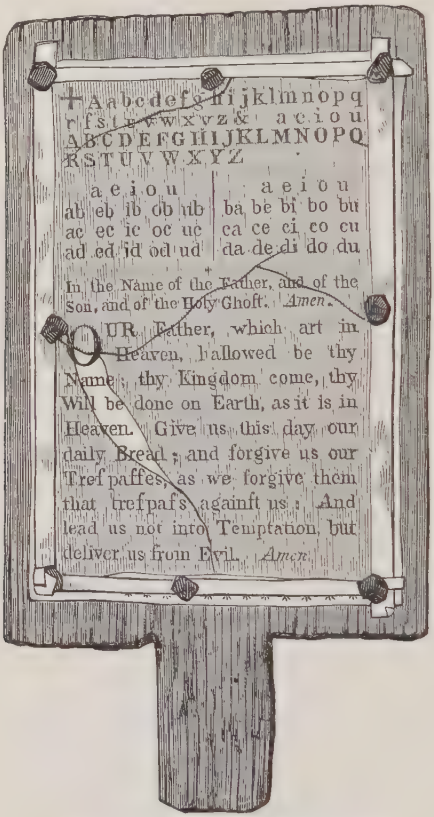
In 1600, Thomas Hylles published 'The Arte of Vulgar Arithmeticke, both in integrals and fractions,' to which is added *Musa Mercatorum*, which gives the following rule for 'the partition of a shilling into its aliquot parts.'

A farthing first findes fortie eight
An halfepeny hopes for twentie foure
Three farthings seekes out 16 streight
A peny puls a dozen lower.
Dicke dandiprart drewe 8 out deade
Twopence took 6 and went his way
Tom trip and goe with 4 is fled
But goodman grote on 3 doth stay
A testerne only 2 doth take
Moe parts a shilling can not make.

Nicholas Hunt, in 'The Hand-Maid to Arithmetick Refined,' printed in 1633, gives the rule of proof by nines as follows:

Adde thou upright, reserving every tenne,
And write the dighits dowe all with thy pen,
The proofs (for truth I say),
Is to cast nine away.
For the particular summes and severall
Reject the nines; likewise from the totall
When figures like in both chance to remaine
Subtract the lesser from the great, nothing the rest,
Or ten to borrow, you are ever prest,
To pay what borrowed was thinke it no paine,
But honesty redounding to your gaine.

Cotgrave has, "*La Croix de par Dieu*, the Christ's-crosse-rowe, or *horne-booke*, wherein a child learnes it;" and Florio, ed. 1611, p. 93, "*Centuruola*, a childes horne-booke hanging at his girdle."


A b c d e f g h i j k l m n o p q
r f s t u w x y z & a e i o u
A B C D E F G H I J K L M N O P Q
R S T U V W X Y Z
a e i o u
ab eb ib ob ub
ac ec ic oc uc
ad ed id od ud
a e i o u
ba be bi bo bu
ca ce ci co cu
da de di do du
In the Name of the Father, and of the Son, and of the Holy Ghoft. Amen.
UR Father, which art in Heaven, hallowed be thy Name; thy Kingdom come, thy Will be done on Earth, as it is in Heaven. Give us this day our daily Bread; and forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us: And lead us not into Temptation, but deliver us from Evil. Amen.

HORNBOOK OF THE EIGHTEENTH CENTURY.

In the collection of Sir Thomas Phillipps, at Middlehill, are two genuine Hornbooks of the reigns of Charles I. and II. Locke, in his "*Thoughts on Education*," speaks of the "ordinary road of the Hornbook and Primer," and directs that "the Lord's Prayer, the Creed, and the Ten Commandments he should learn by heart, not by reading them himself in his Primer, but by somebody's repeating them before he can read."

Shenstone, who was taught to read at a dame-school, near Halesowen, in Shropshire, in his delightfully quaint poem of the *Schoolmistress*, commemorating his venerable preceptress, thus records the use of the Hornbook:—

"Lo; now with state she utters her command;
Eftsoons the urchins to their tasks repair;
Their books of stature small they take in hand,
Which with pellucid horn secured are
To save from finger wet the letters fair."

OBJECT TEACHING — PRINCIPLES AND METHODS.

[From the German of F. Busse, Principal of the Girls' High School of Berlin.*]

1. — AIMS AND PRINCIPLES.

PEDAGOGICAL authorities have the most diverse views upon object-teaching, both in regard to its position and value in general, and to its principal and subsidiary objects in particular. The reason of this is, that no other discipline embraces the individuality of the child on its physical and spiritual sides to such a degree as this does. We speak of exercise in observation, object-teaching, practice in thinking, or practice in understanding, practice in speaking or in language, just according as we are thinking more especially of the sense-organs and observation, the ability to think, the speaking a language. From the standpoint of an enlightened science of teaching, the averaging of these various views, and the uniting of these aims, is a necessity.

Since object-teaching is the earliest teaching, and that which begins before the child is old enough to go to school (Pestalozzi, Frœbel), since it takes hold of the child in the full, undifferentiated unity of his powers, it is of importance to presuppose that the child has an inborn individuality. That clumsy view which considers that what we call individuality does not arise until it is produced by the influence of time and place, persons and circumstances, and, most of all, by education and instruction, — that view, I repeat, prevails amongst those who strive to dispiritualize nature everywhere, and especially human nature, and is unworthy of an enlightened science of teaching. Just as little as instruction can form its empirical conditions — that is, mental capacity and organs of speech — in the child, but, instead of that, presupposes them, just so little can it dispense with the logical conditions; namely, the *I*, endowed with powers of observation, discernment, feeling, and willing, — what Genesis calls "the living soul," what Solomon calls "the breath of the divine power."

No investigator has yet succeeded in drawing the wonderful boundary-line between the spiritual and the physical in human nature; but if we are trying to establish the meaning of the important idea, "intuition," we must keep the physical and spiritual sides of our being apart.

Man, as a sensibly spiritual being, has, first of all, a receptivity for impressions of that which is about him and goes on before him. This receptivity is called sense. The activities, capacities, and powers of the soul which come first into consideration are, therefore, of a purely receptive kind. It is the decidedly preponderant activity of sense. While the impressions of the exterior world are in the act of being appropriated by the soul, the first soul-formations, the sensations and perceptions, arise.

* From Diesterweg's *Wegweisser*, edition of 1873.

These are all matters of experience. We need only call to mind the popular expression, "The stupid quarter of a year," which ends with the child's first smile, that beam of consciousness which is greeted with infinite joy. The child has at this period the ordinary vicissitudes and excitements of its nervous life in pleasure and pain, as well as the wonderful modifications of them in its sense-organs. It hears a fondling voice, looks into a faithful eye, tastes the sweet milk, feels the mother's breast, the gentle lifting and carrying of the arms, and the swinging motion of the cradle. These are the sense-impressions, or sensations, which flow towards him daily during the short moments of wakefulness.

With admirable wisdom, nature has so regulated the organism of the child that it passes these first days and weeks in the arms of sleep; for could it immediately, like the young lambkin or colt, use its limbs, such an immeasurable, incomprehensible world of impressions would stream in upon its inner being, that self-consciousness, unable to master them, would be forever overcome and unable to develop itself. Do not we teachers have the corresponding experience daily in the dissipated and distracted youth of our great cities? Do we not have it hourly when, in the presentation of a new subject, we give too much at once, and overstep the limits which lie in the power of self-consciousness?

But the child has not merely sense-impressions or sensations, which bear the token of individuality; it has also sense-intuitions, that is, a multiplicity of sensations which are united together into a *unit* by the synthesis of the interior sense, (named by Kant "the table of the inner sense," of which the five senses are only radiations.)

The beast also shares in both the sense-impressions and the sense-intuitions, and indeed, as we must confess, possesses these to a higher degree than does man, since it belongs entirely to the world of sense, and is endowed with sharper organs of sense, so that it may exist in that world.

When, for instance, the ape is busy with an apple, he has, in the first place, the sense-impression of *sight*, by means of his eye; in the second place, that of *feeling* in his hand; in the third place, the impression of *smell*, if he holds it to his nose; in the fourth place, that of *taste* upon his tongue; and, finally, also that of *hearing*, if the fruit falls to the ground, or seeds rattle. But these five different impressions do not remain in him as one multitude, but are united upon the table of his inner sense without his participation, and yet with infallible certainty, so that he has the unity comprehended within itself of the sense-impression of the apple.

Let us look at the horse. He hears the crack and swing of the whip; he has often enough felt the smarting impressions of it, and sees it immediately when the coachman has the instrument in his hand; but these three sense-impressions remain in him, not as any thing isolated, but blend into the unity of a sense-intuition.

The child is similarly circumstanced in relation to the external world. As soon as longer pauses of wakefulness take place, the eye follows the movements of the mother, and the impressions of her friendly face, of her tender voice, of the nourishment she gives, of the lifting and carrying and

other cares she bestows upon him, unite in a total picture, in a unity of the sense-intuition.

The sense-impressions are the first, the sense-intuitions the second, and the latter mark already a step of the greater powerfulness of life in general, and of the development of sense in particular.

But, while the animal rises up into the world of sense-impressions and sense-intuitions, the power of the inborn and now gently moving self-consciousness raises the sense-impressions into perceptions, and thereby raises also the sense-intuitions into intellectual intuitions.

The perceiving is next becoming assured of something, and in itself is yet an undefined, general turning or application of the subjectivity to an object, a direction of the spirit to an outside thing, a consciousness of parts, character, and differences now becoming clear. But if a perception is internally grasped and worked up, and the perception takes place with a more decided consciousness, then the occurrence becomes a spiritual intuition.

Intellectual intuition (or intuition absolutely) is each conscious, more distinct perception or unity of several perceptions, with an internal summary.

Intuition is quite a significant word. To look (or to inspect) expresses subjective activity, not mere seeing, as the eye of the animal may be said to attach itself to the external object attracting the senses, but expresses the act of sounding it. Intuition signifies such inspection as exalts the object to the contemplator's real objectivity.

An intuition presupposes:

1. An immediately present object.
2. The influence of the same upon one or several sense-organs.
3. A spiritual activity, to bring this influence to the consciousness; therefore the active directions of the spirit, and the grasping of the same.*

The mind of the child now incessantly works on. He obtains mastery more and more swiftly, and more and more victoriously over the sense-impressions and sense-intuitions; the wealth of perceptions and intellectual intuitions, and his self-certainty in them, becomes ever greater; finally, the power of intuitive thinking becomes so great that single intellectual intuitions become IDEAS. It is these which have always left behind in the child's soul the deepest traces, and they become ideas as soon as the mind has power to objectivate them; that is, to dispose of them as of things owned, and, independently of the world of sense, to be able at will to call them forth out of itself, or to thrust them back.

But here comes in the need of a sign; that is, of a word, not as if the

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* REMARK. Intuition, in the narrower, original sense, is a conscious impression obtained through the sensation of sight. *To intuit* means, first of all, only the activity of the soul called forth by sight. But since the most distinct and the most surely defined impressions are called forth, and all other sense-perceptions are supported, perfected, and even corrected by the sight, the word *intuition* has, since the time of Kant, been extended to all sensuous perceptions. In the wider sense, every impression which is elevated by the sensibility (feeling) is an intuition; what is external thereby becomes internal.

word called forth the idea, not as if it were the creator of the idea, but it serves as the seal of the idea, as the signature of a mental possession.

Long before the first attempts at speaking, a little hoard of ripening ideas has been formed, and a joy, a rapture accompanies the first efforts to speak, for the child has need of feeling itself and enjoying itself in its self-certainty.

From the idea fixed in the word, man finally rises in maturer age to the conception, but let us add, only imperfectly. Few men who are accustomed to think, take the trouble so to shape the hoard of their ideas and undeveloped conceptions that they become fixed according to their contents and scope. The great multitude allow themselves to be satisfied with ideas and conceptions as nature and life obtrude them, as it were, — and let us say just in this place: object-teaching cannot and will not give an understanding of the external world, which will be clearly conformable to its contents. Whoever should aim to sharpen the formal side of this instruction in such a way, would, in consideration of the mental immaturity of the child, commit the severest mistake, and would give into the hands of the opponents of this system the sharpest weapons. Also exclusively to accentuate the material or practical side of this instruction, the exercise of the senses and the enrichment of the intuitions and ideas, would be censurable, since this instruction is only of value when opposites are connected.*

Where an extent of phenomena is given, an intent or content must also be sought. Where the external world is brought before the observation (too often, alas! only by pictures), the way to the understanding of it must also be opened, and the later grasping of the conception in due proportion to its contents must be prepared for.

Intuition without thinking would be blind, and thinking without intuition would be empty, dead, word-cram, trifling.

Luther, with all the force of his German nature, was zealous in his opposition to that dead, abstract teaching and learning, and urged on the intuitive method.

"Now," he said, "let us look directly upon the created things rather than upon popedom. For we are beginning, thank God, to recognize his glorious works and wonders in the little flower; when we think how powerful and beneficent God is, let us always praise and prize and thank him for it. In his creatures we recognize how powerful is his word, how prodigious it is." He also drew attention to the relation of the thing to the word, and considered the understanding of the word only possible by the understanding of the thing.

"The art of grammar," he says, "points out and teaches what the words are called and what they mean, but we must first understand and know what the thing or the cause is. Whoever wishes to learn and preach, therefore, must first know both what the thing is and what it is called before he speaks of it — recognition of two kinds, one of the word, the other of the thing. Now to him who has not the knowledge of the thing or action, the knowledge of the word is no assistance. According to an

* In other words, when the organ of comparison is brought into play.

old proverb, 'what one does not understand and know well, he cannot speak of well.'"

No creative transformation of the essence of education could, however, proceed from the school, which remained for centuries the serving-maid—less of the Church than of Churchdom. The British giant Bacon had first to give us his *Novum Organum Scientiarum*, that fiery token of a new time, which had its central point in the natural sciences, and to bring on the absolute break with the middle ages as well as with antiquity. As Luther came forth against a mass of human traditions by which the manifestations of God in the Holy Scriptures were disfigured, so Bacon appeared against the traditions of human institutions which darkened the manifestations of God in creation. Men were from that time forth no longer obliged to read the arbitrary and fanciful interpretations of both manifestations, but could read the manifestations themselves. He wished men to demand the immediate contemplation of creation.

"Hence let us never turn the eyes of the mind," he says, "away from the things themselves, but take their images into us just as they are." He saw how in his time the physics of Aristotle were studied, but not *Nature*. Men read in books what the earth is, what their authors related about stones, plants, animals, &c.; but with their own eyes to investigate these stones, plants, and animals, occurred to no one's mind. And thus men were obliged to surrender at discretion to the authority of those authors, since they never thought of making a critical examination of their descriptions and stories by their own immediate experiments. But such a proving was so much the more necessary because these authors themselves had their information at third or fourth hand. It is incredible now what a mass of untruth and fable has been heaped up everywhere in books of natural history, what monsters their geology created, what magic powers they gave to stones, &c. (See Raumer's Päd.)

When Bacon summoned the world to turn their minds from the past and to look with open eyes into living nature, he not only gave to the experimental sciences (including also pedagogics) a new impulse in general, but he was also the father of realistic pedagogy. Ratichius and Comenius learnt from him, and the '*real*' school, the industrial school, the polytechnic institutions, down to the object-teaching of Father Pestalozzi, have in him their foundation. When Bacon's pupil, John Locke, set up "the healthy soul in the healthy body" as the chief maxim in education, is it not the same thing as when Pestalozzi and Frœbel desired "the harmonious development of human nature," and preached conformity to nature in education and instruction?

In opposition to the empty, deadening word-teaching that grew rank in the schools, "the poisonous seed of scholasticism," Ratichius exclaimed:

"Everything according to the ordering and course of nature, for all unnatural and arbitrary violent teaching is injurious and weakens nature. Let us have every thing without constraint and by inward necessity. First the thing itself, then the conception or meaning of the thing. No rule before we have the substance. Rules without substance lead the understanding astray. Every thing through experiment, minute investigation.

"No authority is good for anything, if there is not reason and a foundation for it. No rule and no system is to be allowed which is not radically explored anew, and really founded upon proof."

Truly when one hears such golden words, one is tempted to ask, "Why were those battles on the field of pedagogy necessary? Why must a Franke, a Rousseau, a Basedow, a Pestalozzi, a Diesterweg, a Frœbel come, if, as Jean Paul said in his *Levana*, 'merely to repeat that a hundred times, which is a hundred times forgotten'?"

In the path which Ratichius had trodden, strode forward a sovereign, and with all the power and burning zeal of a reformer, Amos Comenius the author of the first picture-book for children, the *orbis pictus*, in which every thing that can address the childish love of objects and representations of objects, whether in heaven or on earth, in the human or the animal world, is illustrated and explained by description and comment

He is to be estimated, starting from a sound, compendious observation of human nature and its relations, as well as of pedagogic problems, as the spirited father of the so-called object-teaching as a special discipline.

He says: "With real insight, not with verbal description, must the instruction begin. Out of such insight develops certain knowledge. Not the shadows of things, but things themselves, which work upon the mind and the imaginative powers, are to lie ever near to the young. Place every thing before the mind. Insight is evidence. Only where the things are actually absent, is one helped by the pictorial representation.

"Men must be led, as far as possible, to create their wisdom, not out of books, but out of the contemplation of heaven and earth, oaks and beeches; that is, they must learn to see and investigate the things themselves. Let the objects of physical instruction be solid, real, useful things, which affect the senses and the powers of the imagination. That happens when they are brought near to the senses, visible to the eyes, audible to the ears, fragrant to the nose, agreeable to the taste, grateful to the touch. The beginning of knowledge should be from the senses. What man has an insight into with his senses, impresses itself deeply on the memory, never to be forgotten.

"Man first uses his senses, then his memory, next his understanding, and lastly his judgment. Let us teach not merely to understand, but to express what is understood. Speech and the knowledge of things must keep step. Teaching of things and of speech must go hand in hand. Words without the knowledge of things are empty words."

This running parallel of the simultaneous learning of things and words was the deep secret of the method of Comenius.

In the time of Hermann Franke, — who, as the noble friend of man, the father of the poor and the orphan, the great champion of the German people's-school, deserves to be called the forerunner of Pestalozzi, in organizing talent so far superior to him, — the elevation of *bürger* life had become so great, the relations of trade and commerce had been so widened, and the pedagogics of Comenius had created so much esteem and astonishment in the realists (physicists), that the 'Real'-School was able to blossom forth upon the ground of that truly practical piety which raised morality to a

principle of education. The general law of the method was continual conversation with the pupils; catechism was the soul of the instruction. All subjects which had heretofore been taken for granted must be looked into and examined critically at the moment. Rare objects of nature were collected in a naturalist's cabinet. Especially were the children to become acquainted with the nature lying around them, with the occupations of human life, with the workshops of the handicrafts.

When such pedagogic wisdom as this did *not* bear the hoped-for fruits, — when the schools, which had been added to life, as it were, by a beneficent piety, were estranged from it again by an ossified pietism — the blame lay, as always and chiefly, in the direction which has hitherto fettered the human mind whenever it has set *form* above *essence*.

But as in the domain of statesmanship, so also in the domain of pedagogy, a revolution was preparing in France.

It was Rousseau who, in "Emil," wrote a book for the literature of the world which Göthe called "the Gospel of human nature."

Let us turn our eyes wholly away from the external and unsuccessful experiment, since "Emil" is indeed only the form for proclaiming the doctrine of the Pedagogy, the candlestick for these flames, the setting for these pearls; this book was and is, especially for France, as well as for the world-wide development of Pedagogy generally, a fact.

Only Pestalozzi has with equally imposing power fought for the means of education gained by listening to Nature itself, for the beginning of education at birth, for instruction gained by insight and self-activity, for self-formation through experience; but Pestalozzi stands higher than Rousseau, for as the latter had not the conception of the mother, so was wanting in him the paternal power of the heart, with which he might, with his "Emil," have grasped and sustained a unique and fully authorized influence over that great whole — a nation. In the meantime, the flood of light which flowed from him over Pedagogy, was so potent that the power which blockheads opposed to the illumination could only be compared to the mist which softens the light of the sun.

Under the influence of this spirit, which came to be dominant, the school of the philanthropists was formed, which earnestly pursued the ideas of Rousseau: "Everything through and for the harmonious development of man." The founder and representative of this aim was the energetic Basedow.

In his elementary work, accompanied with one hundred *Chodowieckischer* copper-plates (the forerunner of our picture-plates), he gave out an arranged plan of all necessary knowledge for the instruction of youth from the beginning up to the academic age.

This normal work was followed by the "Philantropin," at Dessau, as a normal school. Distinguished men, Campe, Salzmann, Rochow, worked still further in the spirit of Basedow. The noble Von Rochow wrote: "Youth is the time to be taught. First in school comes the practice of the senses and the application of the souls in attention or watchfulness, particularly the habit of sight-seeing and hearing; then practice in reflection upon every thing which happens, and in comparison and discrimination."

In the Basedow-Rochow period there was a strong opposition to the care-

less old school-ways. Instead of the one-sided training of the memory, they wished for an awakening, soul-refreshing instruction and development of the thinking power in the pupil. In order to secure this, they proceeded to teach them to think, to speak, to observe, to investigate; they recognized that above all things, correctly apprehending senses were a fundamental condition for correct judgment. Now they insisted upon further material apparatus for culture, and upon a better method, upon enriching the pupils' minds with material knowledge and multiplied accomplishments.

The King in this kingdom, the genius of Christian-human pedagogy was Pestalozzi.

In the midst of the wrecks of his life he still found, as a single costly pearl, the motto of education for all times: *The development of human nature on the ground of nature; education of the people on the firm ground of the people and the people's needs.*

In opposition to the petty and pernicious principle of utility he found in the eternal ideal of human life the welfare of man.

The development of human nature on the ground of nature is the grand thought to which Pestalozzi sought to give permanence to his method ("Book for Mothers"), which his truest pupil, Frœbel, sought in the kindergarten, and their followers in the so-called object-teaching.

"When I look back and ask myself," says Pestalozzi, "what I have offered peculiarly for the cause of human instruction, I find that I have established the highest, most advanced principles of instruction in the recognition of *intuition* as the absolute foundation of all knowledge; and setting aside all single doctrines, have endeavored to find the essence of teaching itself and the ultimate form by which the culture of our race must be determined as by nature itself."

All the pedagogues were agreed then, that for the first instruction visible material, lying within the sphere of the child and accessible to him, is to be chosen for observation, expression, and information, together with the first practice in reading, writing, and counting. An object-teaching conformable to nature, aiming to produce self-activity in the child, was the word of the new pedagogy.

We will now pass on to the contemplation of the place, of the aim, and of the method of object-teaching.

The foundation of instruction forever won by Pestalozzi in the principle of intuition, soon made an end to the so-called pure-thinking exercises of the Basedow school, which, executed with arbitrarily selected and most unmeaning material, occupied an isolated place in the instruction, and missed the living connection. It had been seen that these thinking exercises, ignoring the material worth of knowledge, led to an *empty formalism*; that the one-sided enlightening of the understanding must lead to poverty of mind in other fields.

Now since Pestalozzi had demanded *for each subject of instruction* the power of intuition, the plunge into the material, its all-sided consumption and its organic relations, the isolated exercises in pure thinking were no longer needed, and they were struck out from the plan of the lessons, and the so-called object-teaching took their place. Pestalozzi, in his strivings

to seize upon the truth, did homage to the thinking exercises, and once, it is said, passed six weeks with the children musing over a hole in the carpet. Later, as the importance of nature as the best teacher disclosed itself to him, he set up (see "The Mother's Book") the human body as, according to his view, the nearest and ever-present object-lesson to the child.

The body is certainly the nearest material object to the child, but it is not the nearest material for object-teaching. Does not the child direct his eyes first to things around him, to furniture, plants, animals, &c., before he directs them to his own person? to colors and forms rather than to his limbs and their movements? Not merely the object in itself, but the application of it in pointing out and naming the different parts of the body, a mere mass of names, the situation of the different parts and exclamations of wonder about them, the connection and use of the limbs, &c., is not a lesson conformable to nature. If Pestalozzi's scholars repeated — the mouth is under the nose, the nose is over the mouth, and similar remarks, the material gain for the children must have been like that of the peasant when he threshes empty straw. The mistake of that experiment time and progress has swept away. Pestalozzi's scholars soon went on in a more natural manner, and struck out the following sequence: schoolroom, family, house, house-floor, the sitting-room, the kitchen, the ground, the cellar, the yard, the habitation, the city, the village, the garden, the field, the meadow, the wood, the water, the atmosphere, the sky, the season, the year and its festivals, man, body and soul — God.

Others endeavored to add essentially similar material in the course of the year. This instruction in and from nature, which developed continually into thoughtful intuition and intuitive thinking, and unfolded the power of speech in every aspect, from the simplest forms up to poetical ones and to song, — in short, which took captive the whole child in his intuition, his thinking, feeling, and willing, and enticed him to self-activity, seemed to certain inspired pupils of Pestalozzi to be materially and formally so important that they declared a special place for it in their plan of instruction to be quite insufficient, and that it was the all-important CENTRE and support, with wholesale condemnation of the material aim of reading and writing in the first school-year. With object-teaching as the common foundation, drawing, writing, sounding the letters (*lautiren*), reading, declaiming, singing, exercises in grammar and composition, geometry, arithmetic, domestic economy, natural science — up to religion, were to be developed in a natural way.

The Vogel Schools in Leipzig have sought to realize these high ideas.

It must indeed be confessed that these ideas can be realized in the hands of a teacher who is furnished with rich pedagogical experience, who has a profound understanding of his mother-tongue in grammatical and æsthetic relations, and who, above all other things, has preserved his childlike disposition. Such a teacher will succeed in reaching this summit of educational art founded on the great law of human development from unbroken unity up to the unfolding of principles into their reunion in a still higher unity; and he will, in all probability, do more in the two first school-years to bring the children farther on, to lay a wise and correct foundation of

culture, than if he began according to the old practice, with separate branches of instruction from the first hour. But whether it is possible to fix the central point in a series of normal words, which, planned on a one-sided principle, are yet expected to serve the most varied principles, is more than questionable.

One of the most important testimonies to the place and value of object-teaching, is Grassmann, who, in his "Guide to Exercises in Speaking and Thinking," as the natural foundation for the sum-total of instruction, confesses himself friendly to this high culture. He says: "The first exercises in language must be in conversations, which are to make the children acquainted with the things of the external world, their properties, their relations and connections, and lead them to receive this outward world correctly into themselves, to portray it again, to shape it, and to make an inward representative world of it which will exactly correspond to the outer; also to guide them to readiness in speech, especially upon the objects of the senses." In later times, Richter (of Leipzig) has described this standpoint in the most striking manner in his prize treatise upon Object-Teaching.

Testimonies have likewise been given to the opposite view. Based upon the predominating formal aim of object-teaching, together with the suggestion of postponing the material aim of reading and writing, and the duty and right to handle every subject and to strive at every step for the whole in the quite antiquated maxims of the word method and the cultivation of the memory, they have not merely left out the object-teaching to this extent, but have stricken it especially and wholly from the programme of lessons, and have tried to prepare the same fate for it as was decided upon for the abstract exercises in thinking.

For two decades has resounded from that side the saying: no independent object-teaching but in connection with the Reader.

Reasons:

a. The object of observation (*Anschauung*) and conversation upon it is for the most part too prosaic to the child's circle of thinking and ideas to give any exciting elements of knowledge.

b. The artistic systematic treatment of objects, and the specialties to be sought out in every individual thing, (size, parts, situation, color, form, use,) is a torment to children and teachers.

c. The desire that children should already speak upon whole propositions is opposed to the way and manner in which backward-speaking children improve and enrich their speech. They need in the beginning more *single* words and expressions for things and actions which they perceive, rather than little propositions which they may repeat like parrots.

d. If we wish to help the thinking and speaking of the young, we need no special objects lying around; but the means of help and culture lie in instruction, in speech and reading, and in biblical history.

e. Our object-teaching was only an hour of gabble, a training without any special value. The judgment of another voice is: "If it was meant that the object-teaching should belong specially or strikingly only to the earlier years of development, or should serve only for the elementary

material of teaching, there lies at the foundation of this conception a false idea of the nature of man, as well as a false idea of what man has to appropriate for the development and nourishment of his morally spiritual nature. Insight belongs to thinking as warmth belongs to the sunlight. Where it is wanting to the thinking, the pulse-beat of spiritual life is wanting. The method of insight must show itself powerfully for the development and exercise of the mental activity during the whole period of teaching. Object-teaching is to be brought into requisition in every stage of learning."

Beautiful and true as these words sound, they are yet one-sided. Do those, then, who wish to recommend independent object-teaching misunderstand and deny the necessity and worth of teaching by intuition? By no means. Reading, writing, counting, memorizing, singing, biblical stories, are the departments of instruction of the elementary classes. It is not contradictory to unite and sprinkle in exercises in thinking, observing, and speaking, and above all to do this lovingly and with power. Yet how is it with the progressive ordering of this physical (*realen*) fundamental knowledge? Does not our object-teaching bring its order with it in the most natural manner, while the exercises in observation and in language, in this addition to the primer and the reader, have a great dispersive power, a want of design, an instability, and dissipating, of the mind?

What Völter says is scarcely more than an empty phrase: "What a pupil already knows, what is not new to him, what he learns without instruction, is not the object of his curiosity, and consequently cannot be the means of awakening his mental power."

But the object-teaching will reach several ends at once: It joins on its material to what is already known, adds something new and interesting to this material for culture, so that the mind is excited and awakened, called into activity, and its circle widened. It would be indeed a misconception and a failure if we should talk with the little ones about nothing but what they already know and have heard and felt. We would have no hold of them, it would be flat and uninteresting, and would only get them to sleep. No one would designate this as the object-teaching we so highly prize.

The famous Prussian Regulation of October 3d, 1854, expresses itself plainly in regard to object-teaching:

"Since all the instruction is to be based upon observation, and must be used as well for thinking as for speaking, abstract instruction in observation, thinking, and speaking, is not in place in the elementary school of a single class."

Goltzsch, as the one interpreter of the Regulations, sees in object-instruction only "empty, unessential exercises in thinking and speaking, and puts in its place memory-cramming. The seizing, imitating, and appropriating of worthy and rich thoughts presented in fit material, in excellent spoken expression, with which the child must busy himself long and repeatedly, according to the nature of the thing, leads him yet unpractised in thinking, and especially the child poor in words, farther on in his thought and speech-forming than the tedious and wearisome exercises in his own

thinking upon all sorts of dry stuff which is adapted neither to work excitingly upon his thinking powers nor his feelings."

The words sound sophistical, for they seem to be directed against the long rejected exercises in thinking, while they really mean object-teaching.

The better interpreter of the Regulation, Vormann, rich in experience, restores object-teaching through a back door, when he says, "It is absolutely necessary (that is, under all circumstances) to have conversations with children to a certain extent, and of a certain kind, as they usually can neither speak coherently themselves nor understand the coherent speech of the teacher. This is because they need to be made susceptible of further instruction, whether oral or from the book. But these conversations must not be about abstractions like space and number; they must be about real objects in their immediate surroundings."

"Some cultivation in thinking and speaking is one of the first and most indispensable requisitions," says Goltzsch, thus contradicting himself, if a real instruction in reading is to be possible, and if any instruction is to answer its aim.

A methodical man, Otto, of Mühlhausen, (*Allgem. Schulzeitung. Juliheft*, 1842,) rather arrogantly allows himself to perceive that, "Intelligent exercises in observation have been organized into a certain teaching of objects, but the practical part of this is nothing else but domestic economy, natural science, geometry, counting, &c., in their elements. There is no reality in it as a particular subject. Now follow the evidence that we only see and look into, that which we have known and understood, and from that is inferred the strange assertion that it is *not* the observation, and consequently not the object-teaching, which helps to correct representations and conceptions, but *language*, and especially *book-language*."

We will let Mr. Otto take the second step before he has taken the first, and rather hold to the sayings of Göthe, the master of language:—

"I think also from out of the truth, but from out of the truth of the five senses."

"Nature is the only book that offers great things of intrinsic worth on all its leaves."

"I am the deadly enemy of empty words."

"I must go so far, that every thing must be known from observation, and nothing by tradition or name."

In gigantic proportions by the depth of his grasp above the aforementioned opponents of object-teaching stands the Bavarian school-counsellor, Riethammer; and we could make no reply to that witty censuring voice, if we did not know that in spite of all, that there is an object-teaching which, imparted with vivacity on the part of the teacher, is suited in full measure to the nature of the child, and to the material, so far as the child has relation to it; and if we had not a hundred times had living evidence how this instruction works when a skilful hand makes use of it, how the class are all eye and ear, how the children live in it, and how eagerly they look forward to these hours as their most delightful ones.

On the contrary, it makes a sad impression when this contemporary of Pestalozzi confesses to the following views:

"The only exercises in intuition, which are essential as an artistic direction of the mind in every kind of first instruction, are those on objects of the inner world, which are not like those of the outer world, independent of the mind itself, but must first be brought to view. These exercises must begin early, before the mind loses its pliability to them by the preponderating influence of the outside world; and it is, therefore, a double loss to fill up this season of formation with outside things which can offer nothing to the mind so long as it is not ripe for profound contemplation, and yet, which take up, unavoidably, such a broad span of our lives.

"Exercise of observation of spiritual subjects, as the earliest instruction, is nothing else but the exercise of memory.

"For the independent observation of intellectual subjects, that is, for intellectual comprehension of the world of ideas, the youthful mind is not yet ripe; it needs to be much more exercised first. But this exercise requires that, before all things else, it shall learn to fix intellectual objects, and bring them into view. For that, it is necessary that they become objective; they will become so when stated in words, in the expressions in which they have received form by devout and spiritual-minded men. To accept ideas in this objective form, is called, bringing spiritual subjects to the intuition; and in memorizing such expressions, the problem for the beginning of instruction is consequently solved."

It is only astonishing to us that Riethammer does not propose for this process of objectiving (of bringing spiritual subjects to the intuition) the language of the republic of letters, Latin, as was the custom a hundred years ago. A compromise is no longer possible here.

The memory-cram is to solve the problem of a natural educational instruction. The "word method" is to be mind-forming; mechanism and death are to be called life!

Ratichius, Comenius, Franke, Rousseau, Basedow, Rochow, Pestalozzi, have lived and striven in vain.

"Hold fast what thou hast, that no man may take away thy crown," says Scripture; and object-teaching is such a crown.

But to take the medium between the extremes is our task.

We cannot follow the idealist of object-teaching so far as to grant him, at once, the exclusiveness he desires for this foundation, because the pedagogic endowment, presupposed for its success, which extols the handling of the material to the point of *art*, is found only *in* the rarest cases; and also, because we must take into account the demands of parents and relatives upon the schools. For, in the very first school year they follow the development of the child with disproportioned interest, and base the measure of their judgment upon his progress in reading, writing, and arithmetic. Still less will we reject all object-teaching, but will demand for the sake of its personal aim, that it shall be made the underpinning, and retaining the principle of the intuitive method in all domains and with all kinds of material, and the handling of all the branches of instruction, as of an organic whole, that it shall be intrusted, at least three or four times a week, for two hours at least, not to the hands of the youngest, most inex-

perienced teacher, man or woman, but to the most skilful, practical, and experienced.

In this view of ours the majority of the schools in Germany, at this period, agree.

The more the material for the exercises in observation and language in the first school years is selected in reference to the most childlike demands, and the more adapted to their minds, the more exciting to independent action are the exercises, the more will the child show earnestness in observing, and the better judgment will he form about things, circumstances, appearances; the more likely will he be to judge correctly how and what they are in themselves, and what connection they have with life itself. The endeavor should not be to urge the children into all kinds of physical knowledge in a dry and meagre manner, but to enrich them with such knowledge whose ample material for the purpose of instruction leads to good strong fundamental principles. These should be wisely limited (the introduction into all possible physical knowledge being kept in view), as a check upon vague and confused wandering.

Instruction gains in contents and value when it handles in good order a worthy, comprehensive, and able material, and rises into independent object-teaching in the first school years.

*Different Kinds of Intuitions for Object Teaching.**

1. *Sensuous* intuitions: not given merely mediately through the senses, but immediately; outward objects.

2. *Mathematical* intuitions: representations of space, time, number, and motion; also belonging to the outward world, not directly given by the senses, but mediately.

3. *Moral* intuitions, arising out of the phenomena of virtuous life in man.

4. *Religious* intuitions, arising in the nature of man, whose sentiments relate him to God.

5. *Æsthetic* intuitions, from the beautiful and sublime phenomena of nature and human life, (including artistic representations.)

6. *Purely human* intuitions, which relate to the noble, mutual relations of man in love, faith, friendship, &c.

7. *Social* intuitions, which comprise the unifying of men in the great whole; in corporations, in community and state life. The school cannot offer all these subjects of intuition according to their different natures and their origin, for it will not take the place of life; it only supposes them, connects itself with them, and refers to them, but it points them out in all their compass, occupies itself with them, and builds up with them on all sides the foundation of intelligence.

The *sensuous* intuitions relate to the corporeal world and the changes in it. The pupil must see with his own eyes as much as possible, must hear

* We here add a beautiful resume of the intuitions as they were given by our old master Diesterweg in answer to the questions: "What intuitions? What shall we awaken? Out of what fields, whence, shall they be taken?" "Let us look at the different kinds," he says; "let us enumerate them."

with his own ears, must use all his senses, seek out the sensuous tokens of things in their phenomena upon, under, and above the ground, in minerals, plants, animals, men and their works, sun, moon, and stars, physical phenomena, &c.

The *mathematical* intuitions are developed out of the sensuous by easy abstractions lying near at hand; the representations of the expansion of space compared one with another; the things of time one after another; the representations of number — the how much; the representations of change in space, and the progression of the same. The simplest of these representations are those of space; the rest become objects of intuition by means of these, by points, lines, and surfaces; in arithmetic, for example, points, lines, and their parts are the material of intuitions.

The *moral* intuitions come to the pupils through their lives with their relatives, or in school through school-mates and teachers. These are naturally *inward* intuitions, which are embodied in the expression of the countenance, in the eye, and in the speech. The pupil's personal experience here, as everywhere, is the chief thing. Happy the child who is surrounded by thoroughly moral, pure men, whose manifestations lay in him the moral foundation of life. The moral facts of history are pointed out to him by the teacher in a living manner, by means of the living word of the eloquent lips and the feeling heart.

To *religious* intuitions the child comes through the contemplation of nature, its phenomena and beneficent workings; through the piety of his parents, the commands of the father and mother; through the contemplation of the community in the house of worship; through religious songs in the school; through religious instruction and confirmation in the school and church; through religious-minded teachers and pastors; through biblical stories, &c.

Æsthetic intuitions are awakened by the sight of beautiful and sublime objects of nature (stars, crystals, sky and sea, rocky mountains, landscapes, storms, thunder-showers, flowers, trees, flowing rivers, &c.), and of objects of art (pictures and picture galleries, statues, gardens, products of the poetical art and of human speech). We can classify their specific differences, calling them moral, æsthetic, &c., but I hold it better to place them in one category. The strong moral law, equally binding upon all men, is not included in this field, for its contents cannot be unconditionally required. That belongs to the *free* beautifully human development which is dependent upon conditions that are not attainable by every one.

The so-called *purely human* intuitions are furnished by the nobly-formed human lives of individual men, whose characters proceed from the strongest conceptions of morality and duty, from sympathetic affections, friendship, love, compassion, and loving fellowship, and other shining phenomena of human life as they are met with in the more refined development and culture of lofty and pure men. Happy is the child who is in their sphere! If the home has nothing to offer in this respect, it is difficult to supply the want. Let the teacher do what is possible by the hold he has upon the school and by all his own manifestations.

The *social* intuitions, that is, the social circumstances of men in a large

sense, are determined for the child by the manifestations of the community in the schools, in the churches, in the assemblies of the people, in public festivals, and especially by the stories in which the living insight of the teacher into the life of states, peoples, and warlike communities defines to the scholar the best living representations of great deeds.

Our early state's life, which was domestic, not public, was an obstacle to the growth of these intuitions, so important to development. How can he who has experienced nothing, understand history? How can he who has not observed the people, make a living picture of its life? Small republics have a great advantage in respect to the observation of public life and patriotic sentiment. Words, even the most eloquent, give a very unsatisfactory compensation for observation. The year 1848 has in this respect brought most important steps of progress.

Prominent above all other considerations is the importance of the life, the standpoint, the intelligence, the character of the teacher, for laying the foundation of living observation in the soul, in the mind, in the disposition of the pupil. What the teacher does not carry in his own bosom, he cannot awaken in the bosom of another. It can be compensated by nothing else, if there is failure in him. The teacher must himself have seen, observed, experienced, investigated, lived and thought as much as possible, and should set up a model in moral, religious, æsthetic, and purely human and social respects. So much as he is, so much is his instruction worth. He is to his pupils the most instructive, the most appreciable, the most striking object of observation.

The Immediate Aims of Object-teaching.

Thus far we have considered object-teaching in its relations to teaching in general. Now we must turn our attention to its immediate aims. 1st. Object-teaching may be made the special means of training the senses. Such teaching would consist of exercises in observation, in order to develop the latent strength of each sense, that of the eye in particular. 2d. The chief aim of object-teaching may be to develop forms of observation and the laws of thought. These exercises we may call exercises in thinking. 3d. Object-teaching may have for its main purpose the development of language, and all the lessons therein may be exercises in speaking and writing. The proper thing to do is to unite sense-training, thinking, teaching, and language exercises, and work them together, — the great aim of object-teaching. The training of the senses lies at the foundation of all, and must be made the chief means of all teaching.

But it must be conceded that an intelligent guidance to right seeing and hearing is a wonderful help.

Thousands have eyes and see not; ears, and hear not. Thousands go through a museum and come out none the wiser. They have in fact seen nothing, because they have not intelligence. Observation without representations and conceptions remain blind. Real exercises in observation without exercises in thinking are an impossibility. On the other side, exercises in thinking must work injuriously rather than usefully if they have not found in living observation a fountain of unconquerable interest.

And since it is a striking fact that no representation, no conception exists without a word, since we cannot think except in language, thoughtful observing and observing thoughtfulness, in connection with a continuous development of the mother-tongue, is the chief aim of object-teaching.*

To this aim, as soon as a child is able to write down a proposition, also to confirm to some extent what is expressed, which must be reached toward the end of the first school year, two subordinate aims are allied:

1. Preliminary exercises in grammar in the systematic use of cases, of prepositions, and of adverbs of time and place, but above all of word-formations.

2. Exercises in composition by writing down little groups of propositions connected according to the sense.

II. THE METHOD.

The chief laws of the method are:

1. *Instruction by actual inspection.*

Life wakes up life. The real object is therefore to be shown before the picture of it, (if the secret of life does not work so attractively that the instruction becomes impossible; but in the case of living animals, a living stork or dog in the schoolroom abolishes the possibility of instruction, for the interest of the children is so powerful in the life itself that it does not objectivate the individual thing, which is thus forgotten.)

Among pictures, the model takes the precedence of the drawing; among the drawings, the colored of the shaded; and the shaded again are to be preferred to the linear drawing.

Every object that is spoken of, and all their relations must stand out clear and defined before the outer sensuous and the inner mental observation (or inspection) of the scholar, and on that account must be advanced from the real, sensuous, to the inner abstract inspection.

There is nothing more aimless than object-teaching without actual observation (inspection). The instruction can first bear justly and correctly the name of object-teaching and of the intuitive quality, when it is based upon the actual observation (inspection) of things or relations. What many words and long definitions will not effect, will be effected by immediate observation (or inspection).

Object-teaching, therefore, needs the best use and application of the *material of observation.* The kindergarten justly uses little staffs, sticks of various lengths, cubes of various kinds of wood, building boxes. The teachers of the lower classes in the elementary schools do right to show various objects, models made of wood or paper, plants in nature, or colored pictures of animals, plants, and human productions. Such apparatus for observation works in the most favorable manner upon the development of the children. In many ways the principle was good in the early object-teaching, but the observation defective; they took care to impart knowl-

* We turn wholly away from the little speaking-exercises which figure as a part of the first instructions in reading, and have only the outward aim of making clear and distinct, individual sounds, and cannot therefore argue with Luben, that object-teaching and the teaching of reading should form an undivided whole.

edge, but made too many words, and neglected the apparatus. Since all recognition or understanding of things proceeds from observation, is founded upon incentives to it, upon perceptions and inspection, and in the mental work already proceeds from observations gained, it is above all things important that clear and correct observation be attained by means of real things. An object-teaching without apparatus for observation is like a house without a foundation.

Instruct by means of observation while you are aiming at the waking up of the inner sense. As soon as you have attained a little whole, within an hour, convince yourself of the condition of the observation (or inspection) thus gained, before you put away the object or the picture of it, in order to let the child re-produce what he has gained.

2. *Go from the easy to the difficult.*

a. Then, from the known to the unknown, from the near to the distant.

Go on and add something to the observations which you know the child has made, and when you have united all these, widen the image as fast as the comprehensive power of the child will allow you to do so. It must not be a question here of setting up a special way as a generally desirable one. Whether one places *the room* in the foreground, and passes out from the schoolhouse, in ever wider circles up to the sky, with the sun, moon, and stars, or whether one looks upon the year, with its phenomena, as the nearest real thing, and adds to the changes of the seasons the material which nature and culture offer, it is all the same; both may be excellent; everything depends upon the handling.

b. Go from the simple to the complex; then from single objects to two and several, that the acts of comparison and discrimination may come into play. Then let more objects come into the group. Groups form at last a collected image.

Go also in language from the simple to the complex; from naked proposition to the widened, connected-compound, abbreviated propositions, &c.

c. Go from the concrete to the abstract. Proceed from the contemplation of the sensuous signs, before you draw upon the higher laws of thought. Do not apply foundation and consequence, or even condition, if cause and effect have not previously been made clear.

Go first from the *real,* then from the *possible* and *necessary;* first the individual thing, then the *particular* thing, then the *general* thing.

3. *Give in each hour, if possible, a little whole in contents and form.*

Work out every lesson in writing, for only so can you satisfy this kind of instruction in which contents and form are equally important and must develop themselves symmetrically; thus only can you know to be perfected what you have already given, what you are now giving, and what you wish to give next; then this instruction, like no other, will show you its formative reaction. But be cautious not to overstrain the child in your strivings to round off and complete his power. Instruct according to the nature of the material, but instruct also according to the nature of the *child.*

4. *Use poetry in the service of this instruction.*

An infinite number of the most beautiful poems offer themselves as if spontaneously, as flowers of contemplation. You will in years have the

richest variety ; and do not forget, when you lay this instruction before yourself and build it up *as a whole*, that it is poetry which seizes and ennobles the man — *the whole man.*

5. *Use conversation.*

As to the outer form of the method, no instruction offers so much scope for exciting richly compensating conversation as this. Obviously, as in every catechism (Socratic method), there is given back, from sentence to sentence, a clear group of well-arranged observations, in the most naturally connected principles possible. Thus the teacher has the richest opportunity to introduce in a living manner, from time to time, little poems and stories.

III. IMPORTANT WRITINGS AND AIDS FOR OBJECT-TEACHING.

1. *Easy Directions for Intelligent Instruction in the German Language, including Speaking, Drawing, Reading and Writing, Observation by Inspection and Understanding.* By W. HARNISCH. Breslau, 1839.

This pamphlet, which is specially a guide to the first instruction in language, belongs here, because it at the same time contains exercises in observation and speaking. The first section of the second part treats of them : — 1. The beginning of this instruction ; 2. To know and to name objects ; 3. The counting of things ; 4. The parts of things ; 5. Color ; 6. Form and situation ; 7. Size ; 8. Sound ; 9. Feeling, smell, and taste ; 10. Prime material of things, circumstance, and use ; 11. The arranging and order of things ; 12. Cause and effect ; 13. Necessity and arbitrariness, means and aims ; 14. Representation and sign ; 15. Surroundings and relations ; 16. Summary of the foregoing in one whole.

The author's view of the value and place of this instruction may be seen in the following remarks :

"The exercises in observation contain not merely many germs, which may develop into godliness (religion), but almost the beginnings of all other objects of instruction ; they form the roots of instruction. Thinking especially cannot exist without them, and without thinking there is no instruction in language properly so called. The exercises in observation must there, as everywhere, take the precedence of exercises in thinking and understanding.

"Exercises in thinking and understanding without exercises in observation are plants without roots. We see this in common life. For the more man has seen and experienced, the more all-sided are his thinking-powers ; and all exercises in understanding which have proceeded only out of the forms of the understanding without insight or reality, we are accustomed to call by the contemptuous name of *school-wisdom.*"

2. *Guide to Exercises in Thinking and Speaking as the Natural Foundation for General Instruction ; particularly for the First Instruction in Language in the People's Schools.* By F. H. G. GRASSMAN. With three Copperplates. Second edition. Berlin, 1834 : by G. Reimer.

This is a desirable treatise "upon the natural treatment of instruction in language in the people's schools ; and upon its connection with the other subjects of instruction in these schools." We point out the chief thoughts as far as they touch upon our subject

Reading is not to be the first or beginning of instruction in the school. The objection to this beginning is based upon the aversion which children have to learning their letters. Nature has decreed that in the first years of life the child shall receive and picture to himself the outer sense-world, and that the inner spiritual life shall be awakened by occupation with sensuous things, till the time comes when this inner spiritual life and impulse shall be itself the object of contemplation. This development by means of the outward world has not ended when the child enters the school.

The inner world of representation needs an outer world in which it may embody itself — language or speech. The representation pictures itself outwardly by means of the word, and thereby becomes a communicable representation, and this representation first attains thereby its definite, perfected existence. By means of language, the child arrives at the intelligent recognition of the objects around him and of their relations to each other.

Writing is a picture of speech, and by this (indirectly) a picture of the inner representative world of man.* So as man is to learn to know the prototype earlier than the image, especially if there does not exist between the two a natural and necessary, but an arbitrary connection (our letters are to be looked upon as signs arbitrarily chosen), the child must first learn to speak before it learns to read. If we connect this with what has gone before, it follows that:

The first instruction in language must consist of conversations which make the children acquainted with the things of the outward world, their properties and mutual relations, and give them the opportunity to learn to speak of them correctly, intelligently, and significantly.

These exercises in thinking and speaking are to be the common trunk from which all other objects of instruction are to branch out as twigs. In regard to the material, it must contain the elements of all the single objects of the instruction; in regard to form, it must be so arranged, as far as possible, that the children shall learn not merely parts of speech, but all kinds of words, and these in their various forms, inflections, derivations, and combinations, and in an easy way. The language itself must not be an object of contemplation, but a collection of words must be made, out of which in future the general rules and laws of the language can be developed.

In the arrangement of the material, the progress must be in regular steps from the nearer to the more distant; from the known to the less known, and from this to the quite unknown; from that which falls directly upon the senses to that which is first found by the help of the accompanying activity of the understanding.

If the instruction in reading and writing goes side by side with this from the first entrance of the children into the school, one hour a day, or from three to four hours a week, should be devoted to this object-instruction. CONTENTS: 1. Names of things; 2. Whole, and parts of the whole; 3. Number of things; 4. Place, position, attitude; 5. Light, color; 6. Form; 7. Size; 8. Direction; 9. Sound; 10. Perceptions by feeling, smell, and taste; 11. Rest and motion; 12. Connection of things; 13. Time.

The whole is brought out partly in a catechetical way, partly by prin-

ciples, which are to be discovered by the developing conversation. This is a model work and a master-work, — actual head-work, the most advanced course of teaching-exercises in observation and experience to be found in our literature (of the present time). No teacher should be without it.

But whether the whole can be carried out in the elementary school, as the majority of these schools now are, we doubt; indeed, our verdict is against it. There must be rarely favorable circumstances secured, if a teacher, as the Professor hopes, shall be able to carry the child through this course by the end of the ninth year of his age. We must apply the wise view which the author makes apparent for the carrying out of his opinion upon instruction in language, and also upon these exercises in speaking and thinking. He says: "Many weighty and well-founded recollections and doubts recur to the mind, which, in view of the reality of existing relations of life, and of prevailing and dominant customs, opinions, and judgments of the present generation, may easily be advanced, and are well known to every practical schoolman. No one can feel it more keenly than I do, or know it better than I do; as it is on account of the well-founded existence of such recollections of long standing that I require, before the introduction of this plan, the condition that it shall be freed from all the limitations which arise out of the present condition of things."

But with full conviction we agree with the following opinions:

"In view of the plan which we introduce, it is of the highest importance that we carry in our souls an ideal of every occupation which one has to execute, of every office which is to be filled, how it should be done, and how it would be done, if every hindrance and disturbance were out of the way, and if every power which is brought into play worked as perfectly as it can by virtue of its nature. To let such an ideal enter wholly into life as its guide, rarely ever happens, since the reality of life meets it at every step and on every side, limiting and destroying its influence; yet the strivings of those who wish to better things must have their roots in the ideal, and must find in it the goal of their activity. For whoever carries it within his breast, and seeks to approach it more and more, as far as circumstances and relations permit him to do so, takes care so to arrange and form every individual influence that it may correspond to the image before him, and thus prepare for the future presentation of the whole, and he seizes every opportunity to form in others the correct view of this subject. He thus brings insight and skill into all his acts, while he who has not such a goal before his eyes cannot, with all his best efforts, and the most indefatigable industry, demand the best thing of himself, and often loses it."

This course of instruction is to be contemplated as such an ideal for the elementary schools in general. Would that the teachers might comprehend it in its essence, and approach it in fact and truth! The most earnest study of this work is just what is needed for the elementary method.

But for those teachers who are obliged to limit themselves to a less thorough course of thinking and speaking exercises, we recommend the following works (certainly with a few exceptions) of Fuhr & Ortmann. On account of the necessary attention to the existing state of things everywhere, with rare exceptions, we have placed the aim and the standard of

these exercises lower, in order that the attempts made to realize them shall be really successful.

3. *Instruction in the Little Children's School; or, the Beginning of Instruction and Formation in the People's Schools.* Fourth improved edition. Bielefeld, 1845. Published by Belhagen & Klasing.

This pamphlet proposes a course of instruction: (1) which is throughout practical and easily applied; (2) which chooses its material out of the immediate surroundings of the school-children, and avoids all costly and foreign apparatus; (3) it is worked out with the utmost clearness and perspicacity, so that it will easily enable every teacher to introduce the exercises in observation and speaking into the school.

Contents of the First Section. Knowledge of Objects in the School-Room. — 1st Exercise: Naming and describing these objects. 2d Ex.: Comparison and discrimination. 3d Ex.: Contemplation of definite bodies.

Second Section. First Elements of Natural History and Domestic Economy. — 1st Ex.: The human body. 2d Ex.: The plants of the home garden. 3d Ex.: Domestic animals. 4th Ex.: The house. 5th Ex.: The dwelling. 6th Ex.: The elements.

Third Section. Preliminary Exercise in Drawing and Writing.

Fourth Section. Instruction in Reading.

Fifth Section. Beginning of Arithmetic.

Sixth Section. Beginning of Instruction in Singing.

Seventh Section. Exercises in Memory or Tunes for Head and Heart.

Eighth Section. Furthering Instruction, and School Aims in general.

The individual exercises are offered not in the catechetical, but in a more familiar form; methodical remarks, hints, and views are given in them.

In consonance with the above-mentioned didactic rules, the objects are not to be treated according to the common conceptions of size, form, color, number, &c., but every subject according to its own peculiarities, or elementarily, or, as Herr Grübe says, organically. (See Grübe's Inst. in Arith.)

4. *Methodical Guide for Exercises in the Cultivation of Language in the Lower Class of the Elementary School.* By C. G. Ehrlich, Director of the Seminary of Soest, in Nassau. Second improved edition, 1839. Fr. Heischer, in Leipzig.

The author shares with others the view that reflection and the art of speaking must be awakened and stimulated *specially* in the lower class of the elementary school, since the neglect of a deep, firm foundation for it during the whole school season, can never be made good afterwards; but he differs from other writers and teachers upon the subject in thinking that the exercises in speaking should be exercises in the language itself. Authors before mentioned give precedence to exercises in speaking, observation, and thinking, and postpone those in language, but employ the thinking and speaking powers upon the materials of the surrounding world. Herr Ehrlich also agrees in this when he adds his exercises upon the immediate experiences and observations of the child; but he takes into consideration in this the knowledge of language, in what way will become clear when we

point out the chief contents of his treatise, and sketch the characteristic signs of this treatment of the material. The book is divided into two parts, the theoretical and practical.

First Part. Aim and requisitions of the exercises in language in the lower class..

Second Part. Examples:

(1) The elementary school is to rise up from below.

(2) Exercises in language the special means.

(3) Extent of the same.

(4) Comparison between the conversation of the mother and the teacher.

(5) Chief requisites of such exercises: *a*, Course of teaching, and of some material; *b*, Preface to the conversation; *c*, General choice of the material; *d*, Language of the teacher; *e*, Superintendence of the conversation; *f*, Means of exciting emulation; *g*, Outward arrangements.

The knowledge of the forms of speech (in a practical way) in which it is brought to the consciousness of the children, leads the author into the consideration of the contents and order.

He gives his view in the following precepts, which are worth considering:

First. "If you lead the child to thoughtful *seeing*, you do much more for him than if you bring him forward in reading and writing. His reading and writing without thinking are worthless. Men make the least use of these arts" (is it not so?) "but *a really seeing eye*, *a really hearing ear*, and *a thinking mind*, every one needs every moment of his life." (Does it injure thousands, nay, millions of men to read?) "1. Because they do not use this art very generally in life, or they unlearn it again even when they have once learned it in the regular way. 2. Because the books which are put into their hands contain much that is useless, much that is untrue, distorted; obsolete views, superstitious opinions, &c. Hence there are regions in Germany where learning to read is of questionable advantage; for it may be used for the planting and sustaining of superstition and similar perverseness." (Why not also for the destruction of the same; and why does Catholicism strive against the common-school law?) "For it is not by reading that man cultivates himself. It depends upon *what* he reads, and his capability of reading with understanding."

Second. "The effect upon the cultivation of the mind of learning to speak is very clear, for the following reasons: By knowing the names of things, and of their properties, the attention is often for the first time drawn to the things themselves. In the same manner, also by the varieties of the names to the varieties of the things; for instance, the different kinds of the color of green — grass-green, mountain-green, apple-green, finch-green, bottle-green, bronze-green, sea-green, &c. Also, by means of language our attention is drawn in early childhood from lower to higher conceptions, (for instance, 'The goose is a bird.') By naming these, we hold firmly in the mind representations and conceptions of things, and learn to think in language."

Second Part. This portion of the book is the most important, viz.: *The Examples.* (1) Conversations with children from six to seven years of

age: two conversations with new-comers; the surroundings in the school-room; handwork; the kitchen; domestic animals; words of endearment (diminutives); abstract conceptions; single verbs.

(2) Conversations with the whole lower class, or with children from seven to ten years. Preparation of the teacher for exercises in speaking.

These conversations are rich in instruction: 1. Because they are so communicated, not as if they were written out before the hour, but as if they were really held in the school of the seminary by the author. 2. Because they are to be looked upon as a model in a wide sense of the word (not like the asses-bridge, to be used slavishly). Herr Ehrlich is a master in conversation with children. Therefore this book is a gift to be thankful for. Having proceeded from the very soil of the school, in the strongest sense of the word, the teacher can learn from it how to make living and instructive conversation with children, since an old master has done it before him. Remarks which join the single examples unite the second part of the book with the first, and the results following each talk given in a review show what should be reached in the single talks.

The author believes, as we do, in the use of signs. A wave of the right hand means that *all the scholars shall speak*; a circular motion with the left hand (a zero) *a full answer*. To wink means *repeat the whole*. We hope the reader will not consider these as puerilities.

We are sorry that want of space forbids us laying before the reader one of these instructive conversations, with all its outward and inward introspections; but we recommend this thoroughly practical treatise.

5. *Guide to the Principles of Education and Instruction.* By DENZEL. Third Part, First Division, First Course: Object-Teaching for Children from 6 to 8 Years of Age. Stuttgart: Mezler, 1828. Third edition.

The distinguishing or discriminating character of this course consists in the author's connecting the religious with the material and formal points of view, that is, the exercises in observation or introspection have the distinct aim of undertaking to develop the religious consciousness. The author's caution and circumspection are well known.

6. SCHLOTTERBECK: *Theoretical and Practical Handbook for the Instruction of the First School Year. For Teachers and Female Educators just beginning.* 1. Domestic Science in the First School Year. 2. First Instruction in Language, Reading and Writing. 3. Exercises for the Cultivation of the Senses. — Wismar, Rostock, and Ludwigsluft. Publication house of the Hinstorff bookstore. 1868.

We have here a work of great industry, arising out of a deep interest in the cause. Just on account of its one-sidedness, it has an effect upon the present time. It follows Schlotterbeck in recommending "gymnastics of the senses" for the people's school, and at the end the "introduction of Frœbel's kindergarten into the elementary classes." The views taken from Schlotterbeck are the following:

1. The chief aim of object-teaching is the cultivation of the senses and of formal nature.

"What object-teaching has hitherto striven for is not to be reached by

the means of the exercises proposed. It is only exercises of the senses, which are designed to give them a greater perfection for the correct comprehension of the outward world, and to assist the mind of the child in its development through its perceptions.

"The cultivation of the senses is to strengthen and support the whole instruction by giving efficiency to the organs of observation, and by the reception of new observations in the child's mind."

2. Object-teaching must move in the field of the world of the senses, and adjust it.

3. For this aim the objects must be brought to the children's view in their naked reality, and be treated objectively throughout.

4. The representation of the object observed must also have its rights It gives the best proof of the correctness of the comprehension of it.

5. What has been observed can be represented by language.

6. What has been observed can also be represented in a plastic form.

7. By the cultivation of the organs of the senses, and by the plastic representation of the object, more is done for widening the child's circle of representation than by the most searching exercises.

8. Therefore, we desire to have cultivation of the senses in the school, and for the elementary class in especial, first, a yearly course of from four to five hours a week, which we designate by the once common name of object-teaching. After that time let it cease, not because the cultivation of the senses is then looked upon as perfected, but because it can be carried on at home, and the further instruction in the school must undertake wider culture.

9. Object-teaching does not exclude exercises in language; but these must not be the chief aim.

10. Object-teaching need not be looked upon as the foundation of instruction in physics.

11. Religious knowledge, so far as it allows itself to be mediated by observation, does not belong to the domain of object-teaching. Object-teaching must be allowed to take the precedence of the religious element as little as of the instruction in language or natural science. It must move according to its nature on the domain of the sense-world, and fails wholly in its aim if the religious element is not the chief object.

12. Object-teaching must not aim at clothing the material in a poetic form. "This would stand in direct opposition to its aim. By object-teaching the comprehension of the world of sense is indirectly imparted, the correct relation between cause and effect, foundation and superstructure, life and death, is established, therefore the objects must be brought before the child in their naked reality, and be treated objectively by the teacher throughout. The living sense of the child will lay in poetry of itself, and abundantly enough where the ripened understanding sees only dead and cold material. Real poetry lies in nature itself, and is therefore given out by it at the same time with the objective comprehension."

The course of teaching planned on the above principles is divided into three sections:

1. Cultivation of the eye by the color, form and position, size and distance, of bodies.

2. Cultivation of the ear by exercises in time and hearing.

3. Cultivation of feeling by direct exercises in the cultivation of the senses of touch and taste; and by exercises for attaining a greater security and solidity of the body, namely, by strengthening the limbs.

This treatise is in quite the spirit of Frœbel. The author plans the exercises which Frœbel had chiefly intended for the kindergarten for the first school-year of the elementary class. They are as excellent for the kindergarten, where they have proved themselves so well adapted for the cultivation of the senses and the development of the mind, as they are out of place in the school. Here the ground-principle must be firmly established; *the culture of the senses must be aimed at with suitable material.* To aim at merely formal culture lies outside of it. What cultivation of the senses is to be reached in the school must come out of the contemplation of the objects of the object-teaching, primarily out of the contemplation of natural bodies. From them the child learns their "colors, forms, and varieties," and every intelligent teacher goes back from this to *ground colors* and *ground forms.* By the "quantities" the instruction in arithmetic makes known the theory of forms and the instruction in drawing. For "cultivation of the eye" the instruction is given by writing, drawing, scientific, geographical, and mathematical observation; for "cultivation of the ear," instruction in speaking, reading, and singing; for "cultivation of the hand," writing, drawing, and handwork. Hence it happens that a great part of these exercises in our full school classes are not practicable, as, for example, the coloring of pictures, the cutting of paper, the building with cubes, the plaiting with strips of paper, the folding of paper, the pricking of figures, the clay work, whittling of wood, the observation of forms of things at different distances and in different positions, &c. It is impossible for a teacher to watch all these exercises, and prevent the dangerous use of colors, scissors, knives, pricking-needles, &c.

Besides this, the author places little value upon the spoken statement, but would use the exercises in language chiefly for the instruction in reading. But if the object-teaching is to sharpen the senses, and thereby excite the attention, it must also assist the development of language. Observation enchains and quickens the thinking power, and brings the judgment to the tongue, which fastens the same in a word. When the children have been accustomed by the object-teaching to see sharply and precisely the things brought to their *contemplation* and description, and, where the opportunity offers, also to hear distinctly and feel strikingly, the school certainly offers all it can to satisfy just claims.

But the author is of the opinion that salvation lies only in Frœbel, whose play-school must go into the people's school. We can look upon this only as a pedagogic error. For the gymnastics of the senses, life must do the best, not the school-room with its bare walls. Finally, why shall we not use the tongue and the nose as chemistry does? At the Vienna Exposition we really saw a whole series of innocent, variously smelling, and tasting, apparatus for object-teaching, designed for the elementary school.

We cannot recommend the work for the object-teaching we defend, however dear it may be to Frœbel's scholars, who will find much in it that is stimulating.

7. *Theoretical and Practical Handbook for Object-teaching, with particular reference to Elementary Instruction in Physics.* Frederick Harder Altona, 1867. Four editions.

A book of such significant compass, which has lived through four editions in twelve years, must have some value. This value lies in the correct and practical observations from which the author proceeds, and which he develops into a guide systematically executed, as well as rich and various in the material offered for the instruction.

He gives the key to his work in the title. He is of the opinion that object-teaching, whose centre must be sought in physics, is not to be finished in the elementary class, and on that account adds: 1. A course which shall give, after object-instruction proper, a *second* course, also designed for the underpinning, which works out the elements of physics with the scholars who have been mentally strengthened by object-teaching (in the space of another half-year).

This course of instruction is essentially the well-known one. The author begins with the first conversation of the teacher with the fresh elementary scholars, then passes into the school with its contents, speaks of the same to the whole and to individuals, introduces comparisons of things in the school-room, passes to the people in the school, then considers the school-house and teachers' dwelling-house, the occupants of the parental house, the dwelling-place, buildings, squares, streets, inhabitants. The sections, which make the specialty of the work, treat very practically of men, animals, and the plant world, and contain a preparation of instruction in geography and natural science. The work recommends itself by specially rich and richly-suggestive material, arranged in suitable sequence on methodical principles. The author is of the opinion that this instruction stands independently, and is to be stretched over the whole school life.

8. *Principles and Course of Teaching for Instruction in Speaking and Reading.* AUGUST LUBEN, Germany, Director in Bremen. Third improved edition. Leipzig, 1868.

Lüben's writings should be intelligently studied by every elementary teacher.

The practice of the author to connect object-teaching with reading and writing is well known. Richter has energetically protested against this union, and we indorse the protest, while we think that the exercises in speaking, known to all, and which smooth the path to the sounding of the letters (*lautiren*), do not take the place of the object-teaching proper. Although the author does not consider merely the exercises in speaking, but also those in language, yet the object-teaching, which has its own aims and course, is not justly estimated.

The aim of object-teaching Lüben also discusses briefly:

1. To practise the child in correct seeing and contemplation.
2. To enrich the powers of his understanding with worthy representations.
3. To cultivate his judgment.
4. To increase his readiness in language.

Many good things are given in the examples, and the little treatise, which, on account of its authorship, is an authority in the domain of instruction in the mother-tongue, is worth reading.

9. *Object-teaching in the Elementary Schools. Represented according to its Aims, its Place, and its Means.* By CARL RICHTER. Crowned prize-work. Leipzig, 1869.

This treatise is a rich accession to the literature upon object-teaching. In a theoretic point of view it is the best work which exists upon that subject. By the ideal which Richter would realize in object-teaching, he will gain many opponents without injury to the various opinions in practice. The work should be known to every elementary teacher, although it is only theoretical. Cultivation of the senses is one chief thing with the author. Schlotterbeck seems to have excited him much. It is now generally the laudable endeavor to enlarge the material of observation for the elementary classes as far as it is practicable, although on the other side the limit can easily be passed which protects it from extravagance.

The rich contents of the book consist of a guide, three sections, and a review. The *guide* contains historical matter upon object-teaching, conception of essence of observation, relation of observation to language, and importance of observation to the mental life.

1. The first section speaks of the task of object-teaching, and paragraphs have the following titles: Condition of the Child's Mind before the School Age; the School and its First Task; Cultivation of Observation in General; Scientific (real) Culture; Cultivation of the Senses; Cultivation of Language; Moral and Religious Culture; Choice and Arrangements of the Objects for Object-teaching.

2. The second section treats of the place of object-teaching, and is divided into four paragraphs: Rejection of Object-teaching; Isolated Place of Object-teaching; Connection of Object-teaching with Reading and Writing; the Vogel-Method.

3. The third section speaks of the means of object-teaching, and treats of the position of Objects of Instruction in Nature, Models and Pictures, Drawing and Measuring.

This work contains no finished programme of object-teaching, but is a work upon that subject which cannot be read without lively interest, and which treats with extraordinary clearness the question of object-teaching, its place in other courses, and the means requisite for carrying it out. It will be of lasting use, and is urgently recommended.

10. *Object-teaching. Its History, its Place in the Elementary School, and its Methodical Treatment.* By W. ARMSTROFF. Langensalza, 1869.

This is also a theoretical treatise of the same general character with that of Richter, but not so exhaustive. It recommends itself to the teacher by its simplicity and clearness. Object-teaching is, with this author, that instruction of the elementary classes in which single things are taken from the nearest surroundings of the pupils, observed by the senses, described, and thus brought to their comprehension. It must not be confounded with "instruction by

observation." And it must not be considered identical with exercises in thinking and speaking, with domestic economy, cosmology, and useful common knowledge. All these subjects are kindred, but not in congruity.

In his statement of the historical development of this instruction upon topics, the author goes back to Luther's and Melancthon's efforts, and draws treasures from the labors —

1. Of Bacon: "Everything depends upon our never turning the eyes of the mind from things themselves and their images just as they are absorbed into us."

2. Of Comenius: "The first connection of the thing with the knowledge of language."

3. Of the Philanthropist: "The culture of the understanding must proceed from actual inspection; Physics (*Realien*) must be the chief objects of fundamental teaching."

4. From Pestalozzi: "Observation is the foundation of all knowledge."

After discussing these historical points, treatises which exclusively pursue the formal aim of development, for which the material need not be too various, he goes on to the exercises in understanding and thinking of *Zerrener*, *Krause*, *Grassman*, and finishes with *Graser*, *Diesterweg*, *Wurst*, *Scholz*, and *Harnisch*, who combated the connection between the formal and scientific principle.

The mission of object-teaching is fully shown by the psychological development. It is designed to raise the observations and representations already in hand with the children into clearness, order, and consciousness, so as to help the pupils to a wealth of intuitions at the same time that they are using their senses; to excite their self-activity, and accustom them to a habit of attention; and out of the intuitions gained to develop conceptions, judgments, &c., and thereby to sharpen the understanding, put them in possession of book language, cultivate their sensibilities, and prepare them for instruction in science (*real*). As means of object-teaching the author designates, chiefly, nature, man, God. He urges original, direct observation, and only where the means for this are not present, or *in natura*, does he recommend pictures.

The treatise answers the following questions:

1. Where is the origin of object-teaching to be sought, and how has it developed itself in the course of time?

2. Wherein consists the problem of object-teaching?

3. What place in instruction shall it take?

4. By what means are the aims which it pursues to be reached?

While Richter makes object-teaching the all-ruling centre in the programme, Armstroff confines himself to Lüben's point of view, with whom object-teaching, reading, and writing, are to be united into one whole. Armstroff's work is worth reading next to Richter's.

11. *Theoretico-practical Guide to Object-teaching for Elementary Teachers and Parents.* By CARL DAMBECK, School Director. Hamburg, 1869.

A parallel treatise with Richter's, but very valuable practically.

It is divided into two parts, a theoretic, and a practical part. In the

theoretic part the author speaks of the aim, the method, the teacher, and the apparatus for object-teaching, which is with him the fundamental and preparatory instruction for the other branches.

The practical part treats of the collection, grouping, and distribution of the material. The author closes with a sketch of a methodical course of object-teaching for two years.

The first course for children from six to eight years of age groups the material for the four years which are to be used as designated.

The second course arranges the material for children between eight and nine, according to psychological development and the branches of instruction; it also serves as preparation for instruction in language, for mathematics, the natural sciences, geography, history, religion, with much reference to the capability of the children. It is hence made a material which for the greater part can be used in the middle course.

In conclusion, the author enumerates the material of the instruction which is necessary for the success of this department; namely, models, mathematical bodies, a collection of the most important coins, the measures and weights of the country, minerals, fresh or dried plants, the fruits and seeds of the most important plants, animals either stuffed or preserved in spirits, products of industry, large single pictures, black or colored, a collection of the leaves and twigs of the most important plants. The author assigns an independent place for the object-teaching, and lets reading and writing follow next. In his limitation of the subject he agrees with Richter and Armstroff; with them he assigns the place for it in the two or three first school years.

We cannot deny that the work has proceeded from a vital interest as well for the subject as for childhood, and also shows long practice. It is original in spite of the fact that the idea of spreading the use of the material over all the years given to instruction, and of holding the child in living connection with nature all that time, is not in itself new. The little work is cordially recommended.

12. *Object-teaching for the Lower and Middle Classes of the People's School.* By GEORGE LUZ. *Also Teaching and Reading Material for Object-teaching in the Lower and Middle Classes.* Wiesensteig, 1871.

The first part of the book discusses the theory of object-teaching. In twelve sections the author treats the following rich contents:

1. The origin of object-teaching, and its introduction into the people's school.
2. Object-teaching as the first and preparatory instruction.
3. Conception of object-teaching.
4. Aims of object-teaching.
5. Forms of object-teaching.
6. Opponents of object-teaching.
7. The working of independent object-teaching.
8. The annexation of object-teaching to the reading-book.
9. Characteristics of different readers for the middle class.
10. Review of the programme of instruction of the author.

11. Treatment of object-teaching.
12. Some examples of conversation.

The second part is to be the reader for the use of pupils.

The work is by a pupil of Denzel, but is distinguished by its extraordinary simplicity from the one to be noticed next, by Wrage. Not merely skill in the catechetical treatment of material constitutes the good teacher (and from pages 82 to 90 we find masterly conversations), but also his command of the material. But only he has command over his material who understands how to select it in reference to the nature of childhood; and from this author we learn to know his conceptions of a teacher, and a better could not be wished for; "*the enemy of all shams, all flunkery; the friend of simplicity, of sound discretion — in short, one who really knows the nature of childhood.*"

Of this loving absorption into the nature of childhood, the material for reading and the inculcation of principles in the infant is eloquent testimony. It is a preparatory book for the teacher in behalf of object-teaching, and a copious reader for the lower classes. The problem of how object-teaching can stand in the closest connection with the reader, and yet be independently progressive, is here solved in the happiest manner. What the teacher has hitherto observed and described, the children read after him, and thus reach two things: progress in understanding what they read, reading and repeating with feeling, and comprehension of what they have heard.

13. *Object-teaching in the People's School; or, Observing, Thinking, Speaking, and Writing, as the Foundation for Physical Studies, for Style, and Grammar.* By J. H. FUHR and J. H. ORTMANN. In four double sheets. Four sheets of Object-teaching, interspersed with Sentences, Fables, and Stories, in Prose and Poetry, arranged according to the Four Seasons. Bound in with the Object-teaching, four sheets of Exercises, in all Styles, for all Classes, after the Preparatory Class in Grammar. Second enlarged and improved Edition. Dillenburg, 1873.

According to this author, observation is the element and foundation of all knowledge; and object-teaching, pursued according to its aim, is the only instruction that can be materially and formally truly preparatory and fundamental for the collected instruction of the people's schools, which can rest only upon the firm ground of observation. Object-teaching must strive for correct observation and attention, clear conceptions, correct expression of thoughts, acquisition of useful knowledge of practical things, and cultivation of feeling. A full supply of poetic material serves for the latter purpose and point of connection.

Contents: In twenty conversations are, first, preparatory exercises offered to the teacher, which aim at exciting the feelings of the child, so that it may be confiding and animated. Then the children are led on according to the principle, from the near to the remote, by the following circles of observation: School, house and yard, garden, meadow, field and wood. In order to give the best possible intuitive foundation for physical science, the animals in the family and yard are described, so that they are understood to be representatives, or types of the one, two and four-hoofed

animals, the beasts of prey, the insect-eaters, the rodents, the fowls, doves, swimming-birds, swamp-birds, singing-birds, and birds of prey. Then follows the contemplation of trees, shrubs, and herbs.

The second part may be regarded as a complete course of natural history, and used with much benefit.

The third sheet is peculiarly of Object-teaching. The second part of this treats of the premonitions of Spring in the plant world. Walk in the garden, and naming of the things found in it. Plants; growth; (as specialties, the snowdrops, the garden violets, daisies.) Then follows a premonition of Spring in the animal world (field-larks, stork, cuckoo, the white wagtail). Then the Spring itself; (the usher of Spring is the common primrose.) At last, the fruit-garden (gooseberries, currant-bushes, cherry-trees, and damson-trees). In every lesson, the cultivation of the senses, of language, and of feeling is aimed at. By interspersed speeches, sentences, riddles, fables, tales, in prose and verse, the instruction contains the right nourishment for the understanding, the heart, and the life. A little volume is soon to follow this part, which will contain the rest of the material, so far as concerns the domain of natural history and physics, (mineralogy, domestic economy, and natural science.) The catechetical treatment of many of the lessons, lend, by their numerous suggestions, a peculiar value to the whole work. As to the rest, the author is of the opinion that the material offered in the school should not be used in a slavish manner, as it lies before the view. These materials offer much for the teacher, because they will excite him to studies and contemplations in Nature herself.

Of the first three parts of this splendid work, only the two first lie before us upon object-teaching, and the first of the exercises in style; a definite judgment of it is, therefore, not yet possible. The splendid fullness of the useful material surprises the reader, and he feels delighted with perceiving that he has to do with two teachers, who give nothing but what they have proved by long practice. Every lesson seems to be given as if the talk had been held in the class. The arrangement of the exercises in style are appropriate, so far as we have been able to look them over.

If we dared to make one criticism (snap our fingers at the authors), it would be this: It seems as if by the parallel contents of the exercises in observation and style, a certain monotony would be unavoidable in the later propositions. The pupil will rarely go farther in this field than to descriptions and stories. Pictures overtax his powers. The real mine from whence he will draw his compositions, outside of the nature that forms his surroundings, is human life, fable, parable, proverbs, universal history, and, above all, literature, with its incomparable riches. But we trust to the pedagogic skill of the authors, that they will avoid monotony, and that they will draw from their excellent material with proper judgment.

The whole work is so important, by the wealth of its contents and the abundance of its methodical directions, that every teacher ought to be acquainted with it. We are still so poor in proper apparatus for object-teaching, that we are glad to mention a book that has already found a place for itself in the world's literature.

14. *Fifty Fables for Children. In Pictures.* By OTTO SPEKTER. Gotha: Fr. Perthes.

Object Teaching and Instructions in Composition, and Pictures as an Aid to these. By SCHUMACHER, *Seminary Teacher at Brühl, and Cupper's Head Teacher at the Deaf-mute Institution at Brühl.* Third unaltered edition. Bohn, 1874.

An aid is here offered to teachers, which will remind them in many respects of what is already known. The size of the leaves corresponds to the earlier tablets of pictures by Wilke; some of them have nearly the same contents. But they surpass Wilke's pictures in naturalness of representation; some of them make almost an artistic impression. They are too small for class instruction, and in this respect are decidedly inferior to Strübing's pictures.

The above-mentioned little treatise contains much that is good upon the treatment of picture tablets; it is particularly to be observed that the authors' aim continuously at the education of the child, to coöperation in the instruction, and to his development in freedom and self-reliance; they are both enemies to all wooden examinations and catechising. On the other side we must be careful to warn the teachers not to trust too much to their capability, of being able to begin something with the pictures by a sudden leap in reference to the material, without sufficient preparation. In the little labyrinth of these intuitions, and of the appropriate forms of speech, there is no course possible without a guiding thread, but only aimless wandering.

The following hints cover the chief contents of this treatise:

1. The aim of instruction does not require that the pictures should be handled as a series.

2. Every picture contains a series of single scenes, which are united again in a determined point of view in another picture comprising the whole. When a picture is used for the first time, let it lie near, so that the glance of the child, without dwelling long upon the details, may first sweep over the whole. To this natural want of the child let the teacher attend, and turn later to the description of the single groups, which are separated from each other in the picture.

3. To keep to one picture until all the groups have been treated, is hardly necessary to be suggested. In general, it will be well, when the teacher has become wearied, to put the object-teaching, with reference to the material, and with intervals of other instruction, in the closest possible connection with the daily life and its occurrences, with the seasons and their appropriate phenomena and occupations.

4. It is necessary that the teacher, before beginning upon his lesson, should determine for himself what picture and what group he will use, that he may thoroughly investigate the picture (and as far as possible from the children's standpoint), and bring to his own mind and make clear to his own consciousness the outer and inner connection of the details represented, what is determined at the moment of going on by the picture, what was probably the action preceding, and what will follow it.

5. There will be no objection to the teachers noticing his previous study

of the picture in the closest connection with their conception of it, in conversation with the children; but he must be cautious not to make it a hindrance to the conversation.

6. In the conversation, the teacher should at first keep himself in the background as much as possible. He suggests the subject, sets the talk in motion, and leaves it to the children (?) to carry it on, guides their attention to new points of view, deepens or generalizes the comprehension of the thing. Errors of fact or logic he corrects or leaves to their correction; errors of language he must treat forbearingly, and never go so far with this as to turn the children's attention from the thing to the form.

7. With respect to the development of High German, it will speedily make itself manifest, if the teacher unites the pupils of the first and those of the second school year in the conversations upon the pictures. For the second class, a useful lesson in writing might be taken from it, after the conclusion of the conversation.

8. It is to be recommended generally, that the teacher at the close of the conversation shall make a repetition of what has been said in reference to the things lying about, and the little digressions that have taken place, and make it in such a manner that he now will say more himself, while the children listen silently, or follow, and merely take part by answering questions that may arise.

15. *Instruction in Language in the Elementary School. A Guide for Teachers, by* H. R. RUEGG, Professor in University. Berne, 1872.

This work is designed for a guide for instruction in language in elementary classes. There are the three first-school classes, according to the plan of the Berne schools. The author gives that direction to object-teaching which makes its difficulties lie rather in the cultivation of the senses than in language. Instruction in language is not with him dead, abstract exercise in thinking, but the greatest possible and most living conversations with it, and practice in it. In the lower class only the intuitive thinking and thinking intuition is considered, and everything must be kept at a distance which would lead to empty abstractions. So the elementary teaching of language is at the same time instruction in *things*, and all instruction in things at that stage is instruction in language also. There is also a stage of the progress in which the two are intimately connected; by which a root, as it were, is formed, out of which at a later stage, both subjects of instruction grow as independent stems. This intimate connection and interpenetration of both sides is Object-teaching.

The little work contains the first instruction in Reading and Writing; Object-teaching, and Exercises in Grammar; everything in the most intimate connection possible, although we could have wished it different, perhaps, in the arrangement of the Grammatical Exercises. The whole is an ingenious, wise work, and deserves a wide spread on account of the principles brought into use and applied.

MADAME HENRIETTA BREYMANN SCHRADER.

The principles of Froebel, as understood and applied in the Kindergarten at 16 Steinmetz Strasse, Berlin.

INTRODUCTION.

MADAME HENRIETTA BREYMANN SCHRÄDER, whose personal relations to Froebel as neice and pupil, gave her exceptionally good opportunities of knowing his peculiar views, as expounded in the family, and to young candidates and mothers at Keilhau and Dresden, and whose own experience in Kindergarten work has been eminently successful, has under her personal superintendence an establishment in Berlin, which deserves special study. Of her peculiar fitness for the work, the Baroness Marenholtz Bülow speaks as follows in her "Reminiscences of Froebel," published in 1874:

Of the Kindergartners (Froebel's early scholars) who participated in the Teachers' Meeting in the Hall of the Liebenstein's Baths, on the 27th of September, 1851, I was specially interested in seeing Henrietta Breymann, one of Froebel's favorite pupils, who at that time had charge of a Kindergarten founded by the Sattler family in Schweinfurth. I had become acquainted with her at the time of my first knowledge of Froebel, and was delighted by her amiability, her talents, and her zeal for the cause. More and more intimate as time went on, we often worked together, especially in Brussels, where I invited her during my residence there to undertake the instruction in Froebel's method for a six months' course, arranged by the suggestion of a number of teachers, and at the same time to take part in a Kindergarten instituted there.

Fraulein Breymann (now Frau Schräder in Berlin, wife of the railroad director) is one of those advocates of Froebel's education who hold fast to the method, and strive to overcome that which generally in its practice is merely mechanical; and to keep up its true spirit.

The institution founded by her and her sisters in Watzum, near Wölfenbuttel, was the first known to me which took up Froebel's method for part of its programme, as a necessary branch of instruction for general female culture, and carried it through successfully. Frau Schräder agreed with me in considering the training of the female sex for its educational calling in Froebel's method as the first condition of making it useful in the general reform of education. In this sense she works with her husband, who is a true follower and clear-sighted advocate of the cause, in our Universal Educational Union, which is striving specially to secure the chief end of the reform by the complete application of the method. She is also one of the decided opponents of the ever wider-spreading superficiality in the cultivation of Kindergartners, which is now thought to be a purely mechanical calling, with the time of learning the art reduced to a few months, while a year is scarcely long enough for the majority of the somewhat uncultivated young girls who study it.

With these opportunities of knowing her uncle's views, and of seeing his own work with children, mothers, and kindergartners, tested also by her own successful experience, we naturally turn to the establishment which she has organized and conducts in Berlin, for as near an approach to Froebel's own views and method, as we can now have. The interesting

account given by Mrs. Aldrich of her visit to this establishment, and the valuable contribution made by Miss Lyschinska, Superintendent of Method in Infant Schools under the School Board for London, in her volume on "the Educational Value and Chief Applications of the Kindergarten Principle," the outcome of the author's association with Madame Schräder, for years as pupil and friend, induced us to address a note for further information, to which we received the following reply:

LETTER TO EDITOR OF AMERICAN JOURNAL OF EDUCATION.

DEAR SIR:—In response to your inquiry I take great pleasure in sending you a few lines about our establishment, No. 16 Steinmetz Strasse, and explaining to you the principles upon which I have founded and now direct it. This is no easy task. First of all, my health is not strong; then, I am so much taken up by practical life that it is but seldom I can find the time and quiet necessary for writing; and last, it is, I think, very difficult to put the practice of child culture clearly and concisely into written words. These are but cold interpreters of the warm, living experiences of daily practice; they cannot lay hold of what are often the most important points in the life of children. This essence of things, in its volatility, variety, and outward irregularity of form, cannot be analyzed and clearly expressed. It is only by living with children that we can be made to understand it, and you would learn more by an hour's visit to our Kindergarten than by long written explanations, which, in regard to practice, are what a dried and preserved flower is to a fresh and blooming one.

Kindergartens are generally conducted on too rigid principles of mathematical regularity. People seem to believe that when there is a law, there must also be inflexible regularity, not understanding that law and method can be found in irregularity of appearance, and also that the children's life cannot bear this regularity, in the measure now given, as it makes too great a pressure upon their intellectual powers, changing thus the purpose of the Kindergartens, and making of them schools for little children.

Froebel's intention, on the contrary, was just to work against such a precocious and one-sided intellectual development. He desired to give a good moral direction to the natural inclinations of children, to afford them opportunities of developing their feelings in union with intellectual culture and development, but so that the latter should not become the starting point in early education.

He thought that the daily cares and business of the mother and the conditions of the child's own life were the best materials for education, by putting the child in a loving and active relation to the surrounding world, fastening him to it, producing love in him by giving him opportunity of loving, developing the principle of action through the exertion itself, thus making the child gather a treasury of intuitions and experiences which are the only sensible basis for the later development of thought.

In this way the whole of the mother's activity, of which the child is a partaker, and so far as it is kept in unison with the care and love due to others, becomes the central point out of which the child is guided to the culture and knowledge of nature and of the outer world, and adding to

it the occupations provided by Froebel, he is also initiated into the beginnings of industry and art.

Froebel's intention, when he provided mothers with work and occupations for their little children, was not only to prove the necessity of such occupations in the family, but also to transplant through his Kindergarten, into public education, a corner of family life, putting thus in practice Pestalozzi's demands, expressed as follows:

"Whensoever the care and forethought of parents fail to the child, be it in regard to his material, intellectual, or moral welfare, this want must be attended to in order that he may attain to his dignity as a human being. When this is not done, you may open schools to him, provide him with as much food and clothing as you like; still the poor forlorn creature is not educated, for the basis for his development as a human being will be altogether wanting.

"It must be seen that such cases often present themselves, and the necessary provisions must be made to supply through art the deficiency of nature. When I speak of the care and forethought of parents, of course I mean those parents whose superiority gives them a true insight into the necessary condition of the children's life, those who know how to make circumstances submit to the child and act as stimulants to his natural wants of love and activity, who derive from all the conditions of the outer world materials for the child's development, who never let any opportunity escape which may be of use and profit to him."

These words were written by Pestalozzi in 1809. He wrote also:

"Domestic life in itself, the relation between mother and child in their material sense, are neither moral nor immoral, but they offer the materials for the culture of morals.

"Man is free either to lay hold of these moral means or to disregard them, but when man does not soar above his animal capabilities, there are, in my opinion, neither father nor mother, nor son nor daughter. They enjoy the conditions of domestic life in a mere animal way, not in accordance with the human dignity, and consequently the human being, the man, cannot in such conditions develop himself. Neither the work of hands, nor the profession, nor the situation, can in themselves cultivate the moral feeling; when these are morally used, then, and then only, they cultivate morals.

"There is in man an inner force; a dignity quite independent of the above circumstances, as well as of all the physical conditions of domestic life, and it is this dignity that gives the moral stamp to the family life. Such as is the man, such is his home."

The real value of Froebel's Kindergarten lies just in this transferrence of the family atmosphere into the public education, in the methodical training of feeling and inclinations, affording to the child material and opportunity to develop his productive force, not only for his own benefit, but for the good of others; while the school occupies itself principally with the methodical development of thought.

It is, however, necessary that the Kindergarten should receive a fuller development and a continuation in a garden for the young, and in an art and work establishment where the children may continue their garden occupations, as well as the elements of art and industry; such an establishment as Froebel had in view when he founded Blankenburg; for it is obvious that many families want a help towards the development of will and feeling, not only in the first years of childhood, but during all the time given to education.

Considering Kindergartens under this point of view, we are necessarily led to infer that we must take quite a different direction in the training of Kindergartens than the one now in favor. They must be taught domestic duties and acquirements, their minds being made aware of the fact that in those occupations are found the best materials for the education of children. It is important to develop in them real motherly ways, such as the Germans express by the word "Mutterlichkeit"; ways which no abstract reasonings of the mind can give, but which are the product of a deep insight into the child's nature, wants, and necessities.

This insight, which Froebel possessed to a very high degree, is wanting in a great many of his followers, I believe for the two following reasons: first, the too intellectual bias given to education, then the too narrow circle in which Froebel's followers move themselves. They go on studying Froebel in order to understand Froebel without taking into account that Froebel's ideas are not the miraculous product of a single individual mind, but the result of the accumulated work and experience of centuries. Froebel himself is but a link in a long chain of progression, and to comprehend him fully it is necessary to walk in his steps, to study what may be called the groundwork of his ideas, nature as well as pedagogues and poets; we must enter deeply into the ideas of such men as Comenius, Rousseau, and above all, of Pestalozzi; we must read the great poets who have given us an insight of human nature, study the outer works of creation to understand the relation in which we stand towards it,—and then return to Froebel himself, but freed from prejudice and no longer dependent upon his ways and peculiarities, which are only a part of his too marked and strong individuality.

By all this you will easily understand that the most difficult part of my task lies in the training of young Kindergartners, a task rendered doubly difficult by the fact that in Germany the situation of Kindergartner is undervalued and but ill requited.

Advanced as Germany is in all matters relating to instruction, remarkable as are many of our methods for the acquisition of knowledge and science, it has not yet fully recognized the importance of elementary education. The interest for instruction, the thirst for knowledge, are so great that they seem to draw a barrier across the still and quiet way which ought to lead us to insight into the child's nature and necessities.

But I am obliged, for to-day, to cut short and leave the end of what I have still to say about the upper classes of my establishment for another time.

Pray remember me kindly to Mrs. Aldrich, in which Madam Hony joins, as well as in the expressions of regard with which I remain,

Yours truly, HENRIETTA B. SCHRADER.

BERLIN, October 15, 1880.

Joined to this letter you will find the translation of a brief French essay, written by Mad. Hony, under my direction. It contains the principal ideas upon which my Kindergarten is conducted, and though not yet complete, it will, I think, give you an idea of the way in which I have tried to put into practice the Froebelian system.

Froebelian Institution at 16 *Steinmetz Strasse.*

ORGANIZATION.

I. KINDERGARTEN.—IN THREE DIVISIONS.

(1) *Third Division,* subdivided in two parts on account of number, age from 2½ to 4.

(2) *Second Division,* age from 4 to 5.

(3) *First Division,* age from 5 to 6.

II. *Intermediate Class,* age from 6 to 6½. Preparation for the elementary class, to which a course for stitching and manual work is joined.

III. *Elementary Class,* age from 6½ to 7½. The course of manual work is continued.

IV. A class for young girls having left the Kindergarten to enter into the public primary schools, who come several times a week to be taught stitching and housework.

V. A course for the training of young Kindergartners of the first and second degree. With this establishment is intimately associated the Union for Household Hygiene (*Verein fär Hau sliche Gesundheit Pflege*), which attends to the health department, as well in the establishment itself as in the families.

PLAN OF ROOMS.

1. *Ground floor,* a few steps above the level of the ground:

(1.) A *kitchen* on the left, used for the children's work and as a wardrobe; next to this a little room for the keeping of utensils, garden tools, etc.

(2.) Large room in front of the kitchen, with two windows, and with free access, for the *intermediate class.*

(3.) Little *work-room* next to this, for the Kindergartners who help in the Kindergarten.

(4.) Free independent room, on the same side, for the *first division.*

(5.) Room at the end of the passage, with a large window looking on a large and well-aired court, for the *second division.*

(6.) Little room next to this, overlooking the same court, and used for *one subdivision* of the *third division.*

(7.) Large *play-room,* entered through this little room, with three windows looking also on the court, and having a free and independent access by this same court-yard.

(8.) Little room next to the play-room, serving for *another subdivision* of the *third division.*

On the same floor, on the court-yard side, two rooms and one kitchen, used by the *Union for household hygiene.*

2. *First Floor.* On the right lives a family entrusted with the cleaning, making fires, etc., in the establishment.

(9.) A room in this apartment is used for the elementary class in the morning, and for the class of manual work in the afternoon.

On the left lives a lady who has the charge of the dépôt for the "Union per Household Hygiene," and who gives the stitching lessons.

3. *Court-yard* and little *garden.*

SALARIED OFFICIALS.

Principal and general overseer of the establishment, Fräulein A. SCHEFEL;

Principal of the Kindergarten, Fräulein CLARA HIRSEKORN;

Assistants in the Kindergarten, Fräulein ROSA HIRSEKORN and other young Kindergartners who are learning the practice;

Teachers: In the intermediate class, Fräulein MARIE FUCHS; in the elementary class, Fräulein VON BURSE; stitching and manual work, Fräulein STANDINGER; dépôt and class to learn mending of clothes, etc., Fräulein EISNER.

A VISIT TO MADAME SCHRADER'S ESTABLISHMENT.

On my arrival the children are all gathered in room No. 2. They are singing a morning hymn. After a few kind affectionate words from the principal, they separate, and the work of the day begins.

Third, or Youngest Division.

Follow a part of these divisions to the play-room, where the children set about enjoying themselves as they please. Some join in a round game, others play quite alone. They have at their disposal very plain and simple toys, such as dolls, little chairs, tables, tea services, etc. A teacher overlooks them without taking an active part in their game, unless they desire it particularly.

From two to four years of age, play is the principal occupation of the child; it is for him the power of giving a form to his ideas by the help of surrounding objects, and at the same time the means of giving vent to the full play of his activity. Pestalozzi says: "that no force can be developed unless by the play of its own power of action." We must then conclude that if we wish to see in the child the development of his most essential faculties, he is to be allowed the full play of his energies and faculties, and no restraint whatever to be put on the first working of his individuality in his relation with the outer world. At this pertod of his development the result of his efforts is less interesting to the child than the activity itself; for this reason the influence of elders must here be principally indirect.

As the child draws the materials for his ideas out of the things about him, we must try to surround him with such an atmosphere as may create in him good, sound, healthy ideas; to attain this end, we must give him room and space enough to permit him to enjoy himself fully and freely, toys and things appropriate to his physical strength, which he may easily handle and transform without breaking or destroying them. But above all, he must be surrounded with sympathy and love; he must feel that we are always ready to enter into his ideas, to be the partakers of his joy, taking at the same time due care that he should not feel any restraint nor any special direction forced upon him. This full liberty, of such an absolute necessity to the child, is also the best means offered to the educator of becoming acquainted with his true nature, as it shows itself through his tastes and inclinations freely manifested.

The home is generally the best place for the education of the child, but

when the necessary conditions for his development are not to be found in the family, the Kindergartner must fill this void and create for the child what is wanting to him.

I leave this room and enter one where the other children of the third division are assembled. They are gathered round the teacher; she is showing to them a picture out of Froebel's book *Mutter und Koselieder*, the basket of flowers. She gives no explanations, her object not being to teach, but merely to create joyful impressions. The children look and make remarks, the teacher answers so as to encourage them, to draw them out, and awaken their attention more and more. The picture represents a garden, where a mother and a little girl are plucking flowers to take up to the father. They examine the picture, express their feelings about it, and when they have done it long enough, some pretty flowers are shown to them. The teacher asks whether they would not like to take some home with them? But for this, they must have baskets; baskets can be made out of the children's own fingers. She makes them all join their hands in the form of a basket, making them, at the same time, sing "Little child, let us make baskets" (*Mutter und Koselieder*). When the song is finished they receive little paper baskets, to carry home to their parents.

The talk is at an end; the children seat themselves round the table; little wooden sticks are distributed among them, out of which they make different things—vases, baskets, etc.

Froebel's book, *Mutter und Koselieder*, is the starting point for all the occupations of this division. These occupations are already a kind of work, for the child is no longer left to the full play of his imagination, but he is limited by a given space and materials, and he must bring himself to execute an idea which has not spontaneously come into his mind, but has been suggested by others. Work, as well as play, has activity for its basis; but if, with the latter, activity in itself is the principal end, with work, on the contrary, the result has its importance; therefore the child cannot be left entirely free, he must be guided so as to employ his forces in a useful way. Activity in itself is so charming for the child that he does not, at first, make a great difference between play and work; it is only when the latter presents too great difficulties and puts too great a restraint upon his liberty that it becomes irksome and painful to him.

By proportioning the work to the child's powers and strength, by awakening in him a desire of being useful, by taking care not to fatigue him, one may succeed in making him feel as much pleasure in work as in play.

There are in the child, as in the man, two personalities: the individual, and the social being. Man lives not isolated, but moves in a society to which he owes his own share of profit and usefulness. Education must take this into account, and try to develop simultaneously in the child, the individual and the social being by giving a full play to the spontaneous action of the child's powers, but at the same time giving such a direction to their powers that they may be productive of general good. Play and work are both necessary, and it is to their united and combined action that the child owes sound and normal development.

Second Division.

The children follow their teacher to the kitchen, where they are entrusted with flower-pots, earth, plants, little rounds of paper, each of them carrying something.

They return to the class-room, and gather round the table, where they place the things they have brought with them. A spoon in the hand; they, one after the other, half fill the flower-pots with earth; they then put the plants in and cover them with earth. They then water the plants and set them before the window, when the weather is too cold to set them out in the open air. And thus the children are, from the beginning, placed directly in contact with nature; they are brought to understand the relation in which man and nature stand to each other, and the necessity of reciprocal action. In order that the flower may please our eyes and rejoice us with its perfume, we must, after having planted, water it; we must take every care of it, to give and to receive; everything goes on in this world by the law of reciprocation.

Another day this same plant, the violet, furnishes the material for a new work. It is stitched on a piece of paper, marked, and afterwards drawn; it appears in different aspects, but it is always the violet that is presented to the child, in order that all the experiments he is making may leave deep and lasting impressions upon his mind. Almost all the occupations of this division relate to work, and the reality is the starting point, thus, always preceding by gradual steps; passing from the image to the reality. First, the picture, then the flower, and last the plant; the semblance of work, then the work itself.

First Division.

The same occupations are continued. The teacher tells a little story, in which the violet plays the first part; the children listen with pleased attention, and ask that it should again be told to them. The tale finished, they are shown a pretty picture by Ludwig Rickbe, representing a family, enjoying the beauty of the spring. The mother has the child in her arms; she points out to him, over the wall, the green fields, the houses; she seems to say: "See, my child, the world which is offering itself to you." Then slates are distributed among them; they are allowed to draw whatever they please, but they endeavor, generally, to represent an episode of the story they have just heard.

The children learn, also, by heart, a little poem on the violet, and this poem, expressing only feelings and ideas created by the thing itself, no explanations are required. The child follows unconsciously the same path taken by the poet, he goes through the same impressions that have created his poem, which becomes for him as a revelation, the half-veiled expression of feelings to which he is himself as yet unable to give a form.
Berlin, Oct. 15, 1880.

[In the absence of further direct information, we must refer our readers to Mrs. Aldrich's account of her visit to this institution, and to the extracts from Miss Lyschinska's little volume on the Kindergarten Principle, for glimpses of the work done in other divisions of Madame Schrader's establishment.—*Ed.*]

A GERMAN KINDERGARTEN.*

This institution consisted of two divisions of the Kindergarten proper, and of the Transition Class, altogether providing for children from three to six years of age. What struck me as especially worthy of notice was the *unity of plan* upon which the education during these three years was conducted. Each class represented a year of age. At three a child entered the lowest division. Here the work of the Kindergarten teacher was eminently that of a mother; yet with all the freedom of the nursery there was a thread of reason running through the day's proceedings. These were not desultory, but sustained by some central thought, which was generally taken from a conversational lesson over the picture-book, or else from the present circumstance, such as of some live pet which had to be cared for and fed.

The first quarter of an hour was generally devoted to a chat; but as the children were many, and the family type was upheld, the teacher took the children, in relays of six or seven at a time, to look at one or two plates in Fröbel's "Mother's Book"; the rest were meanwhile building or stick-laying, or playing in the garden under the direction of an assistant.

For example, a small number of children are seated round the knee of their motherly friend, who encourages them to talk freely on the experiences of the morning. Who brought Mary to the Kindergarten this morning? Who gave Annie that nice white pinafore? The recollection of the loved ones at home is stirred up, and every child contributes some little fact of its family history; each would like to tell that it has a dear mother, a father, a sister, or brother at home. This idea is seized and worked out by the motherly teacher. She inquires, relates, and finally promises to show them a picture of a family sitting together in the parlor. The picture of a home interior is shown. The heightened pleasure of the children may be read in their eager faces as they peer into the book and recognize the different members of the family in turn. After which the designs all round the central picture are looked at, and the children notice how there are father and mother hares in the long grass, accompanied by their little ones; how there is a pigeon family, a deer family, etc. The children return again to the central picture of the human family group, and finally, the disposition having been created, the finger game is introduced: "Let us look at our fingers; are they not like a little family too? See how happily they live together; they always help one another. Shall we learn a little song about the family of fingers to-day?" "Yes," the children wish to do so; and, imitating the action, they repeat the following words:—

"This is our mother, dear and good,
This is our father of merry mood,

*16 Steinmetz-strasse, Berlin. This Kindergarten, when visited by Mrs. Aldrich, had expanded so as to embrace boys and girls somewhat older than six.

This our big brother so strong and tall,
This our dear sister beloved of all,
This is the baby still tender and small;
And this the whole family we call.
See, when together, how happy they be!
Loving and working, they ever agree."

As the building lesson comes round, the same idea of the family is carried out, and the children build a "parlor" or a "house" in which the happy family is to dwell. Then the "oven" is built, and sticks are required to light it, in order that the members of the household may enjoy the family meal. On another occasion the visit of a dog to the Kindergarten is the center of interest for many days, and every occupation is in turn brought into connection with it. A trough is built for the dog to drink out of, a kennel is laid in the stick-laying lesson, and so on. In every instance there is some *center of living interest* around which the little life of these children is made to revolve, and it is drawn from the occurrences of every day. Thus the aim in this division is to awaken *interest* in the nearest surroundings, and at the same time to enlist the active powers of children in *the same direction as their impressions.*

Wheat Grown in their own Garden.

Let us trace how this method of introducing the children to life around them was continued with those from four to six years of age. These were occupied once or twice a week in gardening a plot of ground belonging to them. Here many of the plants which were to furnish subject-matter for their observation were sown, and carefully tended throughout the spring and summer. They also became practically acquainted with a few industrial processes, such as they could take part in. For instance, when "wheat" was being especially considered, the children enjoyed the fun of actually reaping the wheat they had helped to sow in spring, in the plot of ground common to all. They bound it in sheaves, and carried it in triumph into their school-room, where each child received a stalk or two with the full ear; and whilst sitting quietly round the table they held the stalks upright and close together, until the children could very nearly picture to themselves a corn-field which had taken root in-doors. The Kindergärtnerin* then led them by a series of self-made experiences to an appreciation of such facts as—

1. The height of the stalk. (This was very simply and well brought out by a story being told of how the Kindergärtnerin had played at hide-and-seek with a little boy in a corn-field during the summer holidays.)

2. The hollowness of the stalk. (The children learned this by blowing soap bubbles through the straw.)

3. The presence of knots in the stalk. (This experience was likewise gained while blowing soap bubbles; some children having been

*I keep the original word in the text. "Infant teacher" is but a cold translation of what is meant.

allowed to break the straws in the spaces between the knots, they found they could not use them.)

4. The ear of corn hangs its head. Why? (This led to an examination of an empty and a full ear.)

5. The ear is a great house in which there are many rooms.

6. In each room there lives a single little grain.

7. Of what use is the grain? (They had sown it in the spring, they were now about to learn its use experimentally.)

Another day the corn was threshed in the garden, the children using a small flail in turn. The grain was gathered and separated from the chaff by some others. Part of the grain was reserved for seed, and a small quantity was ground by the children between stones.

Another day, flour was taken and pancakes were baked. The children, under the direction of an older person, had each something to do in the process, the older ones learning to beat the eggs and to stir the flour, whilst the younger ones ran on little errands. At last, the great moment having arrived, the company sat down to enjoy the feast. Meanwhile, the leading idea was carried through the various occupations somewhat in the following manner:—

The elder children were "pricking" on paper the ear of corn or the mill which ground the corn; the younger children only outlined the millstones. Again, a scythe was sewn in colored silk or wool. When stick and ring laying was the order of the day, then the cart which carried the sacks of corn was represented, etc. The appropriate games were the "Farmer," the "Miller," the "Mill," etc.

Finally a story, or simple piece of poetry, summing up the children's experiences, was spoken or sung to the Kindergärtnerin's accompaniment on the piano. A picture representing the subject from an *artistic point of view* (the "Sower," by L. Richter) was shown, and enjoyed as a *résumé* of the children's experiences during the past week or two. There was nothing in either the story or the poem which was foreign to their experience.

LESSON ON THE COMMON IVY.

The connection the object has with the lives of children and of human beings; these impressions are to be conveyed to the children by the course of events.

When the trees stand stripped of their green dress, when the earth is wrapped in a white mantle of snow, when no flower is to be seen in the garden, then it is that the kind ivy delights us with the freshness of its green. It cannot bear to leave the old wall so ugly and gray; it throws its long arms round the crumbling stones, and clothes them in a garment of living green. Even in-doors we like to see our ivy plant; it does not ask for a place where it can be seen in the light of the sun; it is pleased with a shady corner, where it will cling to our pictures and encircle dear familiar faces with a framework of green leaves; all it asks for is air, moderate daylight, and cleanliness. It gives its very

best to the poorest amongst us; it will flourish in and adorn a garret just as readily as a window in Mayfair. Would that the children of the poor learned through us to open their eyes to see the inexhaustible beauties which Nature spreads out before all her children, that they might learn to lay hold on such pleasures as are simple yet enduring.

The Course pursued with Children.

I. A walk to the Botanical Gardens, which happened to be in the neighborhood. The children are told to look for and to store any evergreens they find during their walk. With the permission of the gardener some box, fir twigs, ivy, moss, etc., are gathered, and are put into little baskets the children take for the purpose.

II. The children decorate their respective class-rooms. Plates are filled with water and the moss, etc., is placed on them. The pictures, walls, etc., are decorated. (This is once done in the upper and twice in the lower division.)

III. A neglected pot of ivy was observed and bought. The children observe its state and remove the cobwebs, sponge the leaves, renew the earth. A place is chosen for it in the room. (Conditions of health for the plant are thus discussed. Its appearance.)

IV. A story was told. Subjects:—1. The apple-tree that had an ivy dress on in winter. 2. The neglected pot of ivy at the gardener's. This leads up to the piece of poetry spoken by the Kindergärtnerin, and gradually remembered and recited by the children in both divisions:—

When the wind sounds dreary,
When the dead leaves fall;
Then the ivy 's never weary
Creeping up the wall.
Shaking off the snow-flakes,
Laughing as they fall;
"You may bury *dead* leaves!"
Say those upon the wall.

Long ago the summer
Left us all alone;
Nothing fresh to look at
Save the cold gray stone.
Living leaves of ivy
Clinging to the wall,
Gladden with their green dress,
People big and small.

V. Occupations in connection with the above:—

Building: a wall with ivy and moss.
Sand-work: a garden, evergreens planted.
Paper-folding: a basket to hold evergreens and moss.
Pricking: the ivy leaf.
Sewing: ditto (natural coloring).
Drawing: model of the ivy leaf.
Modeling: the ivy leaf.

In these diversified occupations the constructive activity of the class, and of every member of a class, finds scope.

PREPARATION OF LESSONS.

Each object, before being treated with children, was studied by the Kindergärtnerin and her assistants, and for this purpose a meeting was arranged once a week for the consideration and preparation of the objects and their accessories. The following scheme was followed in gathering information upon a plant:—

A. External Structure.

1. Size. 2. Covering. 3. Chief parts. 4. Subdivisions of parts and their relative position.

B. Internal Structure and Development.

1. Structure of the seed. 2. Its composition. 3. Station. 4. Time of germination. 5. Process of germination (cells, structure and contents; cellular tissue; vascular tissue; circulation of juices; nutrition; root absorption; functions of leaves; extraordinary vessels and fluids). 6. Duration of growth, from the germ to the complete plant. 7. Propagation. 8. Age of plant.

C. Geographical Distribution.

D. Historical.

E. Cultivation.

1. General. 2. Diseases to which the plant is subject.

F. Its Place in Domestic Economy.

G. Classification.

(Natural orders.)

In case of an animal the information was gathered under the following heads:—

A. Description.

1. Size. 2. Covering. 3. Color. 4. Description of parts: head; body; limbs.

B. Apparatus of Animal Life.

1. Movement (anatomy, general view; muscular system, general). 2. Sensation (nervous system, general; organs of sense; expression).

C. Apparatus of Organic Life.

1. Digestive system (habitat; food). 2. Circulation. 3. Respiration.

D. Reproduction.

1. Care of the young. 2. Support of the young. 3. Metamorphosis (insects).

E. Miscellaneous.

1. Geographical distribution. 2. Age attained. 3. Relations in which the animal stands to individuals of the same species; individuals of other species, or to other orders or classes; to plants; to man. 4. Means of defense against attack.

F. Historical.

G. Domestication, or Acclimatization.

H. Classification.

1. Individual. 2. Species. 3. Family. 4. Order. 5. Class. 6. Sub-kingdom.

In order to obtain a complete general knowledge of the object to be treated, each teacher gathered information on one or two points more especially, after which the teachers met together for the interchange of such information. Prof. Moseley [English Inspector of Schools] points out the danger of incomplete knowledge on the part of the teacher.

"Had the teacher known more of the subject-matter of his lesson, it has been my constant observation that he would have been able to select from it things better adapted to the instruction of children and to place them in a simpler point of view. That he may be able to present his subject to the minds of the children in its most elementary forms, he must himself have gone to the root of it; that he may exhaust it of all that it is capable of yielding for the child's instruction, he must have compassed the whole of it. The cardinal defect of the oral lesson in elementary schools is an inadequate knowledge on the part of the teacher of that which he is teaching. If his knowledge of it had covered a larger surface, he would have selected matter better adapted to the instruction of the children. If he had comprehended it more fully, he would have made it plainer to them. If he had been more familiar with it, he would have spoken more to the point. I will endeavor to illustrate this by an example. A teacher proposing to give an oral lesson on coal, for instance, holds a piece of it up before his class, and, having secured their attention, he probably asks them to which kingdom it belongs—animal, vegetable, or mineral—a question in no case of much importance, and to be answered, in the case of coal, doubtfully. Having, however, extracted that answer which he intended to get from the children, he induces them, by many ingenious devices, much circumlocution, and an extravagant expenditure of the time of the school, to say that it is a solid, that it is heavy, that it is opaque, that it is black, that it is friable, and that it is combustible. In such a lesson the teacher affords evidence of no other knowledge of the particular thing which is the subject of it than the children might be supposed to possess before the lesson began. He gives it easily because the form is the same for every lesson; the blanks having only to be differently filled up every time it is repeated. All that it is adapted for is to teach them the meanings of some unusual words, words useless to them because they apply to abstract ideas, and which, as the type of all such lessons is the same, he has probably often taught them before. He has shown some knowledge of words, but none of things. Of the particular thing called coal, as distinguished from any other thing, he knows nothing more than the child, but only of certain properties common to it and almost everything else, and of certain words, useless to poor children, which describe these qualities. . . . . This tendency, from ignorance of things, to teach words only, runs in a notable manner through almost all the lessons on physical science which I have listened to."

We shall be glad to enrich our pages with further extracts from this excellent treatise.

NOTES OF VISITS TO KINDERGARTENS.

INTRODUCTION.

THE following paper is by Mrs. A. Aldrich, the first Directress of the kindergarten in Florence, Mass., which was founded by Mr. Hill, who erected a beautiful building for the purpose in lovely grounds, and invited all the citizens of the place, rich and poor, to send their children, promising to pay all expenses which their voluntary contributions could not meet. The Institute now [1880] consists of four classes, with suitable teachers, all under the able and genial direction of Miss Carrie T. Haven. The Florence kindergarten has acquired a peculiar reputation from the fact that its founder made it a point that there should be no direct religious teaching, which grew out of his disgust at the narrow ecclesiasticism which cannot see that little children should not be indoctrinated in dogmas. The extreme to which he carries his sentiments upon this point would be disastrous in its effects if he could find no one who knew how to excite the religious sentiment in children without formulas that involve dogmatism. Under the charge of Mrs. Aldrich there was no lack of religious culture of a vital nature, and when these children are old enough to hear the common religious expressions, they will have a deep meaning to them. Her mantle has fallen upon one who is also doing a good work.

Mrs. Aldrich has passed a year in Germany and sends an interesting account of her observations. She enjoyed much intercourse with the noble Baroness Marenholtz, who has done so much for the diffusion of kindergartens in Europe.—*Editor.*

MRS. SCHRADER'S KINDERGARTEN IN BERLIN.

When visiting the Berlin kindergartens I found one which was doing an independent work, embodying the vital points of the kindergarten system in a little different way from the ordinary one, but with such remarkable results that I felt it deserved close study. It will be interesting to know that the directress of it is a relative of Friedrich Fröbel, known in the history of the institution at Keilhau as Henrietta Breymann. In her own account of how she came to take up the work, she says:

"Friedrich Fröbel's mother," Mrs. Schrader writes, "was my grandfather's sister. My grandfather, on the mother's side, was Consistorial Rath and Superintendent at Nette, near Hildesheim. His name was Hoffman. My mother married the clergyman of the place, Breymann. Fröbel often visited my grandfather, and after his death he used to come

to see us from time to time. He saw me first when I was quite a child, but I made his acquaintance at Keilhau, at the age of seventeen or eighteen, having been invited to spend the summer there. I had not then the least intention of becoming his pupil; it was only a family visit to my relatives. But his conversations made such a deep impression upon me, that I asked permission of my parents to study under him. I was allowed to attend a course of lectures given by him at Dresden, and afterwards to follow him to Liebenstein, where he founded an educational establishment to prepare young women for his mission. I was deeply impressed by all he said and by his general principles, but from the first the way in which the kindergarten idea was put in practice did not satisfy my ideal. I could not say why, but I felt quite unwilling to take the direction of one, and returned home. The views of Fröbel were a revelation to me—a light shining in darkness. They appeared to me far in advance of the manners and doings of the kindergartners who were at work. I required many years and much experience of life and home to understand why I did not like the kindergartens." In conversation, Mrs. Schrader told me that from childhood her chief amusement when left to play freely was *school keeping*. Her father, the clergyman Breymann, who thought it was a far nobler life to have some definite object in it, and was quite above the common German prejudice, that if a woman did anything for money she immediately degraded herself, proposed to her and to an older sister and brother to open a school in their native place. They found suitable accommodations and opened a school, which continued for many years, was enlarged, and became a prominent institution. They were happy in it for many years, working out their own ideas of education, when Henrietta married to a government official who had profound sympathy for everything that interested his wife, and promoted any plans she might form. Her sister died, the school was discontinued, and the change from her former pursuits to that of a woman of society, which was inevitable, as she was obliged, of course, to preside at her husband's dinners and receptions, and to pay visits in return, was very irksome to her, until she thought to herself, why not use the opportunity to spread her interest and her views in regard to kindergartens, in this society which she was constantly meeting. She found a cordial response to what she no doubt did in a genial manner, for she did not make direct appeals for assistance. It was her taste and way to interest minds intelligently in the principles and leave the results to follow in due time.

In 1872 Mrs. Schrader went to Berlin to live. This was two years after the Baroness Marenholtz had left it for Dresden. While in Berlin, Mad. M. had founded the Fröbel society, but soon retired from it, because of a difference among the members as to the policy to be pursued. Mad. Meyer was also a member at that time, and left subsequently, for similar reasons. Mrs. Schrader accepted an invitation to join, but finding very soon that the leaders were more schoolmasters

than kindergartners, she, too, retired. "After this," Mrs. Schrader writes, "I was one day asked to take interest in a kindergarten for the poor, founded by Madame Marenholtz and some of her friends, which was quite independent of the Fröbel society, and at that time was without a head, and had its support from a few people who did not like to abandon it. With these my husband and I formed a new association, in which Mrs. Bertha Meyer and others became interested, because it was a work for the poor. Of the executive committee of this association I became the president, and Mad. Meyer a member.

"In the winter of 1874 I was asked to give to a small audience some lectures on the ideas of Fröbel, which met with warm sympathy from many ladies, who became my best friends and supporters in my work. With Mad. Meyer I soon after became quite intimate, and her husband helped me a great deal in all matters of business connected with the kindergarten. Its support came in part from the subscriptions of the members of our association, in part from gifts and the help of people who had not any particular interest for the thing itself, but wished to please me and my husband.

"The kindergartners whom I found at work could not execute my ideas, so I asked my friend and pupil, Fraulein Annette Scheffel, to take the direction of it in April, 1874. At the same time, we both began to give private lessons, in order to train our own assistants. My work in this small circle of ladies of which I have spoken gives me great satisfaction, but I must say that outside of it I have encountered many difficulties. The older Fröbel society is widely spread, has money, an exterior organization, with a school director for president, which has converted kindergartening into school-work, and trained kindergartners to become inferior and cheaper teachers. In our time, people are so fond of positive knowledge and of such methods as will employ the hands of children in making pretty little things for show. Besides, mothers like to have kindergartners take a great deal of work off their hands. Of course, those who like these ways did not like mine, as I can show very little in comparison, my opinion being that at the kindergarten age the work ought to be interior and preparatory. The kindergartners ought not to be trained to take the mothers' places, but only to help them. I have all those against me, also, who, disliking the kindergartens such as they usually are, and not knowing my ideas, think mine is founded on the same principle—condemning thus, without inquiry, every work that bears the name of kindergarten. My work, therefore, proceeds slowly, but I believe, nevertheless, firmly and surely.

"The Fröbel society wanted the state to take more interest in the kindergarten, and addressed the Minister of Public Instruction on the subject. He replied that he could not give any effectual help until he knew it was really useful, but that he would take steps to ascertain this. Accordingly, he requested all masters of public schools to record

and forward their observations on the children that had come to them from kindergartens. These children, in general, were badly judged. The information thus acquired was often second-hand, being given by the head-master, while the under teachers alone had to do with these children, and because there was no mention made whether the children came from real, genuine kindergartens, or only from insignificant infant schools, of which we have a great number. Among the schools there were two into which I thought our children had gone, that gave very different reports about them from any of the others. I knew the head-master of one of these schools. A year before, he had spoken to me of the children that had come to him from my kindergarten. He said some of them were the best children in the school, quite model pupils, and that others were remarkable for their moral conduct. Later, I saw his written report, which corroborated his personal statement to me. The report of the other school was bad. What does this prove?

"In my opinion, however, schools cannot be taken as the test by which to judge of the kindergarten. Some of these schools are very bad. Children going out of good kindergartens cannot endure them. Besides, it is not the only aim of the kindergarten to prepare children for public schools. To have a just idea of the results obtained, mothers and families should be asked to add their information."

The Kindergarten.

I will now endeavor to describe Mrs. Schrader's kindergarten. For a few years it increased very little, for Mrs. Schrader, having very decided ideas of her own as to what a kindergarten should be, was unwilling to increase the number of children until she had trained assistants who could do what she believed to be child-culture. Three or four years ago, after having hitherto been in uncomfortable quarters, the kindergarten was moved into an excellent room in Steinmitz street, with Mrs. Schrader's friend, Annette Scheffel, installed over it as directress. Eight rooms are occupied by the different departments. Added to these are bath-room, dispensary and store-room. A close intimacy is kept up with the mothers, whose needs and wants are fully and judiciously supplied. The most important supply furnished is pure milk, for the infants of the poorer class are ordinarily fed on beer, and the death rate is large. So great a change has been produced by this alteration of their diet, that the families whose children attend the kindergarten seemed quite renewed physically as well as morally. At these rooms, bath-tubs of all sizes are kept, to be loaned to the mothers whenever wanted. This kindergarten may be said to be a combination of what are called, with us, Mrs. Shaw's day nurseries, and the kindergartens which these nurseries often contain under the same roof, with separate matrons. In Mrs. Schrader's kindergarten, an efficient and motherly matron is always in attendance, night and day, as she lives in furnished apartments, ready to give out supplies whenever needed. Cod-liver oil, wine and extract of beef are prominent articles. I also

saw rolls of flannel, and linen bandages, and second-hand garments of every description. These are brought to the rooms, and mothers and the elder girls in the families are taught to repair and make them over to the best advantage. This is a very interesting part of the work. Children, and even grown people, feel a greater interest in preparing articles they want than in learning to mend and make with only the learning as an object.

In the first room I entered were ten or twelve babies, under three years old, drawing their dolls in little baby carriages, and one dressing his doll for the day. Balls, ninepins, reins and implements for work abounded. A quiet young girl, who seemed to be in full sympathy with them, was in charge. Twice during the morning these little things were allowed a pleasure they enjoyed greatly—going into the next room where children a little older than themselves were playing their games. On that day the game was washing, ironing and mangling their dolls' clothes, and putting into wardrobes or bureaus, which they constructed with sticks, blocks and whatever other material they needed and asked for. The older children had cut out many paper garments for these children's dolls. One little dot of a girl was folding pocket handkerchiefs and towels, and when she had done this she picked up some three-inch sticks and then, as if talking to herself, and wholly unconscious of anything else, said, "Now little sticks, you must be my wardrobe;" at the same time her busy fingers made the wardrobe, and the handkerchiefs were placed in it with great care. Another tiny little thing had done her washing very nicely, giving special attention to the rinsing; she was now ready to hang them up, and called for sticks, which she laid on the table to make her drying frame; when fully dry, according to her baby judgment, she told the sticks they must now be a bureau, and into a bureau they were soon transformed, which received the clothes when they were properly ironed and folded. Before the children are given their work they are told to give their attention, for not more than a minute, to something the kindergartner has to show, and this one moment is the base of their study for the day. If asked to give their attention too long there would be a failure, for a very young child cannot keep its attention on one thing long at a time without a strain.

The third gift was on the table in the next room (the divided cube). As it was the Emperor's birthday, some one child had built an arch through which he was to pass. All the rest of the children caught the idea and made arches for the procession—various arches and monuments in his honor. Finally a flag was thought of, and all wanted flags. These flags had been manufactured by the older children on some state occasion and were now lent, so that the jubilee was complete, and it would, perhaps, have suited the emperor far better than the celebration gotten up a few days later in his honor, for this was perfectly spontaneous, and given with a heartiness that went to my

heart. In another room, children were weaving, but the difference between this and other kindergartens consisted in some of the mats being real mats, woven from listing, which were to be carried home for use, and each one felt conscious that he was one of a little community that had something to do of which each could perform a part. The quiet simplicity and dignity of the children, as they worked, was past belief if it had not been seen.

The next room was the play-room, where some impromptu play was going on—the dramatizing of something that had really happened, their imaginations filling up any lack of incidents. This was a true picture of Fröbel's own doings. He seized upon the rugged mountain at Keilhau as soon as he and his pupils got there, to mould it to his purposes—digging out rocks and making a path up to a pretty opening that was to serve as a resort, for they scarcely had anything to live in there at first that could be called a house. Mrs. Schrader had caught his spirit truly.

Our next visit was to the music-room where the elder children repaired every day to have a real concert. Four drums and the same number of tambourines, cymbals and castanets were used by the children to accompany the piano. The time was not perfect, but almost incredible for such wee children, and they were very happy and self-possessed. Strongly accented tunes were played, and those who fully understand how children revel in such music, can perhaps faintly imagine how these rhythmical waves filled the little hearts with delight. This, like all the other occupations, was of short duration—about fifteen minutes perhaps—as long as each one could do his part without weariness.

As we crossed the hall we saw a little boy and girl washing dolls' clothes. The little boy was washing in a tiny tub on a bench just before him. There stood a set kettle low enough for his use, scoured as bright as copper can be; this work is all done by the children, each child leaving it as clean and bright as it is found. A line hung within reach upon which was a row of fairy stockings, drawers, skirts, dresses, aprons, etc., fastened with tiny clothes' pins. These clothes were airing after having been ironed, and I never saw nicer work done. The little flat-irons were just the right size. Indeed, it was a perfect laundry, and I now saw the charm of it. The dear dolls were waiting to be dressed, and when that was done, the night-gowns were to be washed. Here was a motive for work quite at the child's level. It brought pure delight because it had an immediate object which a dreary practice in laundry work would not have had.

This year there are ten children who have been through the kindergarten, and now form an advanced class. This will sound like a paradox to those who know that in Germany all children are required to go to school at six years of age, and the kindergarten has not been accepted as a part of public instruction. The influence of this particular kindergarten has been such, and so marked upon the children and their

families, that the law is not strictly enforced in this instance, though it was so in the early part of its existence. Indeed, this is the first year any have been allowed to remain any length of time after it is known or suspected that they are six or more. It is the complaint of all the kindergartners I meet here that the children are not allowed to remain long enough. The children of this advanced kindergarten, having had all their faculties so naturally cultivated, can tell little incidents in very pretty and concise language; they are then asked to write down what they have said, which they readily do, and then it is examined as to its value; anything that is wrong is made right, and then the children read it and spell the words. It can easily be seen how much ground this can be made to cover legitimately without an arbitrary direction.

The pots in which the children cultivate plants have a tiny picture or arrangement of bright colors pasted on according to the taste of the child, who thus knows it for his own, having done it himself. The hooks for the coats and hats are marked in a similar way on frames they make themselves. Parents of the better classes sometimes come and ask to have their children admitted, and plead that they shall be put in a class of the better grade. The parents are told there is no difference, that all are good and clean, and are asked to go through the rooms and see for themselves if there is any one place they would choose over another. Without an exception no choice is made. The decided liberality of Mrs. Schrader's views is apparent in this. She does not think it best to have many children in one class, because she wishes to have everything as nearly like family life as possible. The directress, Miss Scheffel, is a lady of the cultivated class. She takes no class herself, and is thus free to listen and to watch for the needs and opportunities of the children. This kindergarten has been working quietly because Mrs. Schrader knew she could not accomplish much without the right helpers. Her first object is to train thoroughly such persons as would make sure the quality of the work for many years. The kindergartners of her own training are women who are not so set in school ideas that they are unable to accept the new education freely. The whole atmosphere is growth, the principal aim to secure spontaneous ideas. Mrs. Schrader confines herself less to the kindergarten material proper than any kindergartner that I have known, but she knows how to take hold of other things in the Fröbelian spirit. If a box is wanted, boxes are the occupation of the day. The folding, cuting, pasting and ornamenting of the covers are done by the children, and they are not only for themselves but for the younger ones who are not able to do it. Whether it is beads, seeds, bits of wool, or a few pine needles that are picked up when walking, there is always an opportunity to preserve them. From the beginning Mrs. Schrader has desired to have a work-school connected with her kindergarten, and last year it was established. Fancy work of various kinds, plain knitting, wood carving, basket-making, willow mat weaving, etc., I saw pur-

sued here. The school is open two hours in the afternoon. Here, as throughout the whole establishment, the natural needs are first attended to. An advanced school has also been opened, based on natural principles, finding science and art and their uses in the needs of the moment. The varied world of enjoyment arising out of this movement fills the life here with a continual charm that is at first surprising, but when one sees it with heart as well as eyes, the wonder is that any kindergarten should be kept on any other basis. I have not mentioned that the children are invited to come back in the afternoons if they wish to do so, to carry on any work in which they may be interested. The children, who have left the kindergartens and gone into other schools, are also invited, and they come regularly on Wednesday and Saturday afternoons. They go into the work rooms, or play with the young ladies who are being trained for kindergartners, who preside over these meetings without any superintendence by Miss Scheffel. This is the mode in which these young ladies become acquainted with the children.

The tables in Mrs. Schrader's kindergarten are not lined. She thinks the lines draw the attention from the true artistic work, which needs training of the eyes, according to the opinion of the most successful German teacher of drawing, Peter Schmidt. The result in Mrs. Schrader's kindergarten is very fine.

To this account of Mrs. Aldrich we add a few extracts from a very attractive and instructive volume by Miss Lyschinska, entitled *"The Kindergarten Principle—*its Educational Value and Chief Applications.*"* Miss Lyschinska is superintendent of Method in Infant Schools under the School Board of London, and she credits to her association with one of Fröbel's family, Henrietta Schrader (née Breyman) of Berlin, and her tuition, her knowledge of the Kindergarten Principles as developed in this volume. The opening chapter is devoted to "*A German Kindergarten*," the institution established by Mrs. Schrader, and in which Mrs. Aldrich sees so much to admire.

*Published by W. Isbister, 56 Ludgate Hill, 1880. 180 pages with numerous illustrations.

CRITICISMS ON FROEBEL'S SYSTEM AND ITS EXTENSION.

BY MADAME A. DE PORTUGALL.*

Inspectress of Infant Schools in the Canton of Geneva

I. CRITICISMS CONSIDERED.

The views of Froebel, a man of original mercurial genius, working independently of all traditions, were sure to provoke criticism and opposition. The objections to their practical application may be grouped as follows: 1, Expense; 2, social disturbance; and 3, violations of pedagogic canons.

1. *Objections on account of Expense.*

That the new education, covering several years of the child's life not before utilized for purposes of development, and requiring space, constructions, equipment, and skilled personal attention, calls for expenditure of money, cannot be denied; but the results should, and we believe do, justify this expenditure.

Spacious and well-ventilated premises, halls for work and for play, a yard and a garden, are indispensable. If we add the expenses of the management and the material, numerous and capable teachers, it will be seen that to establish and support Kindergartens imposes great sacrifices, and that the municipalities and governments must be entirely convinced of the excellence of these institutions before they can be expected to swell their budgets for the purpose of founding them. We shall not insist upon the very imperative reasons which make us think that the expenses of construction and management will tend to increase rather than diminish. The quite practical solution which some Belgian cities, Liege, for example, and the Canton of Geneva, in Switzerland, have given to this question is the best answer to these criticisms. The Kindergartens of Liege are communal establishments, for which that city makes great sacrifices. The large number of children on their list (3,200 children in 1876) proves that they are in high favor, and that the Froebelian institutions are highly appreciated by the population.

In Geneva the Kindergartens still bear the name of Infant Schools, but the method of Froebel is applied in them. The law of October 19, 1872, while leaving the initiative to the communes, placed the schools under the surveillance of the Cantonal authorities. The law is as follows:

ART. 17. One infant school at least is established by the Commune. The Department of public instruction approves the regulations of these schools and watches their progress. The Council of State grants a subsidy for the creation and maintenance of the infant schools.

ART. 18. The infant schools are optional and gratuitous; they receive children until they are six years of age, and are directed by mistresses and sub-mistresses.

ART. 19. The salaries of the mistresses and sub-mistresses are fixed by the State. The premises are furnished by the commune.

* Paper in Proceedings of International Congress, 1880. Translated by Mrs. Mann.

This law has taken full effect. There are scarcely five or six communes in the Canton of Geneva that are not already provided with Kindergartens. Every child who attends them costs the Commune and the Canton on an average twenty-four francs per year, or two francs per month. These grants are established by the budget of the Canton of Geneva for the years 1879 and 1880. In this moderate sum are comprised all the expenses of the Froebel material, the salaries of the mistresses, the courses of instruction for the teachers, etc., etc.

The construction of the buildings and the furniture are not included. These figures prove that the cost of the Kindergartens is not great. Whoever compares these expenses with those incurred by the old *Salles d'Asyle*, for which the maximum expense rose to fifty centimes per child per month, will feel that the establishment of the Kindergartens is an onerous charge. But if the governments and the contributors think that the system created by Froebel is the basis of a good public instruction and constitutes a progress in school institutions, we think they will not recoil from sacrifices which we have by no means exaggerated.

2. *Kindergartens do not meet the wants of the Poor.*

1. M. R. de Guimps, in his *Philosophy and Practice of Education*, remarks: "The Kindergarten could not receive the great mass of the children of the poor;" and others go still further, and assert that the very excellences of the Kindergarten,—its regularity, order, neatness, and happiness, are incompatible with the harsh necessities of not a few families in all cities and villages. This is not a full statement of the case. The poor child in these institutions does enjoy comfort and happiness, but that is precisely what Froebel intended. The child is indeed happy there; as its gaiety and contentment, its whole expression, prove it. Placed there under a motherly direction, surrounded by little companions, it enjoys a true family life, which the paternal home can rarely furnish. The father, and often the mother, obliged to work for the maintenance of their children, abandon their domestic hearth every day, leaving their children in the care of an aged or infirm grandmother, or perhaps of a neighbor who often has something else to do than to watch them. What dangers do not the poor little ones run! And these are the little deserted waifs whom the Kindergarten collects, to whom it offers a happy and busy life. But the taste for neatness and order which the Kindergarten inculcates on its little pupils, and which the latter carry home, is an inappreciable gain to them instead of a cruelty. The child does not like to go to school improperly clothed, badly washed and badly combed. He knows that he will be spoken to by the teacher, and we shall find that he insists upon his mother's giving him the most indispensable physical care. Thanks to his constant importunities and improved habits, order, and with order economy, penetrate many dwellings, and insensibly raise the moral code of the family.

2. It is further objected that the Kindergarten interferes with the rights of the family. This criticism, if well founded, would be an absolute condemnation of the system of the great Thuringian pedagogue. But let us open his works; let us open the *Education of Man;* we find on every page the solicitude, the respect, which the sacred institution of the family

inspired in Froebel, an institution in which he saw the first elements of society. We are certain that those who make this reproach, have never read or known either his thought or his system. Is not that which people attack most violently often that which they know least about? Froebel was so preoccupied with the future of the family that all his aspirations tended to reform it, to re-edify it, to elevate it. And he confided this reform to the mother. How great and noble is the part which Froebel assigns to her, and how far we still are from realizing it. How many mothers are even the centers of the family life, or acquit themselves of their manifold duties, and without assistance? Uncultivated, ignorant governesses, these are the assistants they procured up to the day when Froebel offered them his Kindergarten. There parents can safely send their children every day, and know that they will find in it what their home cannot give them, a little world where, under enlightened direction, they will learn to live. And the return home! How many things to recount after an absence of some hours! The Kindergarten is necessary to the child and to the family, to the rich and to the poor, to the well-to-do citizen and to the workman, for it is a humanitarian and a social work. It is necessary for the wife, for the mother; it assists her and forms her for her educational mission.

"In order to establish my work," said Froebel, at the inauguration of his Kindergarten at Blankenburg, in Thuringia, in 1840, "I need the coöperation of every one, especially of women. Yes, what is necessary for my success, is the concurrence of mothers, wives, sisters. I therefore make a serious appeal, not only to the female population of my country, of Germany, but to all the civilized world. I place my new institution in the hands of women; it is to their zeal and their tenderness that I confide this garden, that they may cultivate it and make it prosper by the care that they alone can and know how to give."

3. *Pedagogical Objections.*

Some pedagogical critics, who value the school only for certain traditional habits and acquisitions—keeping still, and the ability to read, write, and cipher, complain that pupils who pass into the school from the Kindergarten have little or no knowledge, and are often even turbulent and impatient of discipline. The mission of the Kindergarten is not to impart book knowledge, but its plays and occupations should give intelligence, and the power of adaptation. But even the friendly critics complain that this intelligence is often accompanied with a want of concentration. But whenever we have met with it and sought out the cause, we have been sure that it proceeded from a defective application of the system. How many young teachers are not up to their task! how many go astray in the method, and take the means for the end, the letter for the spirit! Yet we do find some well-directed Kindergartens, although they are still too rare, and these furnish excellent pupils to the schools. We have verified the fact that the influence of a first rational education continues through years of study, and that this influence makes itself felt especially when the instruction appeals to reason, logic, and good sense.

Finally, we believe that the main criticisms made upon Froebel's system proceed from incomplete knowledge of it, from the imperfect appli-

cation of it, as well as from a too literal interpretation of it. It is to the exaggerated zeal of certain disciples of Froebel, that many criticisms of his system are due. Those disciples admit of no changes or modifications in the application, and give a stereotyped form to the method; many even go so far as to pretend that it cannot be touched without injury.

This leads us to the second division of our subject.

II. FURTHER DEVELOPMENT AND ADAPTATIONS.

The method produced by an original mind can be neither mechanically applied, nor servilely imitated. It is to be modified by the influence of circumstances, personalities, and national character. The character, the tendencies, even the aptitudes, vary in different countries; the system can be modified in its form, while the spirit of it remains the same.

And how many changes, not foreseen by the founder, have gradually been introduced, without ceasing to be faithful to this spirit. With Froebel, the Kindergarten was only the family enlarged, and was to contain but a comparatively small number of children. Now that the *Salles d'Asyle* and the infant schools have adopted Froebel's method, we have been forced to multiply the plays and occupations, especially for the little children who are received at the age of two and one-half years. It has been necessary to introduce a whole series of innovations too long to be enumerated. In the countries peopled by the Latin races, where the children are by temperament more lively and precocious, we must not think of imposing the method in all its rigor. It is necessary, besides, to admit a period of transition, to concede to the upper class in Kindergartens some of the branches of instruction of the primary school, particularly reading and writing. As M. Buisson said in his report upon the Vienna Exposition, "What should be absolutely condemned and proscribed, is not the teaching of reading and writing in the Kindergartens, but the preponderant rôle and abstract character given to these lessons." The details of the programme naturally depend upon the usages of each country, and even of each city. But it must not be concluded from certain concessions and variations needed by the conditions of things, that a *Salle d'Asyle* becomes a Kindergarten as soon as a little weaving and pricking are introduced into it. These superficial adaptations are neither desirable nor useful; something more is necessary than the material and the manual application of it; the thought that presided over the organization of the method, the spirit of Froebel, these are what are necessary to animate and vivify the whole.

As to new industrial adaptations, these are possible, but not before a certain age; they must not be thought of for little children. The braiding of straw, an easy transition from the weaving of paper, might be introduced in an upper class of the Kindergarten, together with many systematic occupations; folding and cutting may be transformed into box-making; and we should recommend to pupils from eight to ten years of age rattan basket-making, which we have seen more than once well executed by children who had been in Kindergartens. But we must not presume too far on the strength of the little pupils.

As to the influence exercised by the embroidery work of Froebel upon needle-work, it is no longer contested.

The fundamental principle of the modern school is *the unity in education.* But this unity does not exclude a graduated division. The great whole of school institutions is divided into several steps; each step is a preparation for that which follows. The Kindergarten, being the first step, must be in intimate connection with the primary school, to which it serves as a basis.

This connection will only be possible when, on one side, the Kindergartners shall receive good normal training, and on the other, every primary instructor, male or female, shall be initiated into Froebel's system.

III. SPECIAL NORMAL TRAINING.

We think a measure analogous to the decree of the 27th of June, 1872, by the Minister of Public Instruction in Austria, should be introduced in every country where there is compulsory instruction. The teachers of Kindergartens, as well as the primary-school teachers, should be compelled to submit to normal training, and to pass through examinations for their certificate of capacity. To a certain point the normal training given to teachers of every degree would be identical. It would be the same for the principles, the same for the method, but there would be special instruction, according to the stage of teaching to which the candidate was going to consecrate himself. The theory and practice of the Kindergarten, including the study of psychology and general pedagogy, would be one of these specialties.

In conclusion, we would say that the Kindergartner should be thoroughly acquainted with the programme and organization of the primary grade of instruction, an indispensable condition if she wishes to prepare pupils for the primary school so that they can pursue its studies with profit.

The primary-school teachers should study the Froebelian pedagogy, in order to understand the principles upon which their pupils have been prepared, for there are as many points of contact between the Kindergarten and the primary school, as between different classes of the latter.

Is it desirable to apply the principles of Froebel in primary instruction?

Better to answer this important question, let us examine to what degree of development the little pupil has arrived, who leaves the Kindergarten for the primary school at the age of six or seven years.

If he has attended a good Froebelian institution for three or four years, he will certainly have acquired the gift of seeing for himself, the gift of observation. Questioned upon objects that are daily striking his attention, he ought to be able to express what he sees and what he conceives in simple and precise language. He ought to be capable of designating each object which is familiar to him by its name; he ought to be able to give an account of the properties of things, of their practical use, to know their relations of size and number, to distinguish their colors, etc. Besides this general knowledge, he should be already developed in reference to individual and inventive work.

At this period the character of the child should have been outlined; conscience, will, and moral sense should be already developed in him. He should have attained that degree of human development in which,

without prejudice to the sentiment of personal dignity, he comprehends that he is to submit voluntarily and fully to the rule which is the law for the whole. He ought to know how to obey spontaneously, from a sentiment of obedience; that is, he ought to have learned to love what is good and detest what is evil. The love of his neighbor, the first germ of love to God, the germ of religious feeling, should have bloomed in his heart.

As to the physical development we will not insist. Every day, every hour passed in the Kindergarten contributes to the development of strength, skill, and grace.

Is the child ready to begin study, properly so-called? Is the school ready to receive him?

Has the school, as it is organized to-day, a programme, a system of discipline and instruction adapted to continue the work of the Froebelian system? If we take everything into consideration in the public school which the child attends from his sixth to his fourteenth year, we say without hesitation, no. We recognize the progress that has been made, the immense path traversed, but for causes too numerous to be summed up here, from our own personal experience especially, we think there is room for a reform, the first step of which would be to provide a transition between the Kindergarten and the school. The founder of the Froebelian method, persuaded "that there is no leap in the human mind," that everything is coördinated, and that its development must also be coördinated, demanded this intermediate class between the Kindergarten and the school. This intermediate class, which he called the upper class of the Kindergarten, was the object of his solicitude, and we will study the hints which we meet upon the subject in his works, and the ways and means to realize its existence.

Intermediate Class.

According to Froebel, the plays, talks, exercises, and occupations of the system should be continued in this intermediate class. The occupations are far from being exhausted in the Kindergarten proper; they are scarcely half disposed of; they should be continued, then, and a more preponderating part given to the instruction, of which they represent the intuitive element; the building-blocks, the sticks, the folding, the weaving, etc., help the processes of calculation and intuitive geometry. The folding into squares, rectangles, triangles, etc., will initiate the child into the knowledge of a great many plane figures, their different angles, the value of these angles in relation to their position, etc. In the same manner, the building, modeling, and box-making will initiate him into the knowledge of solids. These exercises, which are quite intuitive, are the point of departure for plane geometry and stereometry (or the measuring of solids), whose elements the child acquires without scientific definitions, or having recourse to abstraction. Not a lesson can pass without his being called upon to compare the relations of objects and their properties.

The rings and the sticks, used separately or in combination, give an opportunity for invention, and the charming figures that can be made with them, and afterwards copied, give a great attraction and a powerful impulse to drawing, for the Kindergarten hardly exhausts the elements

which prepare for the admirable method of linear drawing that Froebel composed. It is in the intermediate class and the primary school that the teaching of linear drawing will find its true place. It constitutes an excellent preparation for the study of penmanship, of which the pupil now gains his first notions.

It is well known that the use of the little sticks in the Kindergarten is the preparation for arithmetic. The child counts there with these sticks as he counted with counters, cubes, etc., without going beyond twelve. In the intermediate class, he does not go beyond twenty, but restrained in these limits, he passes intuitively through all the different operations of arithmetic, progressing strictly from the known to the unknown, imitating the little sticks upon the slate, then gradually replacing them by figures. As to the talks and object lessons to which selected poems serve as illustrations, they take a more instructive character in the intermediate class, and serve (as well as in the lower classes of the primary school) as preparation for natural history and geography. But another advantage can be taken of them. At the end of every talk the teacher can sum up, in a few simple, clear, concise sentences, some elementary notions to which the little story or object-lesson has led. These short propositions, pronounced clearly and correctly, are the points of departure for the study of the mother-tongue, or rather of its first steps, reading. Then these propositions can be analyzed into words (five or six words), the words into syllables, the syllables into sounds. This first initiation into the constituent elements of language may occupy six months at least, and prepare for the reading lessons which the child will receive in the lower stage of the primary school. Then the symbol, the sign, the letter will be given him for the sound which he knows. This preparatory work abridges and facilitates the study of reading, takes from it all its dryness, and secures its results. This intermediate class for children six or seven years old is a very important one. We will even say that we think it indispensable, in order to secure, through the coming years of study, the advantages of Froebel's system; indispensable to the primary school, provided the primary school accepts the Kindergarten as its basis, and its points of departure, and consents to be the continuation, the natural consequence of it. The intermediate class opens the way; it alone can render possible the introduction and application of the principles of Froebel to the primary school; it is the necessary link which will one day make of the Kindergarten and the primary school an organized whole.

Education by Doing.

But the intermediate class is, as we have said, only the first step of the reform which Froebel looked forward to for the present primary school. This reform is to consist especially in the introduction of the Froebelian principle of work, of intelligent, methodical work, which demands the concurrence of all the activities of the child, and which procures him the satisfaction that every effort brings which is crowned with success. To make work anything but a hard and inevitable law, to make it loved for the pure enjoyment of which it is the source, this is to be the result of the Kindergarten in the future.

A great point in this conception of work is that it alone permits the parallel development of the physical and intellectual forces. The thought of organizing classes of industrial labor does not date from the present time; and wherever the trial has been made, it has given excellent results.* The pupils prepared in the Kindergartens occupy a distinguished place in them, and prove their skill and intelligence. To introduce manual labor, we are told, is an impossible thing; the programmes are never executed. Where is the necessary time? We are among those who think that in the actual execution of the programmes there is much time lost, many forces frittered away. Before his tenth or eleventh year the child is still too young to be restrained during several consecutive hours in a purely intellectual labor, without injuring the development of his faculties. Besides, reading, writing, arithmetic, having been prepared for in a rational manner, the difficulties and delays against which the teacher has struggled, and which absorb much precious time, no longer existing, we should see the hours of study diminish of themselves. Three hours a day consecrated to actual study would be sufficient, and would allow two hours devotion to manual labor. The progress of the pupils, far from suffering by it, would gain by it; for the child, always on the alert and well disposed, would beam with pleasure and eagerness. The occupations of the Froebel method, developed and adapted to the age of the pupils, would find their place here, and would do excellent service, especially in the first two or three classes of the primary school. The branches mentioned in the following list are those whose introduction into the programme of the primary school we think both desirable and possible. We join to the list of the occupations the number of hours that might be devoted to them: weaving, two hours a week; paper-cutting, one hour; folding, two hours; drawing, two hours; modeling, two hours; box-making, two hours.

It results from what precedes, that the question of introducing the principles of Froebel into the primary school should be, according to us, answered in the affirmative, but that this introduction is only possible by the assistance of an intermediate class, annexed as an upper step to the Kindergarten, and forming the connection between this and the primary school, which, on its side, is to adopt the principles of the great philosophic pedagogue. To develop the instrument of labor, the hand, and also the intelligence, to make the body strong and supple, and the mind lucid and profound, to educate men and not scholars, would not this be a great step towards the solution of the social problem? We will not deny that this aim is an ideal one, but we think with our great compatriot, Emmanuel Kant, "that we ought to educate children not according to the present condition of the human race, but according to a better possible condition in the future, that is to say, according to the idea of humanity, and its completed destiny."

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* See Barnard's Journal of Education:
Labor in Juvenile Reform Schools, III., 12, 382, 393, 566, 821.
Kindermann and Schools of Bohemia, XXVII., 811.
Realistic Studies and Labor, XVII., 33, 151; XIX., 628; XXI., 202.
Technical Schools in Europe Generally, XVII., 33; XXI., 9-800; XXVIII., 1014.
Labor Element in Systems of Pestalozzi, Fellenberg, and Wehrli, X., 81; XXX., 263.
Manual Labor in American Schools, XV., 231; XXVII., 257.
Labor Element in English Schools, X., 765; XXII., 23-250.

KINDERGARTEN AND CHILD CULTURE IN FRANCE.

INFANT ASYLUMS—CRADLE SCHOOLS—KINDERGARTEN.

ASYLUMS for children form a subject of the greatest interest and importance, particularly in a country like France, where the custom of sending infants out to be nursed has been universally prevalent for a long time. The social position of the parents will of course determine the fate which awaits the tender infant during the first months of its existence. If the parents be wealthy, or even belong to the middle class, a healthy nurse is procured, according to the advice of an experienced physician; nothing is left undone that tends to ameliorate the condition of the infant, and all possible precautions are taken to meet successfully the many dangers incidental to its young life. Far different is the case with that vast majority of infants whose parents either live in abject poverty, or who, in order to earn a scanty livelihood, are both obliged to work from early morn till late at night away from home. That which, with rich parents, is only a close adherence to a long-established custom, intended to meet the wants of an effeminate age, becomes to poor people a dire necessity.

The danger of this whole system of sending infants out to be nursed was fully exposed by M. Mayer, who, in his capacity as physician, could speak from experience, and in 1865 he published an appeal to the public, in which he says:

"This is a crusade which we are going to wage against an absurd and barbarous custom, that of abandoning, a few hours after its birth, a cherished being, whose advent has been ardently desired, to the care of a rough peasant-woman, whom the parents have never seen before, whose character and manners the real mother does not know, who carries away the dearest treasure to some unknown village in the provinces, the name of which perhaps is not even given on the map of France. There is something so revolting to the moral sense in this, that twenty years hence it will hardly be credited. There are excellent mothers who resignedly submit to this sacrifice without any other sign of being shocked than some furtive tears, which they carefully hide, as too great an indulgence to human weakness. If we add that the mother has not always even the satisfaction of placing the newly-born infant directly in the hands of the person who is to nurse it, but that at certain seasons of the year women from the country come to Paris to gather the nurselings and to distribute them afterwards through the provinces, we shall seem to exceed the bounds of truth; yet this is strictly in accordance with the facts, and it forms a regular branch of industry, a trade no less productive of strange developments than the slave-trade."

To remedy this state of things M. Mayer proposed to form a "*Society for the protection of infants*," the aim of which is to be:

1. To guard the infants against the dangers usually attending the nursing by hired nurses, far from their parents, without sufficient superintendence and without satisfactory guarantee.

2. To put into practice the regulations laid down by the present advanced medical science for the physical development of infants, before undertaking to cultivate their mental powers.

3. To pursue simultaneously at a suitable age the physical, moral, and intellectual training of the child.

This society is to attain this threefold end by establishing so-called "Maternal colonies" in the neighborhood of the great cities, and providing them with carefully-selected nurses; also with milch-cows of superior breed, to furnish the milk required for artificial nursing, and by a system of rewards given to those nurses who accomplish their task in the best manner.

The efforts of M. Mayer have led to the organization of societies in Lyons, Bordeaux, Marseilles, and Rouen to carry out the idea.

GARDERIES.

But even under the most favorable circumstances, even with a devoted and attentive nurse, the painfulness of the infant's separation from its mother is not diminished whether the parents of the child be rich or poor. In the case of poor parents there will be additional circumstances to make this separation a very painful one. The father and mother are obliged to work incessantly in order to gain the means of subsistence, and no other course is left open to them than either to confide the infant to the care of the hospital founded by Saint Vincent de Paul, or to keep it at home, thus depriving themselves of part of the earnings indispensable for their living. The charitable societies lend some aid in this latter case, but not sufficient; and when the child has been weaned, and the mother goes out to work again, it is given to the care of a little brother or sister, who generally are sadly in want of being taken care of themselves. If the mother confides her infant to a so-called *garderie*, or to one of those "weaning establishments" which have no legal existence, and which, with or without the approbation of the mayor, prescribed in the regulations, are but too often directed by careless women, she has still reason to tremble for the health and well being of her infant. In a narrow room, deprived of fresh air and light, the unhappy creatures are crowded together; their bodily development is retarded, and as a natural consequence their mental powers remain totally undeveloped, on account of the incapacity of the superintending women, who rule only by the rod. And even if the mother keeps her child at home on Sundays and feast days the expense will be 70 centimes per day, or 17 fr., 20 cts. per month.

CRÈCHE, OR CRADLE-SCHOOL.

The evil had certainly reached its climax when, in the year 1844, M. Marbeau paid a visit to one of these establishments. This visit had far-reaching consequences, and became in fact the turning point towards a better system of infant-education in France. The woman who had several little infants huddled together in a miserable room, on being questioned gave the following account: that as a general rule she had only five or six infants; that her customers paid her only eight sous per head, and six sous in addition if she provided food for the child; that in the morning the mothers used to bring clean linen and take the soiled away in the evening, when they fetched their children, and that if the infants were not yet weaned, the mothers came to nurse them themselves at the hours when they took their meals. These last words were a ray of light to M. Marbeau, and gave him the first idea of instituting "cradle-schools." Instead of indulging in idle laments on the evil effect of large factories, or making vain efforts to stop the irrepressible march of modern industry, this thoroughly

honest and common-sense man at once conceived a plan to remedy the evil. Two problems were to be solved. As regards the mothers, how a safe guarantee could be provided which neither the superintendence of a young child nor an old woman could offer; as regards the infants, how they could have the milk which nature herself provides in the mother's breast, and the affectionate care which their tender age demands. M. Marbeau immediately went to work to realize his projects. He gave a full and true account of the actual state of affairs to the Department of Benevolent Institutions, of which he was a member, and submitted to their approbation his plan for a "cradle-school." A committee was appointed, and M. Marbeau charged with the report. He proved in this report "that it was a solemn duty to extend aid to these poor mothers and poor infants; that a cradle-school was possible; that it would cost, all told, only about fifty centimes per head; that the expenses of organizing the first establishment would be trifling, and easily met by charitable donation!" This report awakened the sympathy of many, and though the Department of Benevolent Institutions did not feel justified in giving official aid to this private undertaking, yet most of its members, as founders of the establishment, subscribed a sum towards its support. Contributions came in from all sides, and the Duchess of Orleans, by a large donation, completed the required sum.

On the 14th November, 1844, M. Marbeau was thus enabled to open the first institution, organized after his plan, in one of the most wretched parts of Paris, No. 81, Rue de Chaillot. In remembrance of the infancy of our Savior he called it *crèche* (manger.) There, in a light and well-ventilated room, the infants were kept from 5.30 A. M. till 8.30 P. M. in summer, and from 6.30 A. M. till 8 P. M. in winter, at the small charge of twenty centimes per day for each infant. During this time the mothers, who were obliged to go out to work, came at certain stated times each day to nurse their children, till they were weaned. After the children have all been taken home in the evening the room is left open all night, to let the vitiated air escape, and be entirely renovated. Sundays and feast days the cradle-school remains closed, in order that by thus bringing parents and children together once a week the family-tie may not be too much relaxed. Kind, patient, and intelligent women attended the children all day long, under the superintendence of a lady inspectress, whose charity and social position gave sufficient guarantee for their being well cared for. A physician was employed to pay daily visits to the school, to attend to all cases of sickness, and see that the children from the age of 1 to 3 years were supplied with food best suited to their age.

The rapid success of this institution, which soon could not contain the number of infants that were sent thither, created quite a sensation. It was felt that to aid the working man in the care and education of his infants was rendering a great service to the family, as thereby greater inducements were held out to him to marry, and the general misery of the poorer classes greatly alleviated. Frequent enquiries came from all parts of the country in regard to the organization of the institution, and numerous visitors convinced themselves, by personal inspection, of its successful working.

In February, 1845, M. Marbeau published his work, entitled: "Cradle schools, or the means of lessening the misery of the people by increasing the population," which (Sept. 10, 1846) was rewarded by the Monthyon prize given by the French Academy. M. Villemain very appropriately remarked on this occasion: "Thus is realized whatever there was practicable in the theories and

wishes of some speculative men. The object is not to establish a chimerical and oppressive community amongst men, but to give a safe support to the commencement of life in order to render its after-course easier and better. Here as everywhere the work of humanity is a political work. It prepares for the family and the state a more numerous, a healthier, and stronger population, accustomed from earliest infancy to habits of order, which are the germs of all social discipline."

What favor these institutions found with the public may be inferred from a work by M. Jules Delbruck, whose name is worthy to be placed side by side with that of the founder, entitled: "Visit to the Model Cradle-School," and his "General Report on the Cradle-Schools of Paris," both published towards the end of 1846, in which he counts already nine institutions of this kind, containing 180 cradles, and receiving as many as 223 infants.

The example of Paris was soon followed by other cities, viz.: Bordeaux, Brest, Melun, Metz, Nancy, Nantes, Orléans, and Rennes, and it was likewise soon imitated by other countries, Holland, Belgium, Italy, Spain, Austria, China, and America.

February 25th, 1847, M. Dupin, senior, inaugurated the "Society for Cradle Schools," which aids in founding and maintaining such establishments in the Seine Department. The clergy also sanctioned and encouraged these efforts; men like Thiers, Dufaure, de Fallou, de Melun, lent their aid, and Emile Deschamps made them the subject of some of his most touching poems.

The central and administrative authorities no less favored the work. An imperial decree of February 26, 1862, placed the cradle-school in the same rank as the "Maternal Society" and the "Asylums." The empress herself took them under her protection, and the Minister of the Interior, M. de Persigny, sent his order concerning these schools to the Prefects (dated June 30, 1862). The Prefect of the Seine Department likewise strongly recommended them in his order of January, 1863.

At the Universal Exposition of 1867, on the day of the opening of the Exposition, the Model Cradle-School of Sainte-Marie was opened in the grounds of the Exposition for the reception of infants, and was in successful working order till the closing of the Exposition. It had a committee of administration, a ladies' committee, and a medical committee, and was amply supplied with every thing required, linen, kitchen and washing apparatus, and all the implements for nursing as well as amusing infants. Special mention is due to the ingenious invention of M. Jules Delbruck, called by him *la Pouponnière*, which must be seen to be fully appreciated. He thus describes it: "This piece of furniture I call *la pouponnière*, from the word *poupon* (an endearing name for quite a small child). It forms his first field of activity, as the cradle is his first place of rest. The children, if they do not wish to sleep any longer, find here: 1. A place where they are safe from all danger; 2. Something to lean upon whilst making their first steps; 3. A gallery with a double bannister, where they can make their first tour of the world; 4. A dining-room, where one woman suffices to distribute to them their food, as to a nest full of little birds." Whilst the *pouponnière* serves as a dining-room and playground for children who are no longer in the cradle, and who, stretched out on a soft carpet, amuse themselves in a manner totally unknown to the victims of the old swaddling-clothes system, M. Marbeau provides also an exercise for the larger children by an invention which he calls *la petite diligence*, "the little mail coach." Six children who cannot yet

walk are placed in it, three who are old enough to do so, and who are glad to serve as horses, are attached to it; three more push behind, whilst others, armed with innocent little whips, gallop alongside of the vehicle, and all this, superintended by a nurse, results in a healthy exercise for some of them, and a capital amusement for the others.

We may safely assert that the object for which the "Cradle-School" was placed in the Exposition was fully attained. It was constantly crowded with visitors, and not a single objection was raised to its practical operation. In six months it threw more light on the wants of the infantile age, and the powerful influence of the earliest education, than could otherwise have been done in twenty years. It demonstrated how to counteract the dreadful mortality of infants (17 per cent. on an average during the first year), which to a large degree may be traced to the system of sending children to be nursed away from home, or to their careless treatment at home.

ASYLUMS FOR CHILDREN.

The idea of instituting asylums for children from the age of three years to seven years is of much older date than the cradle-schools. As early as 787 of the Christian era we find that a priest (Dateo) founded such an asylum at Milan, where poor children were kept, fed, clothed, and instructed up to the seventh year of their age. The object of this asylum was to open a place of refuge for children of poor parents, to secure them from the dangers of being left at home alone, or of roaming about the streets, and to offer an opportunity to the parents of following undisturbedly their daily avocation. This benevolent idea in founding such asylums is therefore many centuries old, but the educational idea is more modern; we find it mentioned by Diderat, in France, 1763; Betzky, in Prussia, 1775; Oberlin and Louisa Schaeppler, 1770; Madame de Pastoret, in France, 1801; Robert Owen, in Scotland, 1819; in the letters written by Pestalozzi (Switzerland) to M. Greaves in London, in 1818, and in the masterly speech of Lord Brougham in the House of Lords, May 21, 1835.

Institutions of this kind were started under different names in various countries. In Germany as "Kleinkinderschule," by the Princess of Lippe-Detmold (1807), and the Queen of Wurtemberg (1816); in Scotland and England as "Infant Schools," by Robert Owen (1819); in Italy as "Scuole Infantile," by Ferrauta Aposti (1829); in Belgium as "Ecoles Gardiennes" (1827).

Before entering on the history of these asylums in France we will quote the words of Madame Mallet, very clearly defining their object (written in 1835): "The asylum receives the child of the poor during the daytime, whilst the mother is working away from home; here it is carefully guarded and instructed; here it is happy, and learns to know its duties; it receives its first religious impressions, and contracts pure and peaceful habits; secure from the dangers of isolation and bad example, it grows in strength of body and mind, and when the moment arrives of leaving the asylum, and being cast on the wild sea of life, it is better able to keep a clear course amidst its roaring waves. The object of the asylum is not only a moral and religious one, but eminently a social one, because by guarding the children from all the dangers to which they would otherwise be exposed, we prevent them from becoming dangerous to society in after years. The education which the child receives here is the same which a good and faithful mother would give during the first years of her child's

life, if she, being endowed with the necessary moral and intellectual faculties, could devote all her time to it."

The first impetus toward establishment of such asylums in France was given in 1801 by Madame de Pastoret, but it did not lead to any important results. When, however, in 1826, it became known in France that "Infant Schools" had been established in England, it was determined to imitate this example at once. A committee was appointed under the direction of Abbé Desgenettes, superintendent of Foreign Missions, and Madame de Pastoret. This committee of ladies published a prospectus and solicited contributions, which during the first year reached the amount of 6,901 francs. As this sum was not sufficient, an application for aid was sent to the "General Council of Hospitals," which, in May, 1826, made a donation of 3,000 francs, and gave a house situated in the Rue du Bac, where soon eighty children (from 2 to 6 years) were instructed by Sisters of Providence de Portieux. As however the system had not yet been fully understood, only two English pamphlets on the subject having been translated, enquiries had to be instituted anew. It was at this time (1827) that M. Cochin, who, without knowing anything about these efforts of the ladies' committee, had privately inaugurated a similar school on a small scale in the Rue des Gobelins, was first brought in connection with it. He entered heart and soul into their undertaking, and procured an active and persevering person, Madame Millet, who was sent to England for the express purpose of studying practically the system pursued in the infant schools of that country. M. Cochin shortly after went there himself. Having studied the system theoretically, whilst Madame Millet had gone through a practical course, they both returned to France. This lady at once undertook the superintendence of an asylum in the Rue des Martyrs, and M. Cochin, at his own expense, founded the great free asylum for 1,000 children, which since March 22, 1831, has been called after his name, and which has not yet been surpassed in excellence by any other institution of the kind. During the first two or three years the ladies' committee founded three asylums, where 600 children were kept every day. This of course soon exhausted their slender funds, the contributions diminished, and in the month of June, 1829, things came to such a pass that there were only 1,250 francs in the treasurer's hands, whilst the annual expenses for Paris amounted to about 16,000. No other course was left open but to apply again for aid to the "General Council of Hospitals." This appeal proved not in vain, for by a decree of this council, published October 23, 1829, and sanctioned by the Minister of the Interior, the government took the whole work under its protection, and the ladies' committee was charged, February 3, 1830, with the superintendence of all the asylums in the city of Paris. The work now lost its private character, and became a public institution, receiving a sure support from the government, thus establishing it on a firm basis.

In July, 1836, a rescript by the Minister of Public Instruction placed the asylums from January 1, 1837, under the administration of the school authorities, created by the law of June 28, 1833. The legal existence of the ladies' committee thus reached its end, after a period of eleven years, during which time it had received, by charitable gifts and subscriptions, the sum of 247,912 francs 37 centimes, and gradually founded 24 asylums. In spite of this change, the ladies of the committee were invited to continue their functions, under the title, "Ladies' Directress," and, joyfully consenting, have since that time devoted all their leisure hours to this work. When in 1837 a "Committee on

Asylums" was appointed, all of them found a place in it. Since that time the "Asylums for Children" have been reckoned among the primary schools; their future has been fully secured, and little remained to be done but to give a public exhibit of their advantages, and the best way of founding and directing them. This was done in 1833 by M. Cochin, who in that year published his "Manual for Primary Infant Schools or Asylums." Though this standard work thoroughly exhausts the subject, it was nevertheless thought advisable to promulgate the ideas contained in it still further, and a journal was consequently started by M. Cochin and M. Batelle, called "*L'ansi l'enfance*" ("The Infant's Friend,") which has been published by M. Hachette (Paris) from January 1, 1835, to December 31, 1840, and has thoroughly treated every subject of interest concerning infant schools. For a short time it ceased to appear, because it was thought that sufficient knowledge of the subject had been diffused. When the whole work of infant schools extended to such a degree that new methods and regulations became necessary, the journal was taken up again in 1846, under the auspices of M. de Salvandy, May 16, 1854 (by an imperial decree). The asylums were placed under the protection of her Majesty the Empress, and under the direction of a central committee, presided over by the Archbishop of Paris. In this same year a third series of the journal was commenced by M. Eugène Rendre, and has in its new form continued to appear to the present day. It has been a perfect success, and has been the means of continually throwing more light on the subject, and suggesting new improvements. One of these has been the so-called "*Kindergarten*,"* first introduced by Froebel, a pupil of Pestalozzi, which has found special favor in Germany, Holland, Belgium, and Switzerland. Thus, theoretically and practically much has been done to further "infant education," and with the constant development of science in all its various spheres, we can joyfully look into the future, hoping that this plant, rooted in a fertile ground, may constantly bear richer fruits, spread its branches over all parts of the world, and continue to be a blessing to humanity.

NORMAL SCHOOL FOR TEACHERS OF INFANT ASYLUMS.

To complete this sketch, we add some remarks on "The Normal School" now connected with the asylums. Till December 22, 1837, the day which gave official sanction to these establishments, the only means of instruction were the advice given by Madame Millet and the excellent manual of M. Cochin; as for the rest, only a good moral reputation was required of the directresses and teachers. The royal decree now obliged them to undergo an examination, and obtain a certificate of qualification, which of course implied the necessity of a regular course of instruction. Nothing was done, however, till the year 1847, when Madame Pape-Carpentier, directress of an asylum at Mans, published her work, "Suggestions for the Direction of Asylums," which was very well received by the public and the authorities. M. de Salvandy, then Minister of Public Instruction, took the matter in hand, and at his suggestion Madame Jules Mallet and Madame Pape formed a ladies' committee. A small room was hired in the Rue Neuve-Saint-Paul, and arrangements made to receive five pupils, which number soon increased to ten. Madame Pape was the directress.

* The Kindergarten of Froebel, was first brought to the notice of French philanthropists and teachers by the Baroness Marenhaltz-Balow through a series of Letters and Lectures, afterwards published in a volume entitled *Die Asbeit Labour.*

Madame Pape-Carpentier.

Maria Carpentier was born at La Flèche in the department of La Sarthe in 1815. She showed early a decided taste for letters and the management of children, and in 1834 she was associated with her mother in the direction of a *Salle d'aisle*, or infant school, founded by a philanthropic society. After several years successful experience in this associated work, she became in 1842 directress of a Model Infant School at LeMans, and in 1847 was summoned to the capital to organize a Training Class for teachers of this grade. In 1849 she was married to M. Pape, an officer in the Paris guard. Her husband died in 1858, when she was left with the education and support of two girls of her own, three orphan children of her brother, and a fourth of a deceased friend. She did her work nobly as teacher and mother—making her Training Class and Infant School a model for similar work elsewhere, and by her *Manual of Directions* for Infant School Teachers, her Object Lessons (*Lecons de Chores*), Zoologie and similar works for young people, making valuable additions to the pedagogical and juvenile literature of France. Her Manual was crowned by the Academy and received the prize of three thousand francs.

In 1855-6 she became interested through the Baroness V. Marenholtz-Bülow in Froebel's system, and in connection with her Infant School made demonstration of the methods and value of the Kindergarten.

In 1867 at a conference of teachers held at the Sorborne during the great exposition of that year, under the appointment of the Minister of Public Instruction, she gave a course of practical pedagogy in the Kindergarten and Infant School System, with demonstrations by classes of little children. She urged all teachers and mothers "to get more space and air, and out of door life for their children; make them familiar with the phenomena of nature; transfer a portion of your school grounds into garden, that flowers and verdure may gladden the eyes and hearts of your children, and employ at once their hands and their minds."

After twenty-five years of successful practical work as a teacher she was made in 1874 Inspectress General of *Salles d' Aisle* throughout France, and died in July 1878 in the midst of preparation of her own work for the Paris International Exhibition of that year.

Baroness V. Marenholtz-Bülow.

In 1855 many of the leading minds of France, representing the most diverse, official, educational, and literary activity, became interested in Froebel's doctrines of education through the efforts of the Baroness Von Marenholtz Bülow, who, without letters of introduction, and without recourse to any sensational appliances, by the mere force of her own genius and the profound importance of the views she presented, obtained not only a hearing, but received the most satisfactory assurance of their convictions and adoption of the truths which she presented, from the minds referred to.* The fruits of her labors will be found in the modifications of the *Crèche* and *Salles d'Aisles*, and not in institutions named *Kindergartens*.

* See brief Memoir of Bertha V. Marenholtz-Bülow in Barnard's American Journal of Education, vol. XXXI; the correspondence which grew out of the Baroness' labors in different countries, it is there announced by the editor, will be found in a fuller memoir hereafter.

KINDERGARTEN AND CHILD CULTURE IN BELGIUM.

INTRODUCTION.*

THE present system of primary instruction in Belgium grew out of the efforts made by voluntary associations organized after the model of the Society of Public Utility in Holland, after the former country came under the Dutch government in 1814. Besides aid given to adult and Sunday schools, a beginning was made in establishing *écoles gardiennes*, as infant schools were called. In 1826, a special society was started at Brusselles, charged with this work. In the school law of 1842, the communal authorities were authorized to apply a portion of the public money appropriated to primary schools "to increase the establishment of infant schools, especially in cities and factory villages."

In a circular addressed by the Minister of the Interior, charged with the supervision of public instruction, the provincial inspectors were directed to give special attention to "*les écoles gardiennes*," as the basis of popular education.

In 1857, the great apostle of the kindergarten, the Baroness V. Marenholtz-Bülow, visited Brusselles, on invitation of the Minister Rogier, who had listened to her exposition of its principle and aim, at Frankfort, before the Charity Congress of that year. She here met Mrs. Guilliaume, who had been trained in Froebel's system at Hamburgh, and addressed numerous circles of ladies, school officers, and teachers, on the kindergarten. By public addresses and personal labors in eight or ten of the largest cities in Belgium, she succeeded in establishing model kindergartens, interesting many school officers in the work, modifying the methods of the orphan asylums, and securing the publication of a *Manuel des Jardines d'Enfants*, edited partly by herself. She also secured for a model kindergarten the personal services of Miss Henrietta Breymann, niece of Froebel (afterwards married to Mr. Schrader, and now (1881) at Berlin, with a kindergarten institute in charge).

In 1860, the government directed that "instruction in the methods of Froebel should be introduced into the normal courses for female teachers." In the statistics for 1872, there are returns of 780 *écoles gardiennes*, of which 262 are communal, 220 penal and subject to inspection, and 348 connected with religious asylums and associations. These institutions were under the charge of 11 instructors and 1196 female teachers and assistants, and numbered 78,241 pupils.

In the regulations drawn up by the Minister of Public Instruction (M. Van Humbeeck) from the new school law of 1879, the local authori-

* For Historical Development of Public Instruction in Belgium *see* Barnard's *National Systems of Public Instruction, Vol. II.* BELGIUM, p. 369–462.

ties must distinguish between the institutions which are parts of the public system and those which are mere asylums for the care of neglected infants. The principal districts must employ persons "trained in the theory and practice of the method of the illustrious German pedagogue," and in the organization and discipline of *écoles maternelles*.

To effect a thorough reform in existing institutions, and create a higher grade of infant schools, provision is made for the training of a sufficient number of intelligent and devoted kindergartners. By a royal ordinance of March, 1880, a special diploma is issued for aspirants to the charge of these institutions, and special courses of instruction are given in the regular normal schools and the temporary institutes.

During the year (1880), at Antwerp, Brusselles, Bruges, Charleroi, Ghent, Liege, Mons, Namur, and St. Josseton-Noode, 830 candidates were enrolled in the normal courses, and 720 obtained the certificate of capacity, for instructors of the *écoles gardiennes*, in addition to the knowledge of the ordinary school branches, which require previous attendance of three years. At the end of three years of actual practice the holders get a full diploma for the higher position of principal.

The programme of instruction embraces: 1. Froebel and his system; 2. Story-telling, conversation on real objects and pictures, narrative, simple poetry; 3. Singing; 4. Simple gymnastics and plays; 5. Gardening.

The *école maternelle* embraces children from three to six years of age, and excludes reading and writing. After the age of six, attention is given to reading and penmanship, preparatory to the lower division of the public primary school. It is enjoined on the directors to continue certain of Froebel's exercises, and to make the transition from the kindergarten to the school without any violent break. The formation of a transition class is recommended by the minister.

The Belgian League (*Ligue Belge de L'enssignement*), organized in 1866, has taken an active interest, both by its individual members and its associated efforts, to strengthen the foundation of all popular education by improving the earliest stages of child-culture in the homes of the poor, and by substituting the kindergarten for the ordinary infant school and child's asylum. Under its auspices the Model School in Brusselles was instituted to secure the best moral, mental and physical training for its pupils.

KINDERGARTEN IN HOLLAND.

From Belgium, in the summer of 1856, the Baroness V. Marenholtz visited Holland, and was successful in instituting Kindergartens in Amsterdam, the Hague, Rotterdam, and Gueldern, and in interesting the Minister of Public Instruction, and several Inspectors of Elementary Schools, and Directors of Children's Asylums, in Froebel's System.

PUBLIC KINDERGARTENS IN BRUSSELS.

REPORT OF M. BULS TO CITY AUTHORITIES ON THEIR ORGANIZATION.

AIMS AND ORGANIZATION.

THE Kindergarten is of prime importance in the organization of public instruction in cities having a large working population, where the children have not proper care at home, and where proper care is well-nigh impossible to many families, from the ignorance or the loss or the intemperance of one or both parents, and the early exposure of the children to moral deterioration and vagabondage in the streets.

The aim of the Kindergarten is to give to all children, and particularly to those who are neglected and exposed, early physical and moral development—and to protect them from forming bad habits in respect to language, manners, and conduct. To accomplish these results the Kindergarten must be organized and conducted on the Froebel method—a method in which the senses, the intelligence, and the necessary activity of children are trained in a rational way pointed out by wise observation and experience of child nature. This method belongs primarily to a well-regulated home, and should be exercised by the mother in accordance with the motherly instinct properly enlightened. Its place is more like a home with its liberty of locomotion and occupation than a school with its necessary restraints. Its pupils are not so much instructed, as their faculties and intelligence are developed by activity and observation in pure air and favorable surroundings.

By a graduated series of plays, exercises, occupations, and moral and instructive talks, children are led to see correctly, to listen intelligently, to acquire correct notions, to be interested in everything that surrounds them; they are led to observe, to express themselves clearly, to develop their inventive and constructive faculties; and great success is met with in inculcating the need and habits of order and cleanliness, a taste for labor and love of goodness, which form the basis of all æsthetic and moral education.

The things with which the children in a Kindergarten are occupied are not to be chosen for their value as knowledge, but as the means they furnish for leading them to observe, to think, and to express their ideas.

They are to be drawn out of the intellectual somnolence produced by ignorance, care always being taken to avoid exciting them by artificial means. It is not by tickling a child that it is made to laugh. Joy, like curiosity, must be the result of the natural expansion of the being, content to live and attracted by the novelty of eternal things.

The Kindergartner will endeavor to combat the natural selfishness of the child by giving it an opportunity to be kind and amiable to its companions; she will at the same time transform the brutal ways the child often brings

from home or the street, into affable and polite manners. The external arrangements of the Kindergarten should be such that in good weather the greater part of the day can be passed in the open air; for what must be secured to the child above all things is robust health, to enable it to resist the deleterious influences it will be subjected to at home and in the street.

To this first condition must be added scrupulous neatness; the parents must be rigorously required to change their children's linen at least twice during the week.

Every morning, the first hour must be set apart for the duties of cleanliness, and the children must not be sent home at night till the guardians have verified the fact that their garments are in good condition and their bodies perfectly clean; the Kindergartners must be aided in these cases by the waiting-maids, and bathing facilities must be annexed to every Kindergarten.

In order that the primary school shall be furnished by the Kindergartens with well-prepared children, the Kindergartners must be penetrated with the spirit of Froebel's method, and no hybrid compromise must be made between the Kindergarten and the school originally so called.

But the intelligent application of this method supposes a certain culture of mind; it is not, then, too much to demand of the Kindergartners that they shall be furnished with a diploma of primary instruction, and that they shall be recognized as having profited by a normal course of the Froebel method.

The Kindergartens must not contain too many children, and they must be disseminated throughout the city, in order that the children may not have too long a walk to take.

Accommodations Necessary.

The accommodations necessary for a Kindergarten are as follows:

1. Three rooms, each capable of containing fifty pupils. 2. A covered yard. 3. A play-ground. 4. A garden divided into small gardens. 5. A small room furnished with wash-stands and towels. 6. Privies with suitable vessels. 7. A closet in which the materials for play and work can be locked up. 8. An apartment for the Kindergartners which will at the same time answer for the meetings of committees. 9. An office for the superintending Kindergartner. 10. A lodging for the janitor.

The furniture of each class will consist of tables at which the children shall sit on seats with backs, proportioned to their stature; and a few couches for children who fall asleep.

A table and chair for the Kindergartner, also a cabinet to contain the ordinary material used in the Froebel method.

The hall should be decorated with pictures and various objects which the committee will endeavor to procure gratuitously for each Kindergarten.

The curiosity of the children of the poor should be excited by the sight of the new objects they will see in the Kindergarten, as that of the children of the rich who see in their own houses a thousand objects calculated to provoke questioning.

The children should also be incited to work for the decoration of their

halls; their little productions should be hung upon the walls; they will thus learn that nothing can be obtained without exertion, and that gratification must always be attained by some degree of labor.

The elder children should be taught to clean their hall, their benches, and their tables themselves; they should every day arrange the things that have been used in the cabinet, in order to practice neatness and order.

The discipline of the Kindergarten should be humane but not effeminate; the children must be taught to take care of themselves, to bear the inconveniences of their giddiness and carelessness, to clean whatever they soil, to wait upon themselves; they must be led by a gentle but firm hand.

The children of the upper division should be led to do everything they can to assist those in the lower divisions, in order to acquire those sentiments of solidarity and familiarity which should unite all members of the same community. They will then feel the satisfaction of being useful, so pleasant to all children; they will taste the happiness of devoting themselves to those weaker than themselves, a sentiment which lies at the foundation of the great law of charity and love, to which is attributed the superiority of our modern society over any ancient civilization.

With the system of small schools, it will no longer be necessary to place a directress at the head of each Kindergarten; the principal Kindergartner will receive an indemnity for filling the office of chief Kindergartner; she will watch over the material order of the establishment, maintain discipline among the teaching corps, and direct the distribution of time.

General Inspection.

The pedagogic direction will be confided to an inspectress; her mission will be to watch over the progress of the occupations, to observe the programme and proper application of Froebel's method, and control the order and the neatness and preservation of the material. At intervals determined by the school authority, the inspectress will assemble the teaching force for conference, or give model talks or typical exercises, and thus maintain a constant spirit of progress and prevent them from ever falling into a mechanical teaching or a mere routine.

Committee for each Kindergarten.

For the special committees of each Kindergarten we should like to depend upon the volunteer coöperation of the ladies of Brussels. What better way can they find to employ their benevolence, their native charity, than to watch over the education of the poor children? How often might they be able to give useful counsels to the mothers, and ameliorate secret sufferings! They should be our co-laborers in the great civilizing work that we are undertaking; they especially have it in their power to be the bond of union between the rich and the poor, the ignorant and the cultivated. Our country is happily free from that caste hatred which so cruelly divides rich and poor in some lands; may all the women whom fortune has favored understand how much the maintenance of this favorable condition depends upon their charity and their devotion to the interests of the people!

REGULATIONS.

ARTICLE I. The object of the kindergarten is to develop harmoniously the moral and intellectual faculties and physical forces of children.

This result may be obtained by the application of Froebel's Method.

II. The distribution of time and of the pedagogic instruction are decreed by the Board (College of Bourgmestre and Echevins.)

Conditions of Admission.

III. The parents who desire to place a child in a kindergarten must produce first, a declaration from the police indicating the child's age, the domicile and profession of the parents: Second. The certificate of vaccination.

IV. The attendance is without cost to the child that belongs to the commune between three and seven years of age, and where the parents request it.

V. Children who breakfast at the kindergarten must be furnished with a basket for their food and a goblet.

Hours of Attendance.

VI. The kindergartens are open from eight in the morning until four in the afternoon. The children can be dismissed from half past eleven till half past one. The children who breakfast at the kindergarten are placed under the care of the assistants and waiting maids.

VII. The children are received at any hour at which they present themselves.

VIII. The children who are not taken away by their parents at the closing hour of the kindergarten will be in the care of one of the mistresses or confided to some safe person to be taken home. They will no longer be admitted, if the parents after being duly notified, fall habitually into the same negligence.

The exclusion, however, can only be pronounced by the Board.

IX. The vacation days are, Sundays; the 1st of November; 15th of November; 25th of December: 1st of January.

Mardi-Gras in the afternoon, Easter Monday. Monday afternoon of the kermesse of Brussels.

X. The epoch and duration of the long vacations are as follows:

Eight days before Easter. The month of August.

The Inspectress.

XI. The pedagogic direction of the kindergartens is confided to an inspectress.

XII. The inspectress watches over the execution of the programme decreed by the Communal Administration, she directs its application by conforming strictly to the principles of Froebel's Method such as they are determined by the instructions of the Board. Her inspection extends also to the material part of the institute.

The inspectress summons the teaching force to conference at regular epochs decreed by the minister of publique instruction.

XIII. A detailed table of the employment of time will be drawn up by the inspectress in conformity to the general table decreed by the Board and posted in all the divisions of the kindergarten.

XIV. The chief kindergartner of each kindergarten is subordinate to the inspectress and will follow her direction at all points.

XV. Every year the inspectress makes a report to the Board upon the progress of the kindergartens and the teaching force.

The Chief Kindergartner.

XVI. The chief kindergartner is charged with the general superintendence of the kindergarten. She sees that vigorous order and neatness reign in the establishment. She fills the function of a kindergartner in one of the divisions.

XVII. The chief-kindergartner keeps the following books:

1. Register of Orders in which she transcribes all the communications of the Board of Education.

2. Register in which she inscribes:
   a. The family and first name of all the children.
   b. The date and place of their birth.
   c. Name of the practitioner to the certificate of vaccination.
   d. The name and profession of the parents or guardians.
   e. The domicile of the latter.
   f. A column of observations.

3. Register of presence in which the kindergartners place their signatures every day when they arrive at the establishment. This register is countersigned by the chief as soon as the entrance bell has rung.

4. An inventory register of the material of the school.

5. A family register in which the chief-kindergartner inscribes every day the quantities and prices of provisions received.

XVIII. In the three first days of every month, the chief-kindergartner makes known to the Chairman the changes in her school during the preceding month, indicating the number of vacant seats.

XIX. She sends every month to the council the bulletin that mentions the conduct and absences of the kindergartners under her jurisdiction.

XX. On the 1st of August of each year she will draw up a report upon her management, and upon the attendance of the pupils, and mentions any facts in which the Communal Administration may have any interest. On the 1st of July she will indicate the repairs or changes desirable in the premises during the vacation.

XXI. She cannot absent herself without being authorized by the city authorities. She must be the first to present herself and the last to leave the establishment she directs.

XXII. The chief-kindergartner may, in case of urgency, grant a holiday to a member of her teaching corps, but she must immediately inform the bureau of public instruction.

The Personal Service.

The personal service of the kindergarten is composed of, first, a chief-kindergartner; second, of kindergartners; third, assistants; fourth, waiting maids.

XXIII. No applicant will be admitted into the kindergartens as kindergartner if she is not furnished with a diploma of primary instruction, and a certificate testifying that she has profitably pursued a course of kindergarten training.

The primary teachers who are pursuing the normal course of Froebelian pedagogy can be admitted as assistants.

XXIV. The teachers must be found in the kindergarten fifteen minutes before the time of opening the classes.

The assistants and waiting maids must be present at the hour indicated by the chief-kindergartner.

XXV. The teachers are forbidden:—

To absent themselves without the authorization of the public council.

To occupy themselves with any other work than that prescribed.

To make the children repeat any other songs or to distribute to them any other pictures than those approved by the council.

To receive from the parents any description of presents.

XXVI. The kindergartners are expected to observe four times a day the degrees of heat and mark them upon the thermometric lists; every week they will take the average and remit the list duly signed to the chief-kindergartner, who will communicate it to the bureau of health.

XXVII. The waiting woman receives from the chief-kindergartner or from the kindergartner or assistant who may take her place during absence, all the orders that concern her duty for the day. She owes respect and obedience to them all.

XXVIII. She is charged, with the assistants, with all the material duties, with the neatness of the establishment, and of the children, and is to lend herself to all accidental necessities which may occur.

XXIX. Before and after school hours, she must open the windows to air the rooms, and afterwards carefully close them.

XXX. She must kindle the fires an hour before the arrival of the children and keep them in order.

Care of the Children.

XXXI. The children, before presenting themselves at the establishment must be washed and combed, and furnished with a pocket-handkerchief; they must besides, on Monday and Thursdays, have on clean linen.

XXXII. Every day, before beginning school, the kindergartners must ask to see the pocket-handkerchiefs; they must see that the stockings are pulled up, the shoes tied and blackened. If they see any dirty children, they must see that they are washed by the waiting-maids. The good condition of the children must be the constant object of their attention. A quarter of an hour before dismissal, the kindergartners will pass in review all the children, that they may be sent home clean to their parents.

XXXIII. If after repeated warnings from the chief kindergartner, the parents continue to keep their children in a constant uncleanly condition, the chief kindergartners may request the Board to inflict a warning upon the parents. If this is inefficacious, the Board must exclude the child.

XXXIV. Every day to each child who dines at the kindergarten substantial soup is given. The rest of the food is brought by the children.

XXXV. The children are to take their repast seated in good order. They must restore to their baskets what is left from their meal.

XXXVI. The assistants watch all that passes during the repast. They take turns as observers and make their repasts also with the children.

XXXVII. It is formally forbidden to strike the children. They must always be reprimanded gently.

The following punishments are the only ones that can be inflicted in cases of absolute necessity, and never continued beyond one exercise:

To seat them aside, but always in view of the teachers.

To forbid them to join in the exercises.

Committee on Instruction.

XXXVIII. For each kindergarten a special committee is formed to be called *comite scolaire*.

XXXIX. The mission of this committee is to aid the communal administration in diffusing the benefits of this instruction as far as possible, viz:

1. To observe the exercises and to point out to the communal administration whatever may be for the interest of the law, the improvement of the teaching and the position of the kindergartners.

2. To find children who do not attend the kindergartens; to use their influence with the parents to induce them to ask admittance for them; to have an understanding upon this subject with the committees of charities.

3. To aim at introducing the care and discipline practised in the kindergartens into the families of the children.

XL. Each special committee will consist of six members chosen by the Common Council, the President not included.

They are nominated for four years, and half of them renewed every two years accordingly to the order indicated by the drawing of the lots.

The members of the special committee of a school shall be chosen if possible from among the persons being in the vicinity of said school.

XLI. The alderman of public instruction presides by right over each special committee; he is assisted in this function by a communal counseller or by a member of the committee, delegated specially by the Board.

In case of a division in the deliberations, the vote of the President will turn the scale, but mention must be made of it in the report.

The Secretary of the committee is chosen annually.

XLII. The Board decrees the regulations of the internal order and service of the special committees.

The special committee meets once a month.

XLIII. It delegates one or several of its members to assist in the exercises, in conformity with the regulation of internal order.

XLIV. Each committee reports to the communal administration before the end of the school year, upon the situation of the school, presenting in it its wishes and advice in respect to the kindergartens. These reports are submitted to the City Council at the time of the vote for the budget.

INTUITION AND INTUITIVE METHODS.

BY A. SLUYS.

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QUESTIONS PROPOUNDED BY THE BRUSSELS CONGRESS.

Has experience discovered any rocks to be avoided in the use of intuitive methods?

What is the intuitive method?

What are the sciences of observation to be taught?

Is it best in primary schools to co-ordinate scientific notions and group them under the name of the science to which they belong, or to place them under the general denomination of object lessons?

LITTRÉ defines intuition to be: "sudden, spontaneous, indubitable knowledge, like that which the sight gives us of light and sensuous forms, and consequently independent of all demonstration."

In Kant's system, intuition is: "the particular representation of an object formed in the mind by sensation."

Larousse attributes the same signification to the word; "it applies," he says, "to every clear and immediate perception; and we call the faculties to which we owe perceptions offering this characteristic, *intuitive* faculties." "These are distinguished from *reflective* faculties, which, needing the support of knowledge before acquired, or of hypothetical data, only arrive indirectly at their end."

"In 1817," says M. Buisson, "the word intuition made its entrance into the official teaching at the Sorbonne with all the *éclat* of Mr. Cousin's word."

No French dictionary gives the definition of this term in its pedagogic acceptation.

The Intuitive Method.

The expression *intuitive teaching* is the equivalent of what the Germans call *Anschauungsunterricht*, which is sometimes translated *teaching by inspection or the sight*. These expressions are improper, for the intuition of things is acquired by the other senses as well as by the sight.

Intuitive teaching is that teaching which proceeds in conformity with the laws of the development of human intelligence. It consists in making the child observe things directly by the senses, in teaching him natural history in nature itself, physics with the necessary instruments, chemistry in the laboratory, industry in workshops and manufactories. In intuitive teaching the perceptions and the words that express them are furnished, and then the mind is exercised in judging and reasoning upon the exact notions acquired by observation. It is the opposite of dogmatic and purely literary teaching, which considers language as the principal factor of intellectual development, and which sets forth notions of things under the form of verbal explanations, definitions, rules, laws, formulas, descriptions, reasonings, etc., without

having beforehand prepared the understanding for comprehending them by exercises of direct observation, or by experiments.

The idea of making observation and experiment the basis of the study of nature comes from Bacon, who was the precursor of a radical revolution in science, in teaching and in philosophy. At that epoch what was called science was not worthy of the name. The most absurd things were taught by the dogmatic powers, which consisted in affirming without proof, without demonstration, without serious discussion. Philosophy, confounded with theology, was but a science of words and empty reasonings. Nature was unknown, scholasticism having hidden it under a thick veil of errors, prejudices and superstitions.

No one thought of opening his eyes to observe the most simple facts and phenomena, and man walked about like a blind man in the midst of nature, of which he understood nothing. The smallest phenomena frightened him; he attributed them to occult and supernatural causes, which led him into the strangest aberrations.

As early as the 13th century Roger Bacon had attempted to draw the attention of his contemporaries to nature, but his voice was not listened to, and he passed for a sorcerer. People still continued for ages to live outside of realities, to nourish their minds exclusively upon the reading of Greek and Latin books, to carry on science according to Aristotle, and to consider the *Magister dixit* as the supreme reason of all things.

It was the Chancellor Francis Bacon who attempted in the 16th century completely to modify ideas on the subject of method. "It is not in the books of the ancients," he said, "that we are to study stones, plants and animals, it is in nature herself, which alone can redress errors and enrich us with new knowledge." These words were fertile in important results. They were the death sentence of the old scholasticisms. Science was at last to free itself from its leading strings. The illustrious pedagogue, John Amos Comenius, introduced the principle of observation or intuition into his general plan of study. "During the first six years," said he, "put into the child the foundation of all knowledge necessary to life. In nature show him stones, plants, animals, and teach him to make use of his limbs (*natural history, physics*); to distinguish colors (*optics*); and sounds (*acoustics*); to contemplate the stars (*astronomy*); he will observe his cradle, the room he lives in, the house, the neighborhood, the roads, the fields (*geography*); make him attentive to the succession of day and night, to the seasons, to the divisions of time, the hours, weeks, months, festival days (*chronology*); let him learn the administration of the house (*politics*); let him familiarize himself with the first notions of calculation, sales and purchases (*commerce*); the dimensions of bodies, their lines, surfaces, solids (*geometry*); he will hear singing, and his voice will learn to reproduce sounds and musical phrases (*singing, music*); he will survey the formation and development of his mother-tongue (*grammar*); he will exercise himself in expressing his thoughts and sentiments by

gestures and the inflexions of the voice (*rhetoric*). By these means the maternal school will develop the germs of all the sciences and all the arts."

Comenius was the true creator of *intuitive teaching*. The following principles, taken from his works, characterize this method: "It is a fundamental error to begin teaching with language and to end it with things, mathematics, natural history, etc., for things are the substance, the body; and words are accident and dress. These two parts of knowledge are to be united, but it is necessary to begin with *things* which are the object of thought and speech.

"We should at first exercise the senses (*perception*); then the memory, then the intelligence, then the judgment (*reasoning*); for science begins by observation; the impressions received are then engraven on the memory and imagination; intelligence then takes possession of the notions collected in the memory, and draws from them general ideas; at last draws conclusions from things sufficiently well known, and co-ordinated by the intellect.

"It is not the shadow of things that makes an impression upon the senses and imagination, but the things themselves. It is, therefore, by a real intuition that teaching should be begun, and not by a verbal description of things."

All the pedagogues since Comenius, and almost all the philosophers who have written upon education, have demonstrated that it is necessary to begin it by that of the senses, and have protested against the abuse of verbalism and abstraction in early instruction. In France, Montaigne, Rabelais, J. J. Rousseau and many others, eloquently defended these ideas. Basedow, Francke, Locke, Pestalozzi, Fröbel based their systems of education upon this principle of observation by the senses.

Pestalozzi, although he understood the capital importance of intuition, and defined *intuitive teaching* as that in which the study of things and that of words are always closely united, yet did not succeed, in spite of his patient efforts, in a happy application of his theories. Most of his lessons were only mechanical repetitions of words and phrases which the instructor dictated in some way, and the pupils repeated after him.

The continuers of Pestalozzi's system, Von Türk, Grassmann, Harnisch, have recourse to *intuitive teaching* in order to arrive at the knowledge of language, in order to succeed in expressing correct thoughts correctly. Graser assigns to *intuitive teaching* a more elevated and more general aim. He considers it an instruction from which all branches ramify. This is the thought of Comenius.

Diesterweg and Denzel, initiated into the experimental psychology of Beneke, also made *intuitive teaching* the foundation of instruction in all branches, but they also attribute to it great value as a means of development of the intellectual faculties. This is the opinion which is coming to prevail more and more at the present day in Germany.

With these pedagogues, the object which is subjected to the obser-

vation of the child is an important educative factor; they think it is to be observed less with the aim of furnishing an item of positive knowledge than with that of exercising the senses, the attention, the spirit of observation, and language. They also guard against that pretended intuitive instruction which consists in endless digressions without end upon the pointer, pen handle, pencil, slate, etc.—which have been so much abused under the name of *object lessons*, and which have discredited *intuitive teaching*.

Fröbel brought the thought of Comenius and Pestalozzi to completion. While Comenius stopped in his application of it to show graphic representations (*orbis pictus*) of the objects to be observed instead of taking the objects themseves, and while Pestalozzi contented himself with attracting the attention of the children to the things found in the school-room, and with making them repeat his phrases about them, Fröbel introduced into his school the spirit of *action*. In his system the child observes and gives his own account of his observations, and moreover, he imitates, works, combines, creates. The school is no longer some place where a master teaches *ex cathedra* to pupils who are expected to believe him and repeat his phrases. It is a medium in which the child blossoms out freely according to the laws of his nature; the notions he acquires by observation are immediately utilized by their application in exercises or games that develop the creative faculties. He learns to become acquainted with things, to draw them, to represent them, to construct them, and he is incessantly occupied in finding new combinations and applications of them.

This is the way in which *intuition* is to be understood. It is not a special branch of the programme, it is a principle which embraces the whole teaching. *Intuitive teaching* may be defined as that which develops all the faculties by employing them in a useful manner, and which proceeds by means of exercises which are provocative of sensations and excite spontaneity and keep it awake.

Intuitive teaching tends consequently: 1. To exercise the faculties of the child with the aim of developing them. 2. To furnish exact notions upon the different sciences and to give aptitude in utilizing them. 3. To make known perfectly the signification of terms, by applying them to the ideas furnished by sensation or created by reflection bearing upon the perceptions acquired.

Of these three important points of view, the first should predominate. Indeed the brain of the child is not an empty tablet, or a receptacle to be filled with words, notions, ideas which the educator introduces into it in fragments. The child, on the contrary, is a thinking and acting being, endowed with an initiative, possessing as germs the active faculties which are to be awakened, excited, developed, in order that they may arrive at their complete blossoming; he is destined to become a free man, master of himself and responsible for his acts, capable of *perfecting himself*.

The most complex acts of intelligence have their point of departure in sensation. Ideas present themselves to the mind of the little child under the intuitive form, and are entirely independent of the words which express them.

These ideas are at first vague, floating; they take consistence and become an integral part of the memory only by a series of strong sensations, which produce more and more profound impressions. The words by which we designate them and which the mother patiently endeavors to make the child retain and repeat, end by awakening in him, when they strike his ear, the idea which they represent, even a long time before he knows how to pronounce them. By degrees he forms his vocabulary and he often creates words for which he afterwards substitutes those of ordinary language. Seeing a dog which is barking, the child imitates his cry and "wow wow" becomes the name of the animal. He repeats it every time he sees a dog, and even when his attention is drawn to a sketch or an engraving that represents one.

Mothers' Intuitive Method.

The mother naturally follows the processes of *intuitive teaching* in the first education she gives to her child. She shows him objects, makes him listen to sounds, inhale odors, touch and handle solid bodies, observe and execute different acts, taste different substances, and at the same time tells him words and makes him repeat them which represent the ideas that arise from these sensations. The child thus learns his substantives, adjectives, verbs, etc., and every word with which his memory is enriched remains intimately associated with a clear and exact notion.

Sensation then is the natural mode of the formation of ideas. Words are only the representative signs of ideas; as Comenius said, they are only the accident, the dress, while things are the substance, the body. The fact that in all languages abstract conceptions are represented by words borrowed from the vocabulary of concrete things, proves that sensation is the origin of all our knowledge. It is only quite late that the child attains to the comprehension of abstractions, relations, scientific or moral laws. He seizes the general or abstract sense of words, only after having attached a concrete sense to them. The passage from the concrete to the abstract is not made hastily. The mind must be long prepared for it, and it is only so prepared when it possesses a certain power acquired by the faculties, by means of a *gradual intuitive teaching*. It is impossible, for instance, to furnish exact, mathematical notions of the terms: *line*, *circle*, *cylinder*, by the aid of a definition even carefully explained. It is first necessary to attract the attention of the child to the material things which show these forms, to show him the edges of a toy and call them lines, to put a cylinder before his eyes and call it by that name, to make him observe that its basis is a plane, and that the line that limits it is everywhere at an equal distance from the center, etc. The notion will be so much the

more clear if the child has the opportunity to observe many geometric figures, and has constructed a great number, and imagined different ways of combining them. By degrees he will create abstract notions for himself and mathematical concepts, and then he will understand the definitions of them and find them for himself.

All the other conceptions of abstract nature such as those expressed by the words *right, goodness, duty, justice, law*, etc., could not be understood by children by the aid of a definition or a verbal description. But these words must not be banished from their vocabulary. By using them in a concrete sense according to the opportunities that present themselves during school life, their meaning will be seized. When the notion is once acquired, it may be fixed by a definition.

The culture of the faculties having its point of departure in sensation, we must attach great importance to the perfecting of the senses considered as primitive faculties. The sight is generally the only sense we exercise. We thus deprive ourselves of numerous means of intellectual development which are the source of many usable sensations. Hearing, smell, taste, touch can alone furnish us with exact and clear notions of a great number of terms of common parlance. M. Const. Delhez, whom death swept away at the very moment when success was about to crown his work, had imagined a *gymnastics of the senses* which agrees perfectly with the first stage of primary teaching. In this system the senses and consequently the intelligence are exercised by making children observe colors, and their shades, the forms and relations of position of objects, sizes, sounds, tones and qualities of tones, temperatures, weights, savors, odors, etc. This series of exercises is a first *intuitive teaching* which furnishes innumerable fundamental notions and the exact meaning of the words which represent them.

Subjects of Intuitive Instruction.

All the sciences of observation lend themselves to *intuitive teaching*. At first sight it seems impossible to teach them in a primary school because it is supposed that the intelligence of the children is not sufficiently developed to comprehend them. There is reason in this view, if science has been looked at as it is conceived in the higher teaching and explained in the books. The science which proceeds by the way of deduction, and which is supported upon hypotheses, definitions, laws, and abstractions is not to be approached in the primary school. Far from being of any use for the culture of the intelligence, it clogs the faculty of observation, and degenerates *fatally* into a science of words. To begin with abstract notions is *intuitive teaching* backwards.

The order to be followed in the primary teaching of these sciences is that indicated by the historical development of each one of them. They have gradually arranged themselves. The attentive observation of things and phenomena has been the point of departure of true science. Premature theories and hypotheses have been completely overturned in proportion as observations have become more complete

and have been made with more care. Thus it is by observation that we must proceed in the primary school.

We must not seek to accumulate numerous notions in the brain, nor wear out the attention of the child by going into trifles and *minutiæ* which are not interesting. It is best, on the contrary, to choose in the domain of each science the notions which may most easily lend themselves to the observation, and give opportunity for application which may exercise the initiative,—the spirit of invention.

By concentrating the attention upon fundamental scientific notions *in a tangible form*, presented in all their brilliancy by interesting experiments, we prepare the understanding for comprehending science.

Zoology—Botany—Mineralogy.

Natural history—animal, vegetable and mineral—offers the most simple exercises which can be suitable for beginners. It is purely descriptive. The principle of intuition is easily applied to it, the programme comprises the knowledge of a series of types put before the eyes of the pupils and studied by way of analysis and comparison.

As much as possible, it is necessary to take living types of animals and vegetables, and have recourse to artificial representations by pictures only when it is impossible to do otherwise; the difficulty of doing it is not insurmountable. An extensive series of animals and vegetables can usually be seen in the locality and its environs wherever a school is situated; school excursions for this part of the programme offer the best means of furnishing intuitive notions. It is very important constantly to attract the attention of children to the gradual transformations of organisms (as in the caterpillar) and which they will see to be a vast series, going by a train of modifications from the most simple existence, the cell, up to the most complex ones. The mind is thus prepared for the conception of modern science and put on its guard against the prejudices which encumber and disturb the rational study of natural history.

The best means to ensure that this teaching shall produce the greatest results consists in exercising the children in making collections themselves during their excursions.

This habit of making collections of objects to be studied obliges the child to pay attention to the special characteristics of objects, to remark their resemblances and their differences; it thus gives not only numerous sensations which help the ideas gained to be more profoundly understood, but it prepares him to understand classification.

Geography—Astronomy—Geology.

Geography, astronomy and geology are also concrete sciences whose study in the primary school is possible by the intuitive process, and which opens the mind to the most elevated conceptions.

The point of departure of the teaching of geography is the notion of orientation furnished by observation of the apparent motion of the sun

and the position of the polar star, and the use of the compass. The sight of the horizon, some experiments that will reproduce the phenomena observed which have for their cause the sphericity of the earth, lead to this last notion as well as to that of the isolation of our planet in space.

The meridians which are at first shown as real lines traced upon the ground in the direction of the shadow of a vertical line at noon, afterwards become the imaginary circles whose notion and utility the child seizes.

The map is made perfectly intelligible if in the beginning the child is made to draw a map of the school-room, then that of the schoolhouse, afterwards adding the surrounding streets. The common names of the vocabulary of geography are learned by the sight of the things they designate, and which are met with in the school excursions or imagined by plastic or graphic constructions. At last real journeys into the country, during which the pupils consult the map, fictitious journeys upon the globe, the dramatic recital of great discoveries made in the presence of pictures representing picturesque views of striking regions where it is impossible to take the pupils, are so many means of making the teaching of geography intuitive.

The observation of the sun's apparent motion and of the polar star is also the point of departure for the elementary instruction in astronomy, which opens a vast and wonderful field to the attention of children. Few sciences can rival this in the profound influence exercised upon the imagination. How many men there are, even well-informed, who never raise their eyes toward that starry vault which was the first field of observation to primitive nations! This is because neither primary instruction nor secondary instruction prepare the mind for the study of it. We are satisfied with reciting a manual affirming facts and phenomena which neither the professor who teaches, the pupil who listens and repeats, nor often even the author who wrote the book, have observed with their own eyes! The memory is thus burdened with a knowledge of words which has no salutary action upon the intelligence. The primary school can, however, throw out landmarks for this study. It is sufficient sometimes to collect pupils in an evening, make them observe the starry heavens, teach them to know a few constellations at sight, to distinguish the milky way and a few planets, and let them add some simple experiments by which they may verify the apparent and real movements of the stars. It might be possible to create a very elementary observatory in every private school at very little expense. This is an important question which deserves attention.* But without its being necessary to have recourse to special instruments, there are many things which can be made the subject of observation, and which constitute the basis of an elementary teaching

*A very good spy-glass, even an opera-glass, will show the moons of Jupiter and and the rings of Saturn.

of astronomy. The words: sun, planet, satellite, milky way, star, comet, eclipse, and so many others which have entered into common parlance, are to many minds vague terms to which are attached only incomplete or false notions. These would convey their true meaning if in the primary school for six or seven years a few observations of the kind just rapidly sketched could be carefully made. The history of astronomical science, properly presented, would be of use to point out the errors, the prejudices and superstitions which the spectacle of the heavens has inspired in man for the want of correct ideas.

As M. Tempels says: "In the upper classes astronomy leads the teacher to speak of infinity, of the genius of man which has ever been engaged in sounding its depths, of the emotions inspired by this study, of the care with which it must be guarded from the pride of science as well as from the terror of ignorance. Considerations of this nature, even measured by the intelligence of a child, but made with simplicity and luminously, open large horizons and dispose minds for philosophic meditations, for the want of which the mind remains narrow and unprogressive."

Geologic phenomena offer material for considerations of the same kind. Here, again, the treatises upon the science can be of no use except to the instructor who can find in them the suggestions and knowledge he needs. It is in nature itself, that the subjects of the lessons must be sought. Let us draw the attention of the child to the arrangement of the rocks, to their composition, to the fossils they contain, to the action of erosion exercised by the courses of water upon their sides. These intuitions, incessantly repeated during the whole period of primary study, exercise the faculty of observation, give rise to reflections upon the causes of geologic phenomena, and are a provision against the false notions and old theories which fill the little books with which the schools are inundated.

Experiments in Physics and Chemistry.

Physics and chemistry are sciences which treat of matter, but which have for their special object to study its properties. They may be called abstract-concrete, and seem to offer less hold for *intuitive teaching*, but in the primary school the pupils may be led to physico-chemical generalizations by the path of experiments. The most easy and simple notions are chosen to be rendered intuitive, and by the aid of apparatus, they can be presented in a way to strike the mind of the child vividly. This teaching must be made useful to the pupils by allowing them to make their own experiments. In this science, as in all the others, it is necessary carefully to avoid beginning with definitions and laws. Children cannot comprehend these until nearly the end of their studies and after they have made innumerable observations in the cabinet of physics and in the laboratory. The beginners then will have nothing to do with molecules, atoms, hypotheses upon heat, light, electricity, etc.

The chemical terminology, notations and equations cannot be taught *ex professo;* but used experimentally in the upper classes, they become familiar by degrees.

Physics is a science which permits the incessant application of the fertile principle of action in aid of the numerous experiments which the pupils can imagine and perform themselves. Mechanics is also very valuable in this point of view. The notions of *force* and *motion* may be inculcated by the observation of moving bodies; the study of simple machines makes the pupils ingenious, and a powerful argument for culture can be drawn from them by inciting the pupils to construct little mechanical objects and resolve certain problems, not by the aid of figures, but by means of apparatus.

Geometric Forms and Construction.

Fröbel made geometry one of the pivots of his system. It is indeed a science which teaches rectitude of mind and the process of reasoning. It prepares the child to conceive of abstraction without which science is impossible. It must be presented in the primary school under the concrete and intuitive form, by the aid of material figures and graphic constructions. At first the child learns to distinguish the different solids, to name them, to make them of paper, of wire, or of clay. These exercises give skill to the fingers, justness to the eye, and furnish fundamental notions of geometric terms which it is impossible to make understood by beginning with definitions. In the kindergarten, large use is made of these exercises, which the primary school should resume and complete. Most of the properties of objects are made intuitive by easy and gradual constructions. This is a vast field to be exploited.

Arithmetic—Drawing.

Arithmetic must be attached to geometry. The science of numbers is difficult only when taken in its purely abstract character, which makes it inaccessible to the minds of children. By applying it to geometry it is rendered concrete, and becomes a powerful means of intellectual development. It is the same with the metric system, which gives no useful and persistent result if confined to definitions and numerical applications. It is by making learners measure with a veritable meter, teaching them to manipulate the weights and measures, to construct square or cubic measure, to appreciate at sight the extent of bodies, that these important notions are engraved upon the mind.

Drawing is one of the most efficacious means of rendering the teaching of the sciences intuitive. Children have a special liking for drawing. This natural disposition should be taken advantage of to make them represent largely the objects studied in their different lessons. We do not speak here of æsthetic drawing, but only of very simple graphic constructions. The apparatus for teaching physics and chemistry, the machines and utensils which have been analyzed, the geometric figures which have been studied, form good subjects for

drawing. Sometimes let the child draw from objects, which habituates his eye to observe proportions; sometimes let him draw them from memory, which is a much more intense intellectual labor, and one desirable for frequent use.

Thus we see all the sciences are an inexhaustible mine of exercise, of observation for the development of the creative faculties.

When we pass in review the whole series of the sciences of observation, we are struck with the immense number of notions they contain. We are apt to think there will not be time enough to teach them in the primary school,* where writing and reading take a large place. This is a misapprehension. The important thing is not to make the children go to the bottom of all these sciences, to form physicists, chemists, geometricians of them. The accumulation of notions is an evil, for the mind can, no more than the stomach, assimilate food taken in too large quantities. It is necessary to make a choice from this mass of knowledge upon all points, to take the most important, that to which the principle of intuition can best apply. The instructor must not be anxious to teach too many things to his pupils. The important thing is to develop the faculties, and the scientific elements are the only means adapted to this culture. To form *a sound judgment* should be the constant aim of the efforts of the professor. He must watch with especial care not to fatigue the brain. The prodigies of ten years old are always badly balanced, and become mediocre beings. It is better, as Montaigne said, "to have the head well made than too full."

Objections to Intuitive Teaching Considered.

Intuitive teaching has often been reproached with being dry, arid, tedious; with not developing the imagination or the literary aptitudes; with suppressing the idea of pains-taking and effort, making study a kind of play; destroying religious faith, the belief in the supernatural, giving the child the habit of scientific research which leads him to positivism and materialism.

Intuitive teaching is not dry, arid, tedious, except when given under the form of *object lessons* in which the attention of the child is only drawn to objects with which he is perfectly acquainted, of which he has long had the intuition, and when things of all kinds are spoken of *which he has not seen* and which *are not shown to him.* Thus, a penknife is given to a pupil, and he is told that it consists of a handle and one or two blades, then the making of steel is explained, the elephant that furnished the ivory handle is mentioned, Africa and India, which that pachyderm inhabits, negroes, slavery, etc. Nothing can be less intuitive, so ordinary and so uninteresting as such exercises, which neither teach how to observe nor how to judge, or even how to talk.

Influence on Imagination and Style.

Far from cooling off the imagination, the true intuitive study of the sciences by observation develops it far better than exclusively literary

*In Belgium and France the primary school keeps the pupils till they are fourteen.

studies. The latter produce superficial minds, pre-occupied alone with form, which are in the habit of looking only at the phrase, and remain inattentive to the reality behind it. In no language is there any literary work that can act as powerfully upon the imagination as nature when observed with an attentive and intelligent eye. There is more true poetry in astronomy than in Racine or Boileau. The spectacle of the starry heavens opens to thought vaster horizons and fills the soul with an enthusiasm far greater than that elicited by the reading of an epic poem. What writer ever imagined a variety of colors, forms and manifestations of all kinds to be compared with that presented by animals and plants? What are the metamorphoses of Ovid, the tales of Perrault by the side of the wonderful phenomena revealed by the life of the silk-worm, the bee, the ant, the lowest animals and the most common plants?

It is not true that *intuitive teaching* is unfavorable to literary culture. It is, on the contrary, the essential condition of a rational literary culture. It furnishes words and the thoughts they represent from the very earliest age. It teaches to enunciate with clearness and simplicity the thoughts which have been spontaneously formed in the mind. It is true that it repudiates those rules of style which consist in amplifying a dictated summary, in describing things which have not been observed, and in recounting feelings which the child has not felt. But these exercises do not teach to express thoughts in writing, and accustom their victims to be satisfied with mere words.

There is reason in saying that the study of great writers is excellent for literary culture; but *intuitive teaching* does not exclude it; it prepares the mind to undertake it successfully. It is wrong to begin to explain authors too soon. How do we suppose a primary school pupil can reap any benefit from reading: *Animals sick with the pestilence*, a scene from *Tartuffe*, the *Imprecations of Camillus*, a *Funeral Oration by Bossuet*, an *Epistle of Boileau*, when we dare not pretend that a child of twelve years of age possesses enough experience of life, enough ideas and judgment, to seize upon the true meaning of those works, which were written for the instruction or amusement of men, and not for the education of children in a primary school? Lamartine, in his *Voyage en Orient*, makes a very just reflection *àpropos* to this: "Every wave," he says, "urges me towards Greece; I touch it. Its appearance moves me profoundly, much less however than if all these memories had not withered in my heart by having been amassed in my memory before my thought understood them. Greece is to me like a book whose beauties are tarnished because we were made to read it before we had the power to comprehend it. I prefer a tree, a fountain under a rock, a laurel rose on the border of a river, under the crumbled archway of a bridge tapestried with vines, to the monument of one of those classic kingdoms which recall nothing to my mind but the *ennui* they gave me in my childhood."

But how can we form the style by *intuitive teaching?* it will be asked. Shall we only require of the pupil to describe the things he has seen and the feelings he really felt?

And why should we seek for other subjects? Do we teach style by imitated composition and verbiage?

We highly appreciate the originality of writers who are imposing by their talent or their genius, and we would make the pupils in the primary and secondary schools make imitations and amplifications which can have no other effect than to prevent that precious quality from developing! Has not Boileau, that master in the art of writing, said, "Before writing, learn to think"; "what is well conceived is clearly spoken, and the words come easily to tell it."

Intuitive teaching, which teaches how to think and produces conception before description, is what must be preferred even as preparation for literary studies.

Intuitive Teaching makes School attractive.

Shall we speak of the reproach cast upon *intuitive teaching* because it banishes pain, labor and effort by transforming studies into a species of joy? Is the school then supposed to be a gloomy place where little children are condemned to painful, wearisome labors? Is it not better to make them feel that work is not a punishment, and that the ideal, which is the sovereign good, is not repose but useful activity? *Intuitive teaching* abolishes the sterile efforts which these pupils must make to whom things are spoken of, of which they have not the least idea and which they do not see, but replaces them by that fertilizing effort of the mind which seizes with avidity the notions presented to it in an attractive form. By rendering the earliest studies painful, we rebuff the children and disgust them with study. This is why the school, so badly organized, has need of punishments and rewards as a provocative of labor, while the kindergarten and the school in which the teaching is intuitive do very well without those factitious means of emulation and repression.

Intuitive Teaching not Irreligious, nor Immoral.

Intuitive teaching has been accused of being opposed to morality, and of leading to materialism by the habit it gives the mind to admit only what has been proved, to observe only what is tangible.

In certain places the development of the natural sciences and their introduction into the programmes of primary instruction are bitterly combatted, because they are accused of being irreligious. Herbert Spencer has perfectly answered this objection. "Far from science being irreligious," he says, "it is the abandonment of science that is irreligious. Let us make an humble comparison. Let us suppose an author whom we should salute every day with praises expressed in pompous style. Let us suppose that the wisdom, grandeur and beauty of his works are the constant subject of the praises addressed to him. Let us suppose that those who praise his works have never seen even

the cover of them, have never read them, never even tried to comprehend them; of what value would their praises be? And yet, if we may be permitted to compare small things with great, let us see how humanity has generally conducted itself toward the universe and its great cause. It is not science, then, but indifference to science, that is irreligious."

Intuitive teaching can only be considered immoral by those who look upon morality as a mass of traditional prescriptions to be inculcated upon children by the aid of formulas which they are taught to learn by heart. It is thought that moral culture, which is the essential part of general education, consists in preaching sermons and saying catechisms."

The field for the culture of morality is consequently the family and the schools. It is obtained by observing a discipline that is conformable to nature. By developing good feelings inculcated early, by inspiring sincerity, by forming upright hearts and characters, by showing that in all circumstances labor is the law of humanity, by transforming the school into a little society in which reign truth and justice, we form moral beings much more easily than by telling them stories called moral stories, and by discourses upon virtue and vice.

"The intuition of morality," says M. Guilliaume, "is the knowledge of duty. Now duty is not the result of theories, It is derived as little from ethics as digestion is derived from physiology. Theory, true or false, plays but a subaltern part in it. It exercises control for the acquiescence of the intellect over the will already fixed without it. But the practice of duty which is the result of action that has become habit, alone has importance for the ends of education."

Faith in the supernatural has been in all times the greatest obstacle to social progress. The school of the people was not made to preserve the chains which have so long interfered with the blossoming out of the human intellect. A powerful scientific current bears us along. Free examination is the characteristic of modern civilization. In our society man has no longer to expect anything but from himself, from his own will, his own energy, his own intelligence. If we wish to preserve the conquests that are dear to us and constitute our glory, we must conform our system of education to the principles which rule modern society. Authoritative teaching, dogmatic, narrow and full of errors, prejudices and falsehoods, bequeathed to us by the scholasticism of the middle ages is to give place to *intuitive teaching* which develops the child in the integrity of his faculties and will prepare generations of intelligent, moral and free men.

INTUITIONS IN OBJECT TEACHING.

SUITABLE TO THE KINDERGARTEN PERIOD.*

DIESTERWEG, in answer to the questions of his pupils, "What are the intuitions that shall be addressed?" "What shall we awaken?" "Out of what fields?" "Whence shall we take them?"—gave the following beautiful resumé.

"Let us look at the different kinds of intuitions—let us enumerate them."

1. *Sensuous* intuitions—not given merely mediately through the senses, but immediately or directly—outward objects.
2. *Mathematical* intuitions—representations of space, time, number, and motion, also belonging to the outward world and not directly given by the senses, but mediately through them.
3. *Moral* intuitions—The phenomena of virtuous life in man.
4. *Religious* intuitions, originating in man whose sentiments relate him to God.
5. *Æsthetic* intuitions,—from the beautiful and sublime phenomena in nature and human life (artistic representations).
6. *Purely human* intuitions, which relate to the noble mutual relations of man in love, faith, friendship, etc.

   Social intuitions, which comprise the unifying of men in the great whole in corporations, in communities, and State life. The school cannot offer all these subjects of intuition according to their different natures and their origin; for the school will not take the place of life; it only supposes them, connects itself with them, and refers to them, it points them out in all their compass, occupies itself with them, and builds up with them on all sides the foundation of intelligence.

The *sensuous* intuitions relate to the corporeal world and the changes in it. The pupil must see with his own eyes, as much as possible, must hear with his own ears, use all his senses, seek the sensuous tokens of things in their phenomena upon, under, and above the ground, in minerals, plants, animals, men and their works, sun, moon, and stars, physical phenomena, etc.

The *mathematical* intuitions are developed out of the sensuous, by easy abstractions lying near at hand,—the representations of the expansion of space compared one with another, those of time in succession, the representations of number—the how much—the ever-moving representations of change in space, and the progression of the same. The simplest of these representations are those of space; the rest become objects of intuition by means of these, by points, lines, and surfaces. In arithmetic, for instance, points, lines, and their parts, bodies and their parts are the material of intuitions.

The *moral* intuitions come to the pupil through man, through his life with his relatives, as in the school through schoolmates and teachers. These are naturally *inward* intuitions which embody themselves in the

*Taken from Chapter on Anschauungsunterricht ("Intuitional" or "Object Teaching") in the edition of *Die Wegweiser für Deutsche Lehrer*, issued by Diesterweg's friends after his death in numbers from 1873 to 1879. The Chapter entire will be found in Barnard's *Journal of Education* for 1880, p. 417.

expression of the countenance, in the eye, in the speech. The pupil's own experience is the chief thing here as elsewhere. Happy the child that is surrounded by thoroughly moral, pure men, whose manifestations lay in him the moral foundation of life. The moral facts of history are pointed out to him by the teacher from his own intuition, in a living manner by means of the living word, the eloquent lips, and the feeling heart.

To *religious* intuitions the child comes through the contemplation of nature, its phenomena and beneficent workings, through the piety of the parents, the commands of the father and mother, through contemplating the community in the house of worship, through religious songs in the school, through religious instruction and confirmation in school and church, through religious-minded teachers and pastors, biblical stories, etc.

Æsthetic intuitions are awakened by the sight of beautiful and sublime objects of nature (flowers, trees, stars, crystals, sky, and sea, rocky mountains, landscapes, storms, thunder-showers, etc.), and the real objects of art, pictures and picture-galleries, statues, gardens, poetical products, and human speech. We can classify their specific differences, calling them moral, æsthetic, etc., but I hold it better to place them in one category. The strong moral law equally binding upon all men, this field of view does not include, for its contents cannot be unconditionally required. That belongs to the *free*, beautifully human development, which is dependent upon conditions that are not attainable by every one.

The so-called *purely human* intuitions are related to the nobly formed human lives of individual men whose characters (Inhalt) proceed from the strongest conceptions of morality and duty, from sympathetic affections, friendship, and love, compassion, and loving fellowship, and other shining phenomena of exalted human life as they are met with in the more refined development and culture of lofty and pure men. Happy is the child who is in their sphere! If the home offers nothing in this respect, it is difficult to supply the want. Let the teacher do what is possible by the hold he has upon the school and by all his own manifestations.

The *social* intuitions, that is the social circumstances of men in a large sense are determined for the child by the manifestations of the community in the schools, in the churches, in the assemblies of the people, in public festivals, and especially in stories in which the teacher, by his living insight into states, nations, and warlike communities, defines to the scholar the best living representations of great deeds. Our early domestic life, not a public one, was an obstacle to the growth of these so important intuitions. How can he who has experienced nothing, understand history? How can he who has not seen the people make a living picture of its life? Small republics have endless advantage in respect to the observation of public life and patriotic sentiment. Words, even the most eloquent, give a very weak, unsatisfactory compensation for observation. The year 1848 has, in this respect, brought most important steps of progress.* Prominent above all other considerations is the importance of the life, the intelligence, the standpoint, the character of the teacher, for laying the foundation of living observation in the soul, in the mind, and in the disposition of the pupil. What he does not carry in his own bosom he cannot awaken in the bosom of another. Nothing else can compensate for the want of this. The teacher must himself have seen, observed, experienced, investigated, lived, and thought as much as possible, and should exhibit a model in moral, religious, æsthetic, and purely human and social respects. So much as he is, so much is his educational instruction worth. He is to his pupils the most instructive, the most appreciable, the most striking object of observation.

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* "We hope," says Diesterweg's biographer, "that Father Diesterweg would have been satisfied with the progress from 1848 to 1871 if he could have experienced it, but let us keep watch of ourselves in spite of all that, for security. The chief battle of the German nation seems but just now (1873) to be beginning."

SOME DIFFICULTIES AND ENCOURAGEMENTS

IN KINDERGARTEN WORK.*

BY MISS E. A. MANNING.

THE SITUATION.

In attempting to bring before you Kindergarten work in its discouraging and its encouraging aspects, I felt it would be impossible to treat the subject exhaustively, so I have used the word *some* in the title of my paper. It is to *some* of the difficulties and *some* of the encouragements that I wish to refer. It would have been presumptuous in me to aim at giving a full view of the matter, nor would the short time at disposal allow of my presenting to you such a view, even had I been capable of doing it. I hope, however, that my shortcomings and gaps and omissions will be made up and filled in by you later in the evening. If from your varied and growing experience you will give the help that you can so well render, my poor word "some" may change itself into "many" before we part, even if it cannot take the comprehensive style of "all."

But of what use is it to look at this subject? Will it prove helpful to do so? I certainly think it ought. We generally recognize, so that to say so sounds almost like a truism, that in all departments of life and action it is desirable to stand still now and then, and to reconnoiter our position. We need occasionally to notice how much ground we have traversed, and whither our present line of march is tending. And this is true in regard to Kindergarten work as much as any other kind of work. Besides, I think that for the sake of sympathy, those who are laboring for a common object ought to compare experiences. It is often a relief to find that our own difficulties are not peculiar to ourselves. As soon as people throw off their shells and husks, we perceive that in other's minds there exist the same puzzles as in our own, in other's lives the same disheartening obstacles. Thus a fellow-feeling springs up, which is one of the strongest bonds of life, and which, moreover, imparts such force in the pursuit of a common aim, that by it a few may become a thousand, and weak hands, united in their effort, may effect the stroke of a giant.

Now I prefer to take the difficulties of Kindergarten work before its encouragements, because I do not wish our latest impressions to be of a hopeless kind. You will perhaps afterwards again draw attention to the depressing side of the subject, but it is not my desire to close with that.

I must premise that by difficulties I mean the hindrances that we meet in the realization of what may be called the possible. I think an aim which is pronounced difficult is one which is, under favorable circumstances, attainable. No one but Jules Verne talks of difficulties in the way of our reaching the moon, because the conditions of the universe make

* A Paper read to the members of the London Frœbel Society, February 11, 1879.

such an aim impossible. It is true that we speak of insuperable difficulties, but I think the expression is generally relative. It means impossible to you or to me, but not to the human race. At any rate, the difficulties that I shall refer to are like logs and stones that lie in our road, which, indeed, may perhaps lie there for ever, but which, by a sufficient number of stout, active arms, may perhaps be dragged away, if not in our own day, yet by others at a later time.

DIFFICULTIES—PRACTICAL AND THEORETICAL.

I. I will divide our difficulties into two kinds, practical and theoretical, and I shall take the practical ones first.

1. In the management of a Kindergarten, the teacher has to encounter the ordinary hindrances that every-day life presents to all workers—those outward obstacles which seem as if they had a spite against any ideal ever being realized by any one. Some of these ordinary difficulties crowd especially around teachers, partly, I think, because teaching is one of those professions which depend for success on extreme regularity. Some other kinds of work can be partly timed at will, so that you can, if needful, stand behind the hedge till the way is clear. But teachers have to go straight along the middle of the road, and thus cannot escape the force of the wind and the roughest stones. And there are so many different kinds of trouble to encounter in an undertaking like a school or a Kindergarten—troubles from landlords, from servants, from ill-health, from family anxieties, from want of capital, and so on. And when all things are for once at their best, in stalks one morning scarlet fever or whooping-cough, seizes a child or two and scares the others away, leaving the teachers to an empty school-room. Many of these troubles are the lot of any household, but they fall on teachers with extra frequency and force. And when the air is thus full of perplexities, how impossible it is to spend that quiet thought on the preparation for teaching which alone can make it tell on the pupils! A potter cannot mould his clay jar while some one is jogging his arm. The teacher may then have a high ideal for her Kindergarten, but these external difficulties maim and spoil her highest purposes. Prudence and precaution can doubtless enable her to ward off many of such evils; these qualities, however, must have time for growth, and besides, we are all so interlinked in life, that the carelessness of others hinders us often as much as our own. Outward difficulties may have the best subjective results, only we are not now considering development of character, but the attainable standard of work; and I feel strongly that in judging of Kindergarten success, these difficulties of an ordinary kind have to be taken into account. They tend, in spite of patience, energy, and persistency on the part of the teacher, to make her practice disappointingly below her ideal. One difficulty of this class I may specially refer to, that of finding efficient assistants. It is to be hoped that this hindrance, which is already lessening, will vanish more and more as a greater number of students come forward to avail themselves of the facilities afforded for Kindergarten training, but at present it often causes teachers to fail of accomplishing what they otherwise would and could. Sometimes, however, the salaries offered do not attract the most capable

helpers. If the experience of the head of a Kindergarten is supplemented in a responsive way by earnest and willing assistants, whose training is still in progress, or who have just finished their course, an organic wholeness prevails, which conduces to economy of effort, effectual division of labor, and the happiest relations of mutual confidence. If, on the contrary, the teacher's plans are not seconded by the bright and ready intelligence of her fellow-workers, she could not have to encounter a greater difficulty in the Kindergarten path.

2. Now another hindrance has to be considered—a very important one—the absence of enough coöperation on the part of parents. Frœbel's principles have as yet been so little studied by English mothers that they show much indifference and lack of interest as to what the Kindergarten teacher is attempting with their children. Johnnie and Ethel are at an inconvenient age, troublesome in the nursery and interrupting in the school-room, so their mother, by a friend's advice, sends them to a Kindergarten. The children delight in the change; it is ascertained that they are treated kindly and kept amused. The plan is therefore regarded as satisfactory, and the mother's part is ended. But the teacher agrees with Frœbel as to the essential importance of unity of training between the home and the Kindergarten. She observes the harm to the child of a want of continuity of influence. In some cases actions forbidden here are allowed there; often the nurse imparts an undesirable tone and feeling. This want of harmony sometimes obliges the teacher to begin again, as it were, each day, the knitted stitches having been allowed to drop through at home. But suppose the home treatment is of the very best, the teacher still feels that she is working a good deal in the dark. She longs to be able to confer on the child's character with those who see it constantly, to be assured of the mother's sympathy, and to obtain the help that only a mother's experience can give. Besides, if parents entered more fully into what Frœbel meant by training for little children, they would cooperate more than they do in regard to regular attendance, and would not think that it was mainly a debarring the child from amusement if they keep it away for a term. Kindergarten teachers constantly say that the only pupils upon whom their influence tells are those that are left quietly under their direction term after term. Again, parents do not often see the use of sending children while very young to a Kindergarten. Little ones of three or four are not in the way at home. But the teacher is at a disadvantage if she may not have these children under her care from a very early age. Perhaps the mother thinks that the teacher is apt to view the matter only from one side, and that she forgets how many family considerations have to be weighed. But this too, only points to the need of increased intercourse and confidence between the two.

3. Having now hinted at some of the practical difficulties that the teacher has to face in trying to carry out her ideal, I will ask you to notice for a few moments the more theoretical difficulties, those which attend the forming of a true ideal. And here several puzzling questions seem to me to arise; as, for instance, What is an ideal Kindergarten? Should we, or not, all describe it in the same manner? I am not going to

venture to picture one. I should expect those to have the best ideal who simultaneously with close study of children by means of experience, have studied Frœbel's writings, because it was in his mind that the beautiful scheme originated. But unfortunately only such as can read German have full access to his works, and it is also unfortunate that his style is by no means easy or attractive. Something has already been accomplished by his intimate friends in regard to simplifying and interpreting his writings. A few original books, too, have appeared in England and the United States, in which Frœbel's principles are set forth. But it is an abiding misfortune that only a few can study his own books to full advantage. Hence it becomes difficult to form an ideal, and there is considerable danger lest the ideal formed should be a low one. I think the *name* Kindergarten, though open to some objections, is in itself a help towards keeping up the *thing;* for it indicates that education should consist in aiding the child's self-development, which view Frœbel insisted on very strongly. But a name, after all, is not very much as a safeguard. Philology shows us how singularly words, after a while, get to be used in an opposite sense to the original one; only a true name does give us, I think, more chance of returning to the true thing in our thoughtful moods.

4. But another difficulty arises. Will a German system suit English children? Should not Kindergartens be in some way nationalized? I think these questions ought to be well discussed; I can only offer a suggestion or two on the subject. By nationality I suppose we mean broadly those characteristics distinguishing one nation from another, which are due to the moulding force of the nation's past life and of its present circumstances; and it seems inevitable that each people should have, in a degree, a peculiar system of education, because whatever it likes to be it will train its youth to become. But Frœbel's principles of education must, I should think, be accepted as true everywhere, because he concerned himself with the humanity that underlies all nationality. The instincts and faculties for which he provided scope are not those of German children only, but of all children. It is this deep basis which gives permanence to Kindergarten principles. Taking, however, a more limited view of the question, a certain amount of adaptation does seem to be desirable in regard to his methods, or rather in the way of applying those methods. Frœbel dealt with children just as he found them. He utilized, therefore, their associations, their games, their surroundings, in aid of his plans of culture. Necessarily, then, there was a German coloring to a part of his system. To make Kindergartens national here, do they not need to take an English coloring? Many Kindergarten teachers have perceived this, and have exerted their imaginations to effect it. We are but acting in harmony with Frœbel's ideas if we adapt our teaching to the child as it is, and inasmuch as a German child lives among different influences from an English child, or a town child is more intelligent than a peasant child, the means adopted for reaching intellect and feelings will sometimes necessarily differ. With respect to nationality, it ought, however, to be borne in mind that nations can learn of each other to the great advantage of both (or all). We are apt to mix up with right feelings as to nationality the prepossessions that rest on national vanity. These we

must cast off before we can judge fairly of systems of education (or of anything else) belonging to neighbor nations. The disdain of all that is not native is neither healthy nor admirable, and cuts off many channels of benefit. Surely each nation, aware of its own imperfections, ought to welcome from any other nation all true thought and all good forms of embodying that thought, and I think we may well be grateful to Germany for the idea of the Kindergarten, which might never have originated elsewhere. We have then to meet this modified difficulty as to how to nationalize Kindergartens. I have classed it among theoretical difficulties, not because it has not everything to do with practice, too, but because it primarily concerns the type and ideal, which being once fixed the teacher will aim at its realization by practical effort. I am sure that all adaptation which is the result of an earnest study of Frœbel's principles would have found much more sympathy with him than a servile reproduction of the form which he adopted, under the circumstances, as the most living and efficacious.

5. Now we come to another difficulty in forming an ideal. It refers to the connection between the Kindergarten and the school. There appears to be considerable danger lest the school should force itself into the Kindergarten. In regard to this danger, I would ask you to notice certain facts. Beyond the Kindergarten—still in the future—lie ten or twelve years of school life. Numbers of children now in the Kindergarten will remain in the hands of teachers till after the year 1890. Now the present school system involves a good deal of pressure. There is so much to be learned, and there is so little time to learn in. And then many teachers of these days are happily more considerate than formerly as to conditions of health, and seek to cultivate other faculties as well as the intellectual ones. Thus they need more time at command. Can we wonder that they desire to appropriate the Kindergarten? The education-tree has grown larger, and wants room for its roots. Naturally it invades the space which it finds lying below it. There used to be less opportunity for this spreading process. But now the Kindergarten has collected the children, and the school presses downward into it. I think the same thing has taken place in the elementary schools. If it had not been for earnest efforts the original infant school would have become, more than it now is, simply a field for teaching the elements of reading, writing, and arithmetic. The Kindergarten seems to be encountering the same risk, and I think some Kindergarten teachers find it difficult to make up their minds how to deal with this difficulty. Plausible arguments are at hand in favor of the early acquirement of school habits. Parents exert a strong pressure in regard to learning to read. The routine of school is familiar to young teachers (who have just passed through it), and children are so pliable that you can do with them pretty much as you like, if you choose to forget the reactions that will follow. Moreover, it is the fashion of the present day to look for results, and we are asked, What sort of results are your paper mats and clay birds' nests? Well! here again I should say that full discussion is important, and that the difficulty in forming an ideal should be earnestly met. One of the first educational principles of Frœbel is that the Kindergarten lays the basis of an education which should go on gently and harmoniously

through its whole course. The child, then, should not be a subject for contention. No antagonism should exist between the Kindergarten teachers and the school teachers. But another of his principles is that every portion of the child's life has its own special type. Take the child of four and the child of eight. Each is in a peculiar phase of development, and needs training adapted to that phase. Then let the Kindergarten suit itself to the Kindergarten age, and the school (I mean the school as it ought to be) to the school age. The very little child does not naturally show itself bookish; it prefers to learn from nature, by the inlets of its senses, through companionship, by its fancy, by efforts of short duration, through loving trust in those who care for it. Perhaps learning to read may be taught earlier than Frœbel recommended if taught intelligently, but the main thing is to let the child learn as its nature indicates. The mats and birds' nests are not the teacher's true results. These lie in quickened observation, in habits of attention and perseverance, in brightness of mind, in command of speech, in strengthened health, in a reverential tone, in gentle conduct, in a happy, well-developed childhood. The Kindergarten has its own conditions, its own growth and substance. It is not a mere empty space, into which the school can force itself at will. I think, then, that this difficulty as to invasion will settle itself in time, if only Kindergarten teachers carry out their work in a true and faithful spirit. It does seem to me that in some cases the Kindergarten is already too much like a school. The matter of the lessons is sometimes *given, imparted* to the children, or if, on the other hand, the teacher tries to elicit thought and replies, the poor little intellect may be unnaturally strained, whereas it is extremely important that children should be allowed to gather in from all that surrounds them in their own curiously grave way, and to ask questions on what they *want* to know, and not on what does not interest them. Is there not also occasionally too much repression? Might not the children have more often a little free play and opportunity of following their own bent? I believe that our ideal needs some rectifying in these respects. Let but the Kindergarten be what it ought to be, and let the transition class occupy its proper place and school teachers will, I think, have no reason to regret that the children have not begun "lessons" at five years old. The determining of the relation between the school and the Kindergarten must then at present be counted among our difficulties, but already there are cases where that relation is satisfactorily settled.

I have now referred to several kinds of difficulties—the ordinary ones attached to teaching and its organization, including the difficulty of finding efficient assistants, the want of coöperation of parents, and then the difficulty of forming an ideal of a Kindergarten and finding out Frœbel's ideal, the difficulty as to nationalizing it, and also in regard to the relation of the Kindergarten with the school.

ENCOURAGEMENTS.

II. We now come to the second division of my subject—some of the encouragements in Kindergarten work. I hope I shall not unduly magnify these, but I think it is a great disadvantage to those who are interested in a movement if they do not realize what causes for hopefulness it

may and does present. Encouragements are the matters which make us take heart. Unless we may take heart, take courage, we are powerless in work and we cannot expect to succeed. They are the signs on our horizon which may legitimately nerve us to braver efforts. No doubt it is very easy to misinterpret such signs for good or for evil, particularly as the work of interpretation falls a good to the temperament; but, while we ought to make every endeavor to see facts truly, a hopeful spirit is well worth cultivating. Hopefulness helps to lessen our anxieties, and it has, besides, a happy facility for accomplishing its own predictions. Let me then bring before you a few of the encouraging aspects of Kindergarten work, asking you to add any cheering facts that I shall omit, and, if necessary, to qualify the picture with some gloomy tints.

1. The first encouragement that I wish to mention—and it seems to me the greatest of all—is that Frœbel's methods prove, in application, their intrinsic value. The more they are adopted, the more fitting they show themselves to be. This may be called an assertion without proof, but I think it is confirmed by the experience of teachers and the testimony of many parents. I believe we may be really encouraged by feeling that we have to do with a system of education which is not guess-work, not a short cut to results, but a system, adapted by patient thought and care to the child's whole nature. Most of the work in life seems to consist in fitting one thing to another, more or less satisfactorily. The shoemaker preëminently succeeds only by *fitting*. We use other words for it—suiting, conforming, adapting, accommodating, employing means towards an end, and so on, but they all point to this process of fitting. Labor is always an adaptation of effort to result, an attempt to imitate the wonderful fittingness of the arrangements of God in nature. Now Frœbel appears to have possessed in a special degree the genius of fitting. He looked at the child with a mind free from prepossessions, and with that philosophic simplicity which waits patiently until insight comes, and he saw how the child was selecting all that assisted its being to develop, in the home, the garden, and the wood, and then he arranged his Kindergarten so as to fit the child's tastes, tendencies, habits, and requirements. This work took a long time, but he accomplished it at last, and the methods that we employ are the outcome of his patient zeal. We are sometimes accused of being fanatical about Frœbel. The best means of ascertaining whether we give him more than his due is to encourage the completest examination of his system by those who disparage it. Let other educational reformers have their full share of encouragement. Let their systems be studied as thoroughly as Frœbel's. He himself felt as much as any educator his inter-dependence with those who preceded him, and with his contemporaries. After such investigation, let Frœbel's place be fixed, and I think it will not fail to be a high one, and in some respects unique. We ought to be the last to allow ourselves to be dogmatic on this subject. But let teachers say whether they find any methods at present available more fitted, more adapted, than Frœbel's to the child's mental and moral growth. We need not argue too much from the happiness that pervades the Kindergarten, yet this decidedly supplies a certain measure of favorable testimony, except to those who think that guided self-development has a tendency to make children miserable. The way

in which Frœbel's methods are fitted to each part and to the whole of a child's nature fills one more and more with wonder. We sometimes get almost tired of the words and phrases in which his views are expressed and reiterated, but we can recall the time when we first heard or read of them, and we remember how strongly the sense of adaptation impressed and struck us. And in all Kindergarten teaching of a real kind its fitting-ness is recognized. We notice how the child responds, like a musical instrument, to the teacher's endeavors, and how gently the faculties unfold themselves. I think then that the encouragement to be derived from experience is in itself enough to give us the heart and hope that we need.

2. But we must go on to the second encouragement to be referred to. It is that Kindergarten work is extending, and that the system is becoming widely known and valued. If you are inclined to despond, you may say, and I cannot deny it, that this process of extension is after all less than we might hope or desire, but I do think it is enough to increase our courage. A few years ago, if one mentioned a Kindergarten, one was required to explain from the very beginning what it was. But now the word is sufficient, in many quarters, though by no means everywhere, and though the name may often call up a very imperfect image. It has not been without effect that so many of those best acquainted with Frœbel's principles have written and lectured upon these principles. But the great point is that good Kindergartens have been established, and that thus parents have had the opportunity of judging for themselves what they are. Every Kindergarten does work for the whole movement, as well as for its individual little pupils. And so it has come to pass that parents often enquire where good Kindergartens are situated, so that they may form their plans of residence accordingly. Some of our opponents explain this by saying that Kindergartens have become the fashion. I do not think this is true, if by fashion we mean something unreasoning. We might as well say that we use post-cards because it is the fashion to do so. Kindergartens exist, and they are adopted not because others adopt them, but because they have been proved to be useful. But not only are Kindergartens more in demand; it is encouraging to find that educational authorities give more consideration to their nature and value. Certainly we are treated with somewhat less indifference than a few years ago. In lectures on educational reformers Frœbel now has a recognized position. Cyclopedias include mention of his system. School boards have begun to incline towards Kindergarten teaching, and thus it has come under the eye of Inspectors, whose opinion seems to increase in favorableness. Training colleges are taking into consideration and in some cases have adopted Frœbel's system as a part of their course. Is there not some solid encouragement in all this? And when we look abroad we see that in Germany Kindergartens, after a period of comparative decline are getting into a more satisfactory condition; and the labors of those who have thought deeply on the subject, the Baroness Marenholtz-Bülow, Frau Schrader, and others, are now telling on practical Kindergarten work. In Switzerland Mme. de Portugall is effecting most salutary changes in the infant schools of the Canton of Geneva. Mrs. Salis Schwabes' institution at Naples is helping to spread a knowledge of what the system, wisely applied, really is. In Austria and Hungary, and

other countries, Kindergartens are spreading. From the United States we have encouraging reports of progress. Making due allowance for disappointments, from imperfect and superficial work in some quarters, I cannot but think that we have solid ground for satisfaction from this extension. If Kindergartens *are* a foolish fashion they will soon die out Let us see whether in five years more the present degree of stability will not prove to be greatly increased.

3. The third encouragement that I shall mention is that some of Frœbel's principles are becoming more and more accepted in all departments of education. I do not mean to imply that this has come to pass just *because* of the Kindergarten movement. That may have helped towards it, probably has helped, but this is not the point. It has been well said, "If the oak flourish, it matters little who planted the acorn." But it is in every way a real source of encouragement if broader and more natural and harmonious views of education are beginning to prevail than formerly. I may remind you that Frœbel did not originally occupy himself about the training of *little* children. He had been for most of his life a teacher of boys, and it was his experience with boys that helped him to develop and fix his educational theories. He did not feel that infants should have one kind of education and older children another. Different in method, truly, because every year of a child's life has its own type, but not different in principle, and that in every case the future, the manhood, should be kept in view. Now the general principles that he insisted on are evidently those to which educational opinion is somewhat tending. Take as an instance one of Frœbel's main ideas—that education is concerned more with development of faculty than with the imparting of knowledge. This is now the frequent test for educational discourses. In an address lately delivered (by Mr. Goschen) it was said, "I hold that when a young man has completed his studies it is not enough to ask, 'What does he know?' but 'Has he learnt to learn?' A too-narrow view of education ignores this vital necessity. It looks to acquirements alone, instead of the capacity to learn." With Frœbel, the unfolding of powers, the training of the instruments of thought and action, was an all-important matter, and it is satisfactory to perceive that this principle is gaining ground. Again, Frœbel insisted that education may and should be enjoyed And have not good teachers begun to find now that hours at school may be happy hours to the pupil, in spite of old traditions? If instruction is adapted to the child's stage of intellectual growth, if it is just the food required by the hungry mind, why should it not also be connected with pleasure? The old notion as to the inseparableness of school and misery still seems to linger in regard to the accepted view of holidays. Friends condole with children that the vacation is coming to an end, when very probably they are longing to return to the "something-to-do" that school provides. Children of the Kindergarten do not adopt this orthodox idea, and will cry if they are obliged to stay away from it. And, as a more natural treatment of childhood and youth is gaining ground, it is becoming recognized that a school may have its enjoyments, and yet not be a place of idleness. Then, as to the importance of training for teachers. Here again we find that the educational world is much more in harmony

with Frœbel than could have been said fifty years ago. It used to be thought that the art of teaching came by intuition, or that there was no harm in acquiring it at the expense of the scholars. At last training was introduced for elementary school teachers, and now it is becoming recognized that *all* teachers require it. Frœbel had too high an idea of the teacher's vocation, whether for children of four or of any other age, to imagine that they could exercise their art well without earnest preparation. I must not dwell on other principles of Frœbel's which are getting to be more accepted. I will simply further mention his view that education is not of the intellect only, but should include the moral and religious nature, the imagination, manual work, and artistic training. That view also is making its way. The idea that he had of the dignity of labor is also spreading widely. We might multiply examples of this gradually-increasing accordance. I think I have shown sufficiently that we may reckon such accordance as one of our encouragements. Perhaps the time will come when our Frœbel Society will dissolve itself, not because it has failed of its objects, but because it will have no need for a separate existence.

The encouragements that I have brought to your notice are that Kindergarten work supplies proof of its own value—that it is on the whole extending—and that Frœbel's principles are gaining ground in regard to education generally

I shall not attempt to weigh against each other our various difficulties and encouragements. But there is one point which should be noticed in regard to the resulting balance. It is that our difficulties seem to be diminishing and our encouragements to be growing. You may differ from me as to the position of the Kindergarten movement, but if we can agree that on the one side there is decay, and on the other vigor and advance, we may, I think, all feel that the balance is on the side of hope, and we may go on with increased toil and increased trust, which, in this as in all lines of work, are the unfailing conditions of true progress.

In conclusion, I would suggest that we might as a body help forward Kindergarten principles more than we have yet done. The Frœbel Society exists for the promotion of a high and noble aim. There must be stores of experience hidden in its members' private barns, which all of us ought to be allowed to share. Enough time has now elapsed for the effects of Kindergarten work to have come to light. Experiments have been made, and have succeeded or failed. The Kindergarten has come into contact with the school, and we are all anxious to learn the result of the slight collision which may have ensued. Our progress might be greatly assisted if members of this society would throw their information and their opinions into the common heap, and I shall be very glad if I have helped to-night to throw down any barriers, to open any doors through which such stores may pour out. I feel that my remarks in this paper lack the full support of experience, and I have offered them with a full consciousness of their imperfection, but I beg you to treat them as mercilessly as you will, for we need thorough discussion of several of the points I have referred to, in order to arrive at true and matured judgments of Kindergarten work.

PLACE OF NATURE AND LIFE IN EARLY CULTURE.

SUGGESTIONS OF PESTALOZZI AND FROEBEL.

1. PESTALOZZI.

Miss Lyschinska, in her recent volume on the "Educational Uses of the Kindergarten Principle," cites the following passages from Pestalozzi's *Leonard and Gertrude* to enforce the importance of developing the activity and moral sensibility of young children by communion with nature and home surroundings and occupations. The italics are Miss L.'s:

1. "Neither book nor any product of human skill, but *life* itself, yields the basis for all education and instruction."

"She [Gertrude] drew her children's attention to various natural phenomena as these occurred in the fulfilment of domestic duties, whether in the kitchen or parlor, in the field, the garden, or the woods. *Her aim in all this was not to impart knowledge, but to awaken sympathy with objects in as far as they were interwoven with the incidents, duties, joys, and wants of the children's existence.* Whilst helping her [their mother] in the preparation of the family meal, whilst engaged in carrying wood, in lighting the fire, and in fetching water, they were forced, by the very nature of their occupations, to observe many of the properties of water, the effects of the atmosphere, smoke, wind; they noticed the changes in water when motionless in a tub or when flowing from a pump; they observed the transformations of water into ice, snow, rain, hail, sleet; they registered its action upon salt and upon a flame; were aware that charcoal and ash were obtained from wood, and that the latter was subject to changes termed decay. All this they learned, not so much through the medium of words, but through having their attention fixed upon the objects and upon the changes which took place" [as they busied themselves with the things].

We append a few passages from *Christopher and Alice* in the same spirit and aim.—*Editor.*

2. "The great point in bringing up a child is, that he should be well brought up in his own house: he must learn to know, and handle and use those things on which his bread and his quiet will depend through life; and it seems to me plain that fathers and mothers can teach that much better at home than any schoolmaster can do it at school. [And so of moral culture:] The schoolmaster tells the children of many things which are right and good, but they are never worth as much in his mouth as in the example of an upright father, or a pious mother. The child sees his father give him milk and bread, and his mother denies herself a morsel that she may give it to him. He feels and understands that he must 'honor his father and mother' who are so kind to him. So if at home a child sees a neighbor in distress of mind or body enlivened by kind words or actions of father or mother, or assists in such act towards any fellow creature, he learns to be merciful and to love one's neighbor. He learns it, without the aid of words, by the real fact; he see mercy itself instead of learning words about mercy. The parents' teaching is the kernel of wisdom. The knowledge got from doing, under wise parental example, is what the world calls practical common sense."

To the citations from Froebel, we add several valuable suggestions from Miss Lyschinska to the same point.

2. FROEBEL.

Froebel enforces the same fundamental ideas in his work on the "*Education of Man*," as will be seen in the following paragraphs. The italics are by Miss L.:

"Is there a solitary blossom, or outcome, of human thought, feeling, or volition, that does not send its taproot deep down into the subsoil of early years?"—(P. 54, paragraph 39.)

"Every trade, whatsoever the parents' calling be, furnishes a starting point to the child from whence he must work his way outwards towards the acquisition of any department of human knowledge."—(P. 58, paragraph 40.)

"Numberless perceptions regarding the constitution of things around might thus be garnered in the mind; such experience can only be supplied by the whole time and apparatus of school at an enormous cost afterwards, and perhaps it never can be supplied. So much is lost by neglecting the educational opportunities of home life."—(As above.)

"A little child knows intuitively that the conditions of its mental well-being are bound up in the avocations of its parents; hence it follows wherever they go; where they remain, it remains; it hovers about and asks questions. . . . . Parents, do not send it away in a fit of impatience, ... neither answer its questions directly. . . . . It is, no doubt, easier to listen to the statement of another than to formulate one for one's self. But the quarter of a self-found answer is of infinitely greater value to your child than one half understood from you. *Only secure to your child the conditions under which the answer is to be found.*"—(As above.)

"How eagerly does the boy or girl take part in the labors of father and mother, not in the recreative or trifling activities of life, but in those demanding concentration and exertion! But it is just at such a time that it behooves parents to be careful; for by one look, one word, they may crush the instinct of activity, the constructive faculty, for a lengthened period of time. Parents, I beseech you not to refuse your children's proffered help because it is childish, useless, or even obstructive. Think of the surcharge of energy pent up in the being of a little child thus cast upon his own resources, knowing not in what direction this power is to expend itself! The child is a burden to itself; peevishness and listlessness are the result."—(P. 68, paragraph 49.)

"If you ever count upon receiving help at your children's hands, take early heed to cherish the desire for activity, even at the cost of some self-control and self-sacrifice."—(P. 69, paragraph 49.)

"It is of the utmost importance that children should acquire the habit of cultivating a plot of ground of their own, long before the period of school life begins, for this reason: *Nowhere, as in the vegetable world, can his action be so clearly traced by him, entering in as a link in the chain of cause and effect. The effects are no less due to the intervention of his will than to the sequence of Nature.*"—(P. 75, paragraph 49.)

"An instinctive yearning drives a child to busy himself with natural objects; but this longing is not only neglected, but deliberately frustrated from the beginning. This instinct does not rest satisfied with apprehension of the facts of Nature, nor of the secondary principles which govern these; its root lies far deeper. Stripped of all disguises, it is the eternal search made by man after the first, great, personal cause—the Godhead."—(P. 87, paragraph 55.)

"How simple, how infinitely simpler than we at all imagine, are the sources and means of human well-being! All the conditions of human happiness lie at the door of each one of us, and we are blind. We may see them, but we do not heed them; too simple by far, too easy of application to attract our notice, they are held in utter contempt. We send afar off in search of help, and we know not that the educational remedy can only come from ourselves. Hence it is that a whole fortune does not suffice to restore a lost inheritance to our children, nor to make good the deficiencies in after life, which never would have existed if we had possessed greater insight into the wants of early childhood."—(P. 36.)

3. MISS LYSCHINSKA.

1. Our ideas are rapidly undergoing great modification with regard to what is the meaning and probable scope which Nature has in human affairs. Underlying, as it does, all existences, drawing as we do from it all the highly wrought material products of civilized life, finding in the recognition of its higher uniformities an exercise worthy of the keenest intellects, the source of the artist's inspiration, many are even now ready to see in Nature's teachings the symbols of yet higher truth, most weighty in their ethical bearings. In the face of all these changes, is it strange to suppose that even in education Nature may wear a new aspect and may occupy a new position?

2. *The method* above described of introducing natural phenomena to the observation of young children requires a few words of exposition. The Frœbelian believes that the younger the child is, the more he is part and parcel with Nature—at one with her. The animal is so strong in him that he is born with a very great capacity for enjoyment of the sights and sounds and changes which Nature spreads out before him. This sympathy with beasts and birds and flowers ought to be fostered and to receive direction. The object lesson, with its stereotyped number of heads ranged in unvarying order, is too artificial a method to attain the end desired, namely, that of inspiring young children with the love of Nature, giving them a habit of looking into her every-day marvels, a familiarity with her ways. The first thing to do is not so much to talk about the things, as to be *busy with* them; as a part of their education, children must have opportunities given them of entering into a kind of compact with Nature to serve and be served by her. It is not the dry anatomy of Nature's facts but the personal relation in which the child finds himself to certain objects that first awakens his interest. For this reason the educational institution I have taken as a sample counted a plot of ground under cultivation, a few pet animals, a few kitchen utensils for the illustration of the simplest domestic processes as they occurred, amongst their indispensable educational apparatus. Of course it is not the fact of possessing them, but of weaving their use into the general scheme which constitutes the value of such means.

Home surroundings, too, gain in importance in our eyes in the education of the young as we proceed on this plan. There is so much to interest and to occupy, that we have only to select from our vast store. The practice has hitherto been rather to despise what is near, with a view to sending the infant mind abroad in search of marvels; the mind, it is said, must rise above its immediate surroundings to the unseen.

A few general considerations which serve as guides in the selection of subjects, according to Frœbelian principles, may be shortly stated, viz:

1. The season of the year.

2. Local conditions (such as the pursuits of the people in the neighborhood).

3. Social customs.

To make a proper selection of subjects, and carry out the above suggestions effectually, the head of the institution should have received, in her professional training, a practical acquaintance with the simplest gardening operations.

THE KINDERGARTEN PRINCIPLE IN INFANT SCHOOLS.

BY MISS MARY J. LYSCHINSKA.

SUGGESTIONS PRIMARILY FOR ENGLAND, BUT SOUND EVERYWHERE.

Much of the educational work attempted in the English infant school is provided for, theoretically at least, in our primary schools—the lowest grade of our city public schools; but the work is not begun so early or followed out so systematically as in English infant schools modeled after those of the Home and Colonial Infant School Society. The difficulties in the way of introducing the fundamental principle of natural development into the infant schools of England, arises from the impatience of parents, as well as the requisitions of the Code, for results which can be seen in actual attainments of book knowledge and measured by official examinations. Neither the infant school, or Kindergarten, is regarded in reference to its own nature and functions, but in reference to the children making more rapid progress in certain studies which are attended to further on. The proper treatment of children between the ages of 3 and 7 years requires more individual attention than can be given to large masses, or by teachers not specially trained in Kindergarten occupations, and with certain refinement of feeling. There is a strong tendency, as well as great temptation to a class of parents, to develope early the productive activities of their children, and to show off their proficiency in this and other directions. The innate modesty of children should not be prematurely brushed away. On all these points the suggestions of Miss Lyschinska, who has rare opportunities of studying these phases of child culture, as Superintendent of Method in Infant Schools under the School Board of London, and in the Kindergarten of Madame Schrader of Berlin, are of great value.—*Editor.*

It has been justly a boast with the Germans that they, more than any other European nation, recognized Pestalozzi's efforts in the direction of a psychological basis for the beginning of instruction, and in considering education as a branch of statesmanship. The political and social circumstances of the time were peculiarly favorable to the reception of a new, creative principle in education. Geographically and politically Germany was a name; she had sunk to the depths of national degradation. But as with individuals, so with nations—the moments of a crushing misfortune are often those most favorable to the birth of new spiritual truths. In his memorable "Addresses," Fichte's voice was heard like a trumpet-call throughout the land; he pointed to Pestalozzi as a saviour of the nations. From that hour the whole German scholastic world has become literally saturated with the principles of Pestalozzianism. So unreserved, so wholesale has been the adoption of the new educational life, that, from its extent alone, it must be reckoned with as a national feature by all those who would study the intellectual life of Germany. Since then another wave of educational thought has been slowly passing over Germany, proceeding from the original impetus given by Pestalozzi, yet with features sufficiently distinct to entitle it to a separate name. It has now reached our shores, and has been crystallized in the form of the "Kindergarten." The principle must, however, admit of a variety of adaptations; and it must, sooner or later, exert a greater influence than hitherto upon the co-existing institution of the infant school.

Meanwhile there seems to be one loophole of escape out of the difficulty, and that is the introduction of extraneous help—help not supplied in the usual way from elementary training colleges. Of course the weakness of such an experiment as that of introducing new auxiliaries into the routine of trained labor is evident, and consists in (1) the probable irregularity of such service, (2) the unskilled character of such help. If these arguments against voluntary aid are true generally, they hold good especially in the domain of school-keeping, where a little irregularity is sufficient to throw the whole educational machinery out of order. I am not, therefore, about to advocate the throwing open the floodgates for undisciplined energy to expend itself to the detriment of the children of the poor.

Suppose an infant school to be excepted from the ordinary conditions of examination, though still subject to inspection and receiving aid on satisfactory proof of efficiency, according to Kindergarten principles. It is surely not inconceivable that permission for such an experiment might be obtained, nor need the sacred rules of the Code be infringed to any perilous extent. The Head would be a person generally acquainted with the principles and practice of education (not merely those of instruction), and she should be especially versed in the principles underlying Kindergarten practices. She might be assisted by a staff of auxiliary, *but not unpaid*, workers. These would rank as and receive the pay of pupil teachers in their second year, and they should, if possible, be numerous enough to admit of an average of not more than 25 children to each class. Thus a small school of 100 children in average attendance would be worked by the head and four pupil-teachers (viz. one of the ordinary kind, so as to comply with the requirements of the code, and three auxiliaries), who should be completely under the control of the Head, being nominated for appointment or subject to removal by her; and she, in turn, should be directly and solely responsible to a sub-committee of the school board or other highest school authority. The pay of such extra pupil-teachers need not be high. There are many young people to whom the opportunity of instruction and practice in genuine Kindergarten work would be a consideration more valuable than money.

Mr. Meyers, an Inspector of one of the London Districts, observes in his Report for 1876:

"When I had charge of the Hackney district, I repeatedly visited a School Board School where almost all of the girls were the children of professional thieves. The mistress was a lady who resigned a good position as private governess out of desire for this missionary work. The result of her work, as seen in the contrast in expression, speech, and aspect, between the new arrivals and those who had enjoyed a year's schooling, was almost startling. I certainly felt that this lady had made a career which was entirely satisfactory, where every power that she possessed was finding its exercise in a direction, undoubtedly and without drawback, beneficent. In a career where the satisfaction derived from the work itself may be so sound and so pervading, the amusements of leisure become less important. . . . The great needs of Elementary Schools is an improvement of their teachers; a large accession of teachers who have the gentleness of life-long culture and the hereditary instinct of honour."

[The experience of St. Louis, under the wise and beneficent lead of Miss Blow, and Dr. Harris, is of great value in this connection.]

Our national system is not only covering all England with elementary schools, but it is also multiplying centres for the discussion and elucidation of questions relating to education. For the functions of school boards will be but half performed in the future if they limit their action to voting supplies and to setting a blind machinery in motion. As the mechanism may be expected to work with increasing smoothness, and with decreasing need for attention to the first elements of management, the higher work of school boards will consist in bringing a certain amount of educated thought to bear directly upon the problems of educational science.

Would it not be possible, even now, to allow more scope for the application of Pestalozzi-Froebelian principles within the operations of the Elementary Education Acts? Why should not school boards here and there set apart a few infant schools to begin with, for a certain term of years, for the especial purpose of applying the principles of the Kindergarten still more thoroughly to our national system? Why should not such experiments receive the sanction of Government, and be judged under special instructions to Inspectors to consider them in the light of the educational principles they involve rather than by the trick of "passes," already beginning to be found fallacious in guaging the ultimate worth of educational institutions?

In 1877 Mr. Scoltock, H. M. Inspector for the Birmingham district, spoke of the educational work in elementary schools generally in the following strain:—

. . . . "It will be seen that the inspector and his assistants agree in thinking that the teaching has become mechanical rather than intelligent; that the school is valued rather by the number of 'passes' and largeness of the grant; that attempts are being made to reduce teaching to a dry matter of statistics, and to drive children in a hackneyed road, instead of developing their intelligence and gently guiding their faculties. Moreover, to teachers themselves this comparison of averages is most unfair. An idle and slippery master in a well-to do neighborhood, if aided by clever assistants, may show glorious results without doing a hour's real work; whereas, in a neighborhood thronged by the careless and the vicious, another may work the very life out, and his results will show but a wretched percentage."

Under the London Board a staff is supplied at the rate of an average of 30 children to a pupil teacher, and 60 to an assistant; but practically a pupil-teacher is expected to teach 40, and an assistant 70 infants. To people interested in the education question it must appear especially undesirable that children under six years should be educated in such masses; and although a State system can at the best offer but a poor substitute for the divinely-appointed means for the young child's education, the family, surely it would be well for the controllers of our national educational system to consider whether there is not some limit to legitimate divergence from the natural conditions of child-life. A teacher with from 60 to 70 children must, in self-defence, allow the least possible scope for individuality to assert itself; the *personal* links between children and teacher are weakened; the whole character of her intercourse with her children changes; uniformity, drill, a superficial order (the elements of which are almost entirely physical) must be maintained.

KINDERGARTEN WORK IN UNITED STATES.

PIONEERS IN IMPROVED CHILD CULTURE.

Our readers are not unfamiliar with the subjects and methods of elementary instruction pursued in the Dame Schools, District Schools, and Common Schools generally, as described by pupils and teachers in the same about the beginning of this century.*. We have given elsewhere the history of Infant Schools, and the establishment of the Primary School, as the first grade of public instruction in several of our chief cities. We add in this chapter extracts and suggestions, by one of the most advanced educators of the country,† in letters written in 1828 and 1838, which, if acted on at the time, would have put the children of the land into a course of development, that would at a much earlier day have reached the present stage of the Kindergarten.

THOMAS H. GALLAUDET.

In March, 1828, Rev. Thomas H. Gallaudet, Principal of the American Asylum for Deaf Mutes at Hartford, addressed a letter to a friend in Boston, from which the following extracts are taken.

I have thought, for a long time, that the attention of the public is by no means sufficiently directed to the education of children and youth in its earliest stages, I mean between the ages of three and eight. You know what is doing in England on this subject, at the original instigation of the distinguished Mr. Brougham. I am told that there is now two hundred infant schools in England, and that a great national society is about to be formed with reference to this object.

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*Series of articles in American Journal of Education (volumes xiii to xxx) on *Schools as they were*, about the beginning of this century, by Noah Webster, President Humphrey of Amherst College, President Day, and Professor Silliman of Yale College, President Nott, of Union College, Dr. Bushnell, Peter Parley (S. G. Goodrich), Henry K. Oliver, J. S. Buckingham, Dr. Darlington, and other pupils and teachers of the District and Common Schools in different States. These articles are brought together, as far as then published, in volume xxv, and in the editor's monogram, entitled, *Historical Development of Education in the United States*, issued in 1876. The whole series will be reprinted in connection with a History of the original Free or Endowed Grammar Schools of Massachusetts and other Colonies, and the Incorporated Academies and Public High Schools of later origin.

†Mr. Gallaudet, in 1825, addressed the public through the Connecticut Observer, on a *Plan of a Seminary for the education of instructors of youth*, the first elaborated plan of a normal school in this country; in 1826 he suggested and assisted in organizing at Hartford, Conn., one of the earliest Associations for the improvement of common schools; in 1827, he proposed and assisted in the establishment of an Infant School in Hartford, and about the same time in connection with William C. Woodbridge, proposed the establishment of a Teacher's Seminary in Hartford, one or two years in advance of the Seminary of the same name in Andover, Mass.; in 1831 he was elected to the Chair of the Philosophy of Education in the New York University; in 1835 he was urged to become principal of the Andover Teachers' Seminary; in 1838 he was invited to take charge of the first State Normal School of Massachusetts, and in the same year he was elected Secretary of the State Board of Commissioners of Common Schools for Connecticut.—See Life in vol. I, p. 417-444.

Amid all the other projects of doing good, have Christians felt the importance of directing greater efforts to the *religious* as well as intellectual instruction of quite young children, especially the children of the Church, upon an intelligible, rational, and philosophical plan? Will not most Christian parents admit, that, to say the least, the education of their children till the age of six or seven years is conducted in a very loose and desultory way? How few, very few, suitable books, especially on religious subjects, are to be found for children of that age, let our Sabbath-school teachers tes' 'y. In developing the intellectual and moral powers of children, in teaching them language, and in conveying knowledge, especially religious truth, to their minds, is it not of importance to begin right?

May not great improvements in the earliest stages of education be reasonably anticipated? Ought not great efforts to be made to have them introduced?

I have been teaching infantile minds for ten years, daily and laboriously. I think I see clearly how I could bring the results of my experience to bear upon the minds of children who can hear and speak, so as to produce most important effects in the early stages of education, and also upon the preparation of suitable books, especially of a religious kind, which would greatly, under the blessing of God, promote the early growth of piety in the human heart. What an aid would such books afford both to parents and teachers!

1. Suppose, in a city like Boston, some ten or twelve families should unite and establish a private school for the instruction of their children under six or seven years of age, and I should take charge of it for one year, devoting to it about five hours a day, and having sufficient vacation for relaxation.

In such a school and in such a time I could apply the principles which we have found so successful in teaching the deaf and dumb, and devise, arrange, and mature, a new, and permit me to say, more rational mode of instruction than any now in operation. I speak of a private school, because I had rather begin in a noiseless way, and have the best opportunity of being able to present to the public, with a good degree of confidence, a system of instruction for such young minds.

2. At the end of the year, or sooner if all things were ready, I would show the results of my efforts and I am sanguine enough to believe that they would both interest and surprise all intelligent and benevolent minds. I would then propose to enlarge the school to any practicable extent, and make it a permanent model school for the education of young children, on philosophical and evangelical principles.

3. In such a school, made if thought best a public one, or continued as a private one for the education of the children of the higher classes of society, persons might easily be qualified to diffuse the system pursued, to any extent, throughout our country, both among the children of the poor, in public establishments, and among those of the more affluent in private ones. What good might thus be done, when you consider the whole youthful population of the country!

4. At first, I should expect to devote myself personally to the actual details of teaching, having an assistant, however, who, by becoming familiarly acquainted with my mode of instruction, would be qualified to aid in the contemplated enlargement of the school.

5. Eventually, by training up suitable assistants, I should expect to be released from many of the details of teaching, having still the constant and daily oversight of the school, but thus finding leisure to prepare books for such little children, which, being the results of actual experience, and being tested among my own pupils, would possess many and great advantages for being used in other similar schools, in Sabbath-schools, and in families.

6. Such a school should eventually be located in a healthful and pleasant part of the city, having ample play-grounds for the children, and my own residence, if possible, forming a part of the general establishment.

7. Do not think me chimerical; but I must go still further—the field of enterprise opens wide before me. Connected with the permanent model school, and in the same or a contiguous building, should be "An Athenæum of Juvenile Literature." The funds, small in amount, necessary to carry it into effect should be raised by shares in stock, entitling each stockholder to its advantages. Here I would have collected all the books published in our own country, in England, and in France, or, at any rate, most of them, for the use of children in the early stages of education, together with all the practical treatises on this subject. Copies of all books published in our own country would, I have no doubt, be cheerfully furnished gratis. I would also have all the ingenious apparatus and contrivances employed in the instruction of children here collected. Such an Athenæum would exhibit all that is doing in this interesting department of education; it would be a source of great gratification and improvement to parents, to teachers, and to all interested in the subject; it would furnish many valuable books for republication; and it would afford me a great deal of valuable information with regard to still further improvements in the model school, and in the preparation of school books.

8. Have patience still. I would have connected with the establishment a "Child's Museum," containing objects calculated not only to gratify the curiosity of little folks, but also furnishing the means of conversing with them on subjects which, without such objects, it would be very difficult to explain intelligibly to them. Such a museum would be of immense advantage to the model school. It would receive ample donations from the benevolent; and by admitting the public at suitable stated times, at a moderate charge, would support itself. I should be willing to undertake it at my own risk.

9. Once more, and I have done. Should I go to Boston or elsewhere, in the providence of God, for such objects, I would propose to the church to which I should attach myself, to take the children of the members of the church, and of such of the society as would wish to unite with them on the Sabbath, and have a little (or perhaps it would be a large) congregation of youth under ten or twelve years of age, with whom I would pray, and to whom I would preach, in a manner suited to their capacity. What an interest would thus be excited in their minds, instead of that tediousness which they feel in attending, as they now do, on services which they cannot understand! Would not such a plan, if successfully carried into effect, be worthy of being adopted extensively?

You see how I would thus become the children's teacher and friend and spiritual guide. Work enough for a life, if Providence should afford strength. In all that I have said I beg to be considered as giving no pledge. Such plans I have revolved in my own mind, and now suggest them to yours.

The suggestions of this letter are all in the line of educational development in which Froebel was at the time moving in Keilhau. They were not acted on, at least in the way proposed by Mr. Gallaudet. He soon after resigned his position in the American Asylum, and devoted his rare ability in child culture to contributions to religious juvenile literature,* and to the superintendence of a school for little children in his own family.

In 1838, in reply to inquiries addressed to him by a committee of the Primary School Board of Boston, charged with the establishment of a Model School for children between the ages of four and seven years, Mr. Gallaudet wrote as follows:

* Child's Book on the Soul, Child's Book of Bible Stories, Youth's Book on Natural Theology, Child's Picture Defining and Reading Book, and Mother's Primer.

We have much yet to learn in the department of juvenile education. Had I the care of such a school, I should feel this deeply. I would adopt pertinaciously no particular system, but commence with a few simple principles of procedure, and preserve as much as possible the features of the family state in the school; feel my way along, moulding things into shape gradually, altering, amending, and abolishing, when necessary, and slowly maturing what I might hope, at the expiration of some four or five years, to call a model school. It seems to me that everything depends on him whom you get as the principal of such an institution. He should be a man of piety, simplicity, childlike and Christianlike; a man of prayer, of practical, everyday, self-denying benevolence, who loves to study his Bible, imbibe its spirit, and to make it his constant counselor and guide. He should have genuine originality of mind, and the power of investigation; be wedded to no system, neither his own or, to one of others; apt to learn as well as to teach; ready to hear suggestions, and to profit by them; speculative, yet practical; enthusiastic, yet cautious; and, above all, be able to enter into the very souls of children, to think as they think, and to feel as they feel, loving them as if he were their father, and winning them by his looks, voice, manners, and conversation to love him and to confide in him. He should have had experience in teaching, the more the better, and have acquired a tact of managing young pupils, but without anything pedagogically stiff, or formally dogmatic, or unyielding.

Find such a man, or such a woman, and it seems to me that you will have gone through more than half of your labor. Give such an individual the results of your inquiries, and your general directions as to the plan (as simple as possible, and susceptible of continual modification, as the light of experience shall be cast upon it,) that is to be pursued. Treat him with great confidence; let him feel the laudable ambition of himself devising and maturing, under your auspices and supervision, but without dictating the precise course which he is to follow, what may at length truly deserve the high appellation of a model primary school, worthy of universal praise and imitation. Excuse the freedom with which I give you these terse hints.

While I think on the one hand that the actual amount of book-studying to be pursued in the school which you propose should be comparatively small, that there should be no pushing forward the young and tender minds in it, in a way to make them precocious, or the school a wonder for the early attainments it can exhibit, and everything should be done to cultivate to the highest point of perfection bodily health, cheerfulness, elastic buoyancy of happy feeling, pious and benevolent affections, taste, good habits and manners of the children, and to impart the knowledge suited to their age and capacity; on the other hand, while I contemplate what the education (using the word in its comprehensive import) of a child is from the age of four to that of seven, and the powerful influence for good which a model school for such children, judiciously conducted, might exert throughout our whole country, I feel anxious that the head of it should be worthy of the elevated station he would be called to fill.

But can all our primary schools hope to have such an individual to conduct them? That cannot be expected; but you are to mature a system; you are to hold up a model; you hope to set a great moral machinery in motion, on a somewhat new and improved principle. You need no common mind to be your successful agent in doing this.

Find this mind, and look to God for His guidance and blessing, and the rest of your work will be easy.

[The Model School was established with "the individual" and "mind," referred to by Mr. Gallaudet, left out, and although it did much good, this good was in the line of class instruction, and not in that of individual development—the harmonious growth of the entire human being by natural methods.—*Ed.*]

THE KINDERGARTEN IN NORMAL TRAINING.

Causes of Failure and Subsequent Success in the New York Normal College.

LETTER OF THOMAS HUNTER, PH. D., *President.*

Utterly disgusted with the barbarous system of restraint, ignorantly called "discipline," in vogue in some of the primary schools of the city, I had resolved, on the establishment of the Normal College, that our pupil-teachers should be trained to a higher and better knowledge of child nature. With this object in view I carefully studied the life, the labors, and the system of the immortal Froebel, and found in his Kindergarten the true foundation of all correct teaching—a deep, broad, natural foundation, capable of sustaining the most solid superstructure.

The key-note of the Kindergarten is the natural activity of the child, which is utilized for purposes of bodily, moral, and mental growth. The child needs physical exercise. Play is a necessity of its nature. The simple but profoundly philosophical mind of Froebel seized this necessity and turned it into a powerful instrument of culture. He adapted and gave to the world the celebrated games which are now amusing, developing, and instructing thousands of children all over the world.

Any one who has observed the habits of children can scarcely avoid the conclusion that man is born with an instinctive desire to destroy; and that "the natural state of man is war." Every parent realizes this to his cost. The child delights to pick things to pieces, to pluck up flowers, to break shrubs, to rob birds' nests, to smash the eggs, to quarrel, to fight, and to be, in fact, a most cruel little animal. It takes the constant vigilant care of a wise mother to check and cure these natural propensities. And hence, long before Froebel's time, lettered blocks and other agencies were employed to minister to the child's natural desire to construct and destroy. It may be worthy of notice that while the child seems pleased with the work of building his blocks into an imaginary house or church, his joy is unbounded and his laugh the loudest when he destroys the work of his own hands and beholds the little edifice a heap of ruins. Culture has done wonders in the vegetable kingdom, more certainly than it has done in the animal; for the reason, perhaps, that the former passively submits, while the latter actively resists. With all the barbarian races, as far back as history reaches, destructiveness has been their characteristic; and wherever man has become civilized he has become a builder. Constructiveness has been the visible sign of his civilization. Destructiveness is natural activity viciously exercised; constructiveness is natural activity cultivated and employed for beneficent purposes; and this truth is the basis of the Kindergarten, of the weaving, and making and building, and instructive amusements which will ere long work a great reform in professional teaching.

The common schools were established to conserve the state. This is the only logical reason for their existence. If the state could be con-

served without them, it has no more right to supply education than it has to supply paintings, statuary, or any other expensive luxury. If all people were wealthy a common school system would be unnecessary. But since the great majority are poor, and struggling for a bare subsistence, since the condition of orphanage and half-orphanage compels children at a very tender age to go forth into the world to fight for existence, since millions of parents are ignorant, or depraved, or selfish, and either will not or can not give their children an education, the state must save itself from destruction by maintaining a system of common schools. Charity schools or free schools will flourish in a monarchy where society is divided into castes, and where young people are taught "to order themselves lowly and reverently before their betters," but will not thrive in a republican atmosphere where there are no "betters"—at least before the law. In a republic the common school is a common necessity. But the common school is far from perfect. Teachers have long known and pointed out its imperfections, not for the purpose of injuring but of improving it. In doing this we have furnished the enemies of the system the very technical terms which enabled them to assail it, and which, but for us, they would never have known. Did the "citizen and tax-payer" ever reflect on what it costs to hang one of these neglected waifs? From the policeman to the prison, with all its wardens and keepers, through the court with its judges, prosecuting officers, and costly appliances, to the sheriff, who finally hurls the wretch into eternity, the cost is simply enormous; and the money, if expended on education, would give a collegiate education to a dozen orphans. In the ratio in which we multiply schools we diminish crime, which, after all, is the heaviest burden on the "citizen and tax-payer." We are aware that a snobbish Anglicised American, more fitted for the region of St. James than for the land of Jefferson, has asserted that the common school is the nursery of crime; but as he did not give one particle of proof, and as his articles were full of mistakes and redolent of Tory prejudices, we must still adhere to our statement, and insist upon the multiplication of schools as a mere matter of economy. But the schools, to be truly economical, must be thoroughly efficient. The system must be thoroughly graded, commencing with the Kindergarten and passing up to the high and normal school. This gives a head, trunk, limbs, and feet—a completely organized body.

Deeply impressed with the necessity of a Kindergarten in the "model school" connected with the Normal College, I requested the Committee in charge to employ an experienced Kindergartner, and to expend the necessary amount of money in the purchase of material. The request was granted, Froebel's games were procured, and Dr. Douai and his daughter employed. In justice to both it must be stated that they proved themselves excellent teachers, and that the subsequent failure was no fault of theirs. If Dr. Douai was to blame at all, it was because he did not insist upon the first essential requisite of success; he did not insist upon having children of the right age; or if he did insist, his insistence availed him nothing. His first step was fatal. *He began the Kindergarten with children seven, eight, nine, ten, and eleven years old.* Unfortunately the College was nearly half a mile from the "Model School", so that I

found it difficult to give Dr. Douai that aid and support which he needed. The principal of the "Model School" had no faith in it and ridiculed the idea of "teaching children to play." She took special pains to inform the different members of the Committee on the College that the introduction and maintenance of the Kindergarten was a useless waste of the public money. It should be remembered that, at that time (1870), Froebel's system was comparatively new to America, and that its principles were but imperfectly comprehended, even by the majority of eminent teachers. Thus failed my first attempt to establish the Kindergarten.

Although I must, in justice, accept my fair share of the blame, the failure was not without its benefits. It was to me a profitable lesson. It showed me the proper conditions under which the Kindergarten could be made a success. These conditions are as follows:

1. An able and thoroughly trained Kindergartner.
2. A uniform class of children of the *average* age of four years.
3. A full supply of the requisite material.
4. A principal teacher in full sympathy with the Kindergarten.

An American, or at least a lady with whom English is the mother tongue, will succeed most easily among American children. A continental European may be abler and more experienced; but the slightest *accent* is an impediment, for one of the principal aims of the teacher is to cultivate language and harmony. The true Kindergartner should be able and willing to perform all the functions of a wise educated mother.

Accordingly when the "Model School," now the Training Department, was transferred in 1874 to the new building erected for its use, and connected with the College by a covered causeway, one of its critic teachers, thoroughly adapted by nature and education for the work, completely mastered the principles and practice of the Kindergarten under Mrs. Kraus, and having been promoted by the Committee to the position of Kindergartner, she subsequently introduced the system with the most satisfactory and gratifying results. Notwithstanding the fact that we use the Kindergarten as an experimental class for the pupil-teachers of the College, the demand for admission is so great that it is no exaggeration to say that we could form ten classes, had we the necessary accommodations.

The question naturally arises, what is the effect of the kindergarten instruction on the children when they reach the higher grades of the school? The effect has been tested by comparing them with children who have not had the benefits of the Kindergarten; and we have invariably found that the children trained in the Kindergarten are brighter, quicker, and more intelligent; and that especially in all school work, such as writing and drawing, requiring muscular power and flexibility in the wrist and fingers, they pre-eminently excel.

There should be a Kindergarten class in every primary school in the land. Of course the children's garden in which to perform their games, in great cities or towns, is out of the question. Children play in the basement, in the garret, in the nursery. How many children in New York play in a garden? The children in the primary schools can use

the play ground and the class-room, and have ample accommodation for many of the practices of the Kindergarten.

One great benefit to be derived from the Kindergarten has not been sufficiently dwelt upon—one that should occupy the attention of the patriot and the political economist—and that is that *the principles and practice of the Kindergarten unconsciously create and foster a taste for mechanical trades.* In these days, when the great majority of young men seek the counting-house and the learned profession, in order to escape manual labor, it becomes a matter of great importance to extend a system of instruction which inculcates a love and respect for work and the working-man. All the little songs about the farmer, the cooper, the carpenter, etc., while cultivating the ear for harmony, insensibly lead the children to form a high opinion of all industrial occupations.

The poor, and especially the poor in great cities, most need the refining and ennobling influence of the Kindergarten. Among this class, the wisdom, the kindness, the care of an educated motherly teacher (*i.e.* the Kindergartner) could accomplish the greatest amount of good. She can mould them at the most plastic age, and thus prevent a great deal of future crime. But it is impossible to do justice to this part of the subject in a short article like the present.

The pupil-teachers of the Normal College learn through the Kindergarten a great deal of child nature which they could not otherwise learn; and although they find no Kindergarten classes in the public schools to teach, they enter upon their work with a loftier idea of their duties and responsibilities, and with a broader humanity for the errors and miseries of their fellow beings.

NOTE BY THE EDITOR.

The time will soon come, we trust, when the Kindergarten will have a Transition Class composed of children between the ages of five and seven years, and the Primary School will modify its classification and methods, so as to continue the work of development begun in the Kindergarten by further applications of Froebel's method.

In the State Normal School building in Baltimore, and under the supervision of Prof. M. A. Newell, the principal and state superintendent, a training class and Kindergarten was conducted by Miss Anna W. Barnard, a graduate of Miss Burritt in 1879–80. The four ladies who graduated in 1880 are now conducting Kindergartens in Baltimore and Washington. The success, both of the training class and the Kindergarten, was unquestioned, and the principle and methods of Froebel's system Prof. Newell holds in the highest estimation as the basis of all child culture and normal training ; but the reduced appropriation for the support of the state Normal School prevented his continuing the work so auspiciously begun, mainly by private resources [donation by Mrs. Elizabeth Thompson].

A Training Class and Model Kindergarten have been established in the State Normal School at Oshkosh, in Wisconsin, in the State Normal School of Minnesota at Winona, and in the Oswego Training School, by Prof. Sheldon.

REMINISCENCES OF KINDERGARTEN WORK.

BY MRS. MARIA KRAUS BOELTE.

*Addressed to Dr. Henry Barnard.**

In compliance with your request to communicate my experience in Kindergarten work, as well as my preparations for the same, I begin at the beginning with some particulars of home and school training, which you think was better than any special course that could have been projected by Frœbel himself.

I am a native of Hagenow, in the Grand Duchy of Mecklenburg-Schwerin, where I was born Nov. 8, 1836.

Dr. Ernst Boelte, my father, the oldest of thirteen children, was by profession a lawyer, and for forty-six years discharged the duties of judge and local magistrate. On his side we were descended from Admiral Peter LeFort, who took a prominent part in Russian maritime affairs under Peter the Great. My father's immediate ancestors were in the public service, and his Aunt Fanny Tarnow was well known as a popular writer, as is Amély also his sister. My mother was a daughter of Hofrath August Ehlers. Her family included many professional men; and with such large connections our home was, from my earliest recollections, the center of literary meetings, musical entertainments, and dinner, tea, and coffee parties, which naturally carried along with them much social cultivation.

DOMESTIC TRAINING.

Although Kindergartens were not yet in existence, the occupations which Frœbel has systematized in the new education, were in requisition in the family nurture of our household. Building with blocks, tablet-laying games, form-laying with sticks and seeds, were much practiced. Beads were used for counting and inventing patterns, either by threading them, or by pressing them into wax. Baskets were woven of rushes, grasses, and straw, sometimes intermingled

* Extract from Dr. Barnard's letter:

"I beg you will jot down all those interesting particulars which you were so kind as to narrate to me of your own early home and self-training, as well as of your special studies of Frœbel's principles and method at Hamburg, and your own veritable Kindergarten practice before you ever heard of Frœbel, as well as after. They at once confirm the sagacity of the great master of child culture, by showing his system to be in accordance with nature, and indicate the type of character, education, and training required for the highest success in Kindergarten work. I doubt if Frœbel could have projected a special course more admirably fitted than that which, in the providence of God, you pursued. Such Reminiscences as yours are full of interest and instruction to all educators.

with ribbons. Forms were perforated and sewn in colored silks. What *now* is called "mat-weaving," we practiced with worsteds on a wooden frame, with narrow ribbons and in leather. Certain forms were folded from the square and oblong piece of paper. The scissors were used for cutting out various useful and ornamental forms in paper and cloth. Card modeling was a charming resource during the long winter evenings. Drawing, and also modeling, was much practiced with potter's-clay, wax,—and on baking-day. The dolls were not forgotten. I had twenty-one dolls, and a pumpkin, when I could have it, which was dressed like a baby, and the clothes for this large family I learned to make myself. We had a little kitchen, and learned to cook many dishes in play. My mother was our guide and friend in all this; she made the nursery the pleasantest room in the house. Each of us children owned a little garden, where we were taught to grow various vegetables and flowers. In our yard we had various apparatus for gymnastics, a see-saw, a climbing-pole, a balancing-board; besides there was found a tame deer that often lay in one kennel with the large dog; also cows, horses, a goat, a sheep, rabbits, guinea-pigs, a porcupine, an owl, and a stork. We had more liberty than other children, and our family, though aristocratic, was often called "the small Republic." Our parents were our best friends, and good companions, although we stood in a little awe of our father. The latter told us in continuous evenings the story of Robinson Crusoe; these evenings were most instructive, and ended with the treat of "roasting potatoes as Robinson Crusoe was said to have done."

I began to learn to read with a gentleman teacher when four years old, in a class of twelve little boys and girls, all about my age. Only one hour daily was given to this, to writing and arithmetic. Another hour was given to knitting and sewing, and a third hour for dancing the "Minuet" with my two elder brothers and sister, under a dancing master; this dance we had finally to execute "en costume," at a ball. From my sixth to seventh year I joined a small class of two boys and three girls, for three hours daily, when we were taught the following subjects by one of the first clergymen of the city, viz.: four hours per week were devoted to Bible-stories; geography intermingled with universal and natural History; German reading and writing; learning by heart of poetry and hymns. Piano lessons I received from the Cantor of the church. Besides this, my brothers and sisters and I, as well as several other children of the so-called upper class, joined daily in the afternoons one hour in the instruction given to the poor children, thus teaching us early not to

measure ourselves with others according to rank, pretty clothes, good home, etc., but rather according to our own worth. When I was seven years old my father engaged a special teacher for us, who lived in our family, namely a Candidatus Theologiæ, Mr. Massmann, who was named to us "as a man who never in all his life received a punishment." This gentleman stayed three years with us. We received instruction in the morning and afternoon; Mr. M. superintended also our preparations for the next day, and gave us piano and singing lessons, he being a first-class musician, both vocally and on the piano. My mother also was a pianist, and my father, b sides the piano, played the flute and the violin. Latin and French were commenced, mathematics, universal history, geography, arithmetic, drawing, and natural history were taught. In our daily excursions we were introduced to the wonders of nature; he accompanied us to the blacksmith's, joiner's, turner's, weaver's, baker's, pottery, etc., and we had thus most practical instructive lessons; on returning home, we made experiments. Mr. M. was a good gymnast, and became also our teacher in this. Skating we were taught,—sleighing, a snow-man, and snow-balling belonged to the pleasures in winter. Exercise on the balancing-board and target-shooting were among the pleasures in summer. Mr. M. left us, on receiving a government appointment. My second brother and I then were sent to the "Candidaten Schule," *i.e.*, a school for boys and girls, conducted by two theologians, where we continued our studies commenced under Mr. M. In the afternoons I accompanied my eldest sister, for one hour's instruction, to the Rector, who imparted to us chiefly *general knowledge*, universal history, and literature.

In 1848 the great Revolution came, when my father, who had been chief magistrate hitherto, retired. The entire event made, necessarily, a deep and lasting impression on our young minds. We moved, by invitation of the Grand Duke, to the summer residence, Ludwigslust,—another great event in our young lives. My sisters and I now were sent to a private girls' school, or rather "Class," which occupied us only for three hours in the mornings; this class had eighteen girls, in two divisions, and was conducted by a true pedagogue, Director Wächtler, and further instruction was given by two theologians, Pastor Dankert and Rector Willbrandt. The instruction comprised elementary branches, physics, mathematics, astronomy, botany, composition, literature. We made excursions with our teachers, and often in the evening we studied the stars with Pastor D., and were taught how to make various apparatus necessary for our instruction. In the afternoon French was studied with

a lady teacher, and I learned to sew and make fancy work. Piano lessons and drawing was studied under masters. On Saturday afternoons a Professor of the Fine Arts, a friend of our family, took me to the Art Gallery of the Grand Ducal castle, which I considered, young as I was, one of the greatest treats. The rest of the time I devoted to my dolls, twenty-one in number, the largest being two feet long, the smallest one inch; their clothes had to be mended, washed, and ironed; the dolls' house, consisting of a parlor, dining-room, bed-room, kitchen, pantry, had to be kept in order. A younger sister of mine, usually called my twin-sister, because of our great resemblance to each other, asked me often to play *loud* with my dolls, so that she could play the same with *her* dolls I lived partly in fairy-land; I saw fairies, life, wonders in each flower—among the stones. insects, etc., which made me the center of my little friends, for, as they said, "I could tell such pretty stories." Once each week we cooked a "dolls' dinner;" or we invited our friends, and *we all* were cooks, preparing our own meal under the supervision of an adult. In my father's study I had a place where I was allowed to prepare for my lessons. I had to perform certain little household duties; for instance, I filtered the coffee for my father and mother in the morning, prepared our luncheon for school, and, whenever at leisure, had to take care of my youngest brother, a mere babe, who showed a special affection for me and I also for him. Thus I grew to be fourteen years old, when our class broke up, the teachers receiving government appointments. Many diversions interrupted our daily routine; a party, dancing lessons, a game, or play rather, in the garden of one of the parents of the girls of our class. Conjointly we made walks in the beautiful park, or went skating, etc. A new girls' school was opened, and our work became very hard; for from eight to twelve, and from two to four o'clock, we received instruction, besides the preparatory work at home, which occupied us about two hours more. I must say, I did enjoy this, but at my age it proved to be too severe work. French conversation and German was one of the chief studies; also German grammar, geography, universal history, natural history, arithmetic (algebra), geometry, mathematics, natural philosophy (physics), literature, drawing, singing, composition, sewing and fancy work, Bible instruction, recitation. Among our teachers were again two clergymen, the Director Ackerman of the teachers' seminary, and two other teachers from the same Institute.

When fifteen years old my health broke completely down, and I had to give up school, having held the head place among my class-

mates for years. About this time my father was appointed by the government, Judge and Chief Magistrate of another city, and we had to move there. I was sent to the girls' school, but was disgusted with its standard, management, and spirit, and therefore did not continue to attend. I was sent to Hamburg, to the home of one of the first patrician families, the head of which had been a fellow-student with my father at the University of Göttingen. I spent about seven months in this family, the elegant surroundings of which were refining in themselves. In one large ball-room I could sit by the hour; the walls were lined with yellow marble, one side being a single massive looking-glass, and the border above being a cast of one of Thorwaldsen's master-pieces. The stair-case in this house was made of white marble, and its railing of bright brass. Another room was called "the Chinese room," its walls being hung with heavy yellow silk, and the furniture was covered with the same, beautiful Chinese ornaments being everywhere. Another room was a "fine library," another "the picture gallery," etc. The youngest daughter was of my own age.

We studied drawing, Bible literature, piano, natural phenomena and health; in modeling I received from the eldest daughter my first ideas. Having attained the age of sixteen I returned home, where I continued to study by myself in a little studio assigned to me. I took up the following subjects in regular order; Becker's Universal History, Ungar's Geography, literature, arithmetic, drawing, music. I was further initiated in dress-making, together with four young friends of mine, under a regular dress-maker, and also fancy-work, the art of cooking, household management, French, etc. A great deal of information was received from my father, in conversation during a daily, two hour's walk, or by discussions at home. Our reading matter were biographies, geographical books, historical ones, etc. My father made it for all of us a rule, with only rare exceptions, that—

"Early to bed, and early to rise,
Makes a man healthy, wealthy, and wise."

When eighteen years old I received religious instruction by our clergyman, and finally was confirmed. After this I was introduced into society, and a happy time began. The afternoon from two till four o'clock belonged to us to spend just as we liked best. Generally I entertained a large flock of poor children on the meadow near our house, and on Saturdays those children received a penny, who during the week had their faces and hands clean; or I visited the *Kinder-und Bewahranstalt* (Crêche), and for a while I

hoped to be able to assist the old matron; but she was jealous and suspicious, *and I had to stop my visits.* On Saturdays I distributed, for my mother, clothes and food for the poor. My Aunt Amély, the oldest sister of my father, a well-known writer, who regards the woman's question as her special mission, when once visiting us, broke up this careless sort of happiness by her conversation and views expressed; and in consequence I succeeded in receiving permission to go to Hamburg, to Frœbel's widow, in order to study the Kindergarten system under her, becoming a member of her family. There I came in contact with a class of intelligent people, who made it their business to devote their time and money to "doing good work." Among them were Madame Emilie Wüstenfeld, the founder of the female *Gewerbe Schule* (Industrial School); Dr. Jessen, now in Berlin, the director of the male *Gewerbe Schule;* Miss Ida Krüger pupil of Friedrich Frœbel; Dr. Wichard Lange, Frau Alwine Lange, the daughter of Middendorf and Dr. W. Lange's wife, also a pupil of Frœbel; Dr. Rée, who has done so much for the little Israelites of Hamburg; Theodor Hoffmann, who was so active in regard to the United Kindergartens of Hamburg, etc.

I entered two different courses of Kindergarten training under Madame Frœbel, and attended the seminary for teachers, in which Mr. Tiedemann was the professor of general and special pedagogics, assisted by five other professors. Whilst with Madame Frœbel, she published the "Ring-games," in which I became particularly interested.

First Residence in England.

When I had finished my course of studies, I went to England, not being enabled to work out, in my own home, the ideas received. I remember yet the bleak, cold, wet night, when Madame Wüstenfeld and Madame Rée brought me on board of a little coal steamer that went to Hull, I being the only lady passenger. But go I must, or the Kindergarten would have been lost to me. And so I was brave, not disclosing to any one my trembling heart and failing courage. I well remember the storm during our voyage, and how the vessel was almost lost among the cliffs. After three days we landed in Hull; it was such a sunny, beautiful Sunday morning, the bells ringing cheerily, that I regained all my courage. From Hull I went to Manchester. Not understanding the English language, I was often greatly embarrassed, but met with so much kindness, that finally everything turned out well. In Manchester I went to Madame Rouge's house, where I was expected, finding a warm wel-

come. Madame Ronge had been invited to Manchester by some of the prominent families, in order to lecture on the New Education, and to organize a Kindergarten. She was a pupil of Frœbel, when the latter was in Hamburg in 1849, and a sister of the late Mrs. Carl Schurz.

Madame Ronge sent me after a while to London, to assist in her Kindergarten and school. I was forced to learn English in order to conduct the Kindergarten, and also teach part of the advanced classes, as well as the young ladies in training. Here I became acquainted with Charles Dickens, Arnold Ruge, Carl Blind, G. Kinkel, Angelike von Lagerström, Ferdinand Freiligrath,* Mazzini, Charles Kean and wife, and others.

When the London Kindergarten was broken up because of Mr. and Mrs. Ronge returning to the continent, I was left to my own resources, although my work up to this time had been "without price," the children being from among the poor. The two Misses Praetorius, Rosalie and Minna, daughters of an excellent teacher in Nassau, near Frankfort-on-the-Main, took charge of the school, the Kindergarten proper not being continued.

I must not omit to say a word about Mr. Borschitzky, who was associated with Madame Ronge in her work, and whose original and beautiful music places him worthily by the side of Fröbel—as inventor, teacher, and friend of the children; for in his gymnastic marches and in his international system of music and song he has given a worthy contribution to the Kindergarten system. "Every educator," he says, "should be essentially an author, a teacher, and a perpetual inventor; whatever he has to impart to his pupils he must bring from the bottom of his heart, and balance it well in his mind, so as to correspond with his pupil's capacity. The art of infant education requires more tact and self-sacrifice than any other art." And I also fully agree with him when he says: "As music is very conducive to the formation of the child's character, so an extempore accompaniment, or an accompaniment on a piano-forte out of tune, does more harm than good; the employment even of legal dissonances, *at an early age*, tends to make the ear less sensitive to pure harmony; and in order not to injure the child's voice, the piano must be kept to the standard pitch, so that the children of the Kindergarten do not cultivate their voices higher than soprano, and not lower than contralto." The Kindergarten-Gymnastics rest on the same principle as the German gymnastics; all parts of the body

* Two of his daughters—one being a poetess, are married in London to German merchants, whilst his two sons—Wolfgang and Percy, are merchants in America.

should be developed in the most complete and harmonious manner; and also it is of great moral influence. In the Kindergarten only "free exercises" are made, and these are accompanied by music. It is a pleasure to move or march rythmically to the sounds of fine music. The Kindergarten games rest on the imitation of what we perceive in nature or occupations of man: for instances, the fishes, the hare, the pigeons, the farmer, the cobbler, the miller, etc. In this Frœbel found out the children's secret pleasure; many of the songs accompanying these games have popular airs."

Return home I would not, although my parents desired it greatly; for in that case all my efforts in behalf of the Kindergarten would have been in vain. I made the acquaintance of Anna von Bohlen, who wanted me to go to Stockwell, but after investigation I found the people there not yet ready for the work.* Meanwhile I spent all my spare time in the South Kensington Museum and in the British Museum; in the latter the library was my chief attraction.

At last I received an offer from the family of the daughter of Chief Justice Lord Denman, sister-in-law of Lord Macaulay. I was required to teach French, German, Latin, Mathematics, Literature, the elementary branches, drawing, modeling, music, calisthenics, dancing, dress making, millinery, cooking, and—Kindergarten. I hesitated on account of all these varied requirements. After a visit to this family, who owned a beautiful country-seat in Kent, I decided to accept, and never regretted having done so; for I truly found a home among highly intelligent, refined people with expanded views, and every facility I could wish for in regard to carrying out the Kindergarten system. The mother of the family became my teacher in English—*not* in the grammar, but in the "natural" way. Sundays she and I read also a chapter from the Bible to each other, *she* the German, *I* the English. In the evenings she often read to us, when we had no company, biographies of great and good men and women. I had the fullest swing to carry out my Kindergarten ideas with ever so many big and little children; the mothers and children from the neighborhood came to us; I explained and talked to the former and worked with all. The Park and garden allowed us to do ideal work. We had a music-room, a play-room, a modeling-room, a study-room. Saturday mornings the pantry and kitchen were our domain; we had a special garden and animals; also a cabinet of natural history, which we continually increased. Together with the older members of the family, I took

* Twelve years later, in September, 1874, the British and Foreign School Society engaged Miss Eleanor Heerwart for the Infant School of the Stockwell Training College.

again lessons in drawing, and in the French, Latin, and Italian languages; also in music and dancing (the so-called Spanish exercises taught by Madame Michaud). One of the Queen's sergeants gave us "drilling lessons." In the winter, on certain evenings we were sewing clothes, etc., for the poor, and on Sunday afternoons we visited the sick and old, bringing them food or clothes, often reading to them from the Bible.

In 1862 the Misses Praetorius, Heinrich Hoffmann, and myself exhibited the Kindergarten material and work together in the London International Exhibition; each of us had undertaken to provide certain work, and I had my part executed by my little pupils. I instructed the older children of the family entirely for several years, until the eldest daughter married and the younger children had outgrown the Kindergarten age,—and then my love for the Kindergarten allowed me no longer to stay. In this family I often met Mr. James Nasmyth, the inventor of the steam-hammer, also well known as artist and astronomer. It was a grand treat to visit his most artistically arranged house! Both he and his wife were greatly interested n the Kindergarten method. We often saw Lord Brougham's family, and his grandchildren were year after year my pupils for weeks.

On going up to London, I found by invitation a home with some beloved friends, the family of the well-known physician, Dr. A. Henriques. Through them I became acquainted with one of the first Jewish families—the A. Goldsmids. Here I met Sir Moses Montefiore, the Waleys, Sir David Solomon (once Lord Mayor of London). The only daughter of this family became my pupil for years, and through her I was introduced in the family of Baron Meyer Rothschild. The greater part of my time I devoted, however, to Kindergarten work, assisting kindergartners, giving them instruction and advice without price, in person and by letter—visiting schools and asylums, and doing charitable work, also taking up old and new studies. I took up modeling again under Prof. Miller of the South Kensington School of Art, who, conjointly with others, tried to persuade me to give up Kindergarten and become an artist. But—it was impossible for me to give up what was, so to speak, my second nature. My one object was to do the best work possible in the Kindergarten, knowing how much mediocrity there was, and seeing with dismay how little true Kindergarten education was understood. I saw a difficulty arising in not having true, thoroughly-educated and trained kindergartners who would be able to train and teach others.

In the fall of 1867 I left England and went to Hamburg, where I

became acquainted with Madame Johanna Goldschmidt, mother-in-law of Jenny Lind, and I was her guest during several months, giving instruction in the Frœbel Union, of which she was President, and visiting the Kindergartens of the city. She desired very much that I should connect myself permanently with the Union; but I had promised already to Frœbel's widow to become a co-worker and partner with her, and to conduct her training-class for kindergartners, which she considered to be my chief calling. Whilst doing this, Madame Goldschmidt planned that I should give one model lesson each day alternately in one of her Kindergartens. But all this was frustrated. For, when visiting my parents, I fell desperately ill with a nervous fever, and all idea of work had for the time-being to be given up. When I was strong enough to resume my work I thought of starting a Kindergarten in Schwerin, capital of the Grand Duchy of Mecklenburg-Schwerin. I wrote an article on the system which was presented to the chief councillor of the consistory, who seemed, however, neither to know nor to care much about the matter, and I was, in brief, informed that Frœbel's ideas were too liberal, etc., and that my plan of opening such a Kindergarten would neither receive support nor consideration. So I shook off once more the dust from my feet and turned my back on Mecklenburg.

Kindergarten Work in Lübeck.

In a visit to my sister in Lübeck, I succeeded in persuading her to engage for her children a kindergarten-nurse, a pupil of the Frœbel-Union in Hamburg. By conversation I interested a few of the Lübeck people, and not long after I opened a Kindergarten, although teachers, clergymen, and physicians declared openly that they would be my opponents. This—and also, that others had tried before me and failed, only stimulated me more to gain the point! When I received permission from the magistrate it was under the condition not to call it "Kindergarten." To this I adhered only as long as my Kindergarten was not an established fact. The President of the School Council, an old friend of my father's, informed me briefly that he was *not* in favor of the Kindergarten mode of education, and would in *no* way further or aid my object. I opened in October with only seven children, and at Christmas I had twenty-two children in my Kindergarten, and in June the number had increased to fifty-five children. I had four beautiful rooms and a garden with a large tent, under which in summer we worked and played. The mothers visited the Kindergarten daily in turn.

Kindergarten-trained Nurses.

Besides kindergartners I trained young girls for the nursery. The latter had been carried out under Madame Goldschmidt's direction for years in the Hamburg Frœbel Union. Madame Goldschmidt urged at the General Educational Union the necessity of training young girls to go into families as hand-maidens to mothers, and specified the differences of *this* training from *that* for training kindergartners, but said "*all* must be on Frœbel's principles," which were identical for nurseries and Kindergartens, with differences of application in each. In the same spirit Mr. Wm. Walker, in an address at the annual meeting of the Kindergarten Association, held in Manchester, on the Nursery Influence, said: "The true, real nurses have to be made. Trained nurses for sick people are trained in a special training institution. Where is the institution for training nurses for the children of our gentlefolk? I do not merely advocate the Kindergarten system, but let me say that where there is, in the midst of a poor population, a well-conducted Kindergarten, the poor man's child has a wiser, more scientific, more natural, happy, and useful nursery than is found in many a rich man's house. There one may find young girls who have been taught and trained in those common-sense subjects, and those wise and patient modes of dealing with children, the want of which has been a perpetual loss to those we most love. But not only should there be training-schools for nurses and governesses, but such an amount of pecuniary renumeration should be offered as will command a better class of girls; for whilst warehouses and shops can offer high wages and more liberty we can only have the residuum of young females from which to select those who are to join in sowing seeds—and *what* seeds? Seeds which will develop a harvest of good or bitter fruit in the hearts and lives of our children. So long as we pay our nurses and governesses as little or less than we pay our cooks, or the coachman who cares for our horses, or the gardener who supplies our table with flowers,—how can we reasonably expect to meet with persons fit and capable to tend those nobler and more tender plants which are growing up around our hearths? This then is what is wanted, that mothers shall take a higher view of their work and their helpers, and that nurses shall be *selected*, *educated*, and raised to a higher sense of their work, and be better paid, and thus take their proper and legitimate station as the deputy mother."

In November, 1868, I went as Delegate to the Women's Convention in Berlin, in company with my old friends Madame Johanna Goldschmidt and Madame Emilie Wüstenfeld. There I made the

acquaintance of Max Ring, Berthold Auerbauch, Schultze Delitsch, Louise Büchner, Jenny Hirsch, Bertha Meyer, Lina Morgenstern, Mr. Nathaniel Allen of Massachusetts, Mr. and Mrs. Doggett of Chicago, Frau Doctor Elise Lindner (a mutual friend of John Kraus and the Baroness Marenholtz, and a prominent propagator of the Kindergarten), Madame Thielow, daughter of Diesterweg, Auguste Schmid, Auguste von Weyrowitz, and others. I here also met my aunt, Amély Boelte, again after many years.

During the French war we had in my Kindergarten a fair of kindergarten work done by fifty-six children from three to seven years old; the gains, $100, were destined for the benefit of the wounded on both sides. The children also were busy in pulling old linen into threads for the wounded. The Kindergarten proved successful, and the President of the School Council was—before a year had passed—one of the first to acknowledge that he could not do otherwise but approve of the Kindergarten; and the clergymen and physicians also became our best advocates.

My entire work in Lübeck proved very successful. The people of Lübeck adhere strongly to their old habits and customs, and are mostly in all they do, thorough; therefore, without any interference from any of the parents, who one and all manifested the greatest confidence in whatever I did, I could go on gradually in my work—and *that* made my success! The Lübeck people are very "matter of fact" people, and the children—as a rule—lived *not* in fairy-land as I had done during childhood. I resolved to develop their sense for the beautiful as much as possible, to awaken their imagination and inventive powers to a certain degree. They soon grew to be themselves the sweetest flowers in this little paradise I had created for them. When Madame Frœbel came to visit me, she exclaimed with tears in her eyes: "Oh, that Frœbel had known you—could have seen your work; you are, in truth, his spiritual daughter." I shall never forget these words; they have strengthened me many times, and raised me above what was sometimes hard to contend with.

By and by I was obliged to start an elementary class—an intermediate between Kindergarten and School. If the children were naughty at home there was no greater punishment than to be kept at home, or to communicate it to me. Once a little boy was asked by his mother: "Why are you not as good at home as you are in the Kindergarten?" He smiled and said: "Oh, but *there* is Tante Marie (thus the children called me) and I *could* not be naughty *with her!*" Another child, who once at home did not speak the truth, when questioned, said: "I *must* say the right thing to Tante Marie, for

she looks so straight into my eyes that I know she sees my heart; and then," he added in a whisper, "*she never scolds me!*" Blessed little heart! If there were less scolding and *more love* in the nurseries we would not know such a thing as an untruth in the little ones.

Excursions—Christmas Festival.

Sometimes I made excursions with a certain number of the children, which not only gave pleasure, but without their perceiving it, a great deal of instruction and training was derived. At Christmas the children invited their parents and presented them with little self-made gifts hung on a Christmas tree.

The first time that I held this festival I asked a clergyman who seemed to have some interest in our work to say a few words to the assembled parents, and offer a prayer for the children fitted for the occasion. He replied, saying that "he did not know enough as yet of the system." I taught the children then to sing a little "thanksgiving," and put in verse a few words, in which they addressed their parents, telling them of their love and offering their little gifts. It was a touching scene that followed, each mother and father kissing their child. About this time I received a letter from Madame Frœbel in which she said: "In the winter when Frœbel lectured in Hamburg, and trained his pupils in the different courses, he went at Christmas to Liebenstein where I then was training some kindergartners and also conducted a kindergarten. Frœbel arrived the evening before Christmas eve, and allowed himself no recreation, but was all day busy in arranging some little gifts for all, children and adults. Christmas eve, when the children entered, they were received with a song; and the room, otherwise so simple, now ornamented with garlands and lights, was surprisingly beautiful. After the festival we walked through the village to partake of the festivity in another family. During the Holidays Frœbel was occupied daily during the mornings; the evenings he passed in the family circle. On the last evening of the old year he returned to Hamburg, so that he might begin his instruction at once in the new year. These days in Marienthal are a lasting, beautiful remembrance. Frœbel was grateful for every little gift, and he cared for each member of the family with the greatest attention. You may easily imagine that these seasons are very desolate for me, and particularly now, when I am alone. I am almost afraid of such times. Yet hitherto all has been well, and I will not worry about it. I have the knowledge of having aided through my work to increase the Christmas joy in some families, and this knowledge should help to make me glad."

Mrs. Maria Kraus Boelte's Personal Reminiscences of Kindergarten work closes with her engagement in Lubec in 1871. On the death of her father in that year, her thoughts turned with irresistible bias to the United States as the most suitable field for the new education. To this field Froebel himself had looked for an escape from the cruel interdict of the Prussian government on the Kindergarten in 1851, and at an earlier date in his Education of Man, had pointed to German emigration to America as the means of spreading sound principles of human culture over a Continent.

In 1870 Miss Boelte's attention had been attracted to an article by Frau Lindner of Berlin, in the "Cornelia," a magazine for home education, on *Froebel's Method of Education in America*, based on the report of Gen. Eaton, the United States Commissioner of Education, for that year. In that Report reference was made to a voluminous paper prepared in the office by one of the Commissioner's assistants, which included "an exhaustive history of the rise and progress of Kindergartens." That paper was prepared by Mr. John Kraus, at the request of Dr. Barnard, the first Commissioner of Education, in 1868, to strengthen the positions and recommendations of his Special Report on Public Instruction in the District of Columbia. In that report the Kindergarten, the connecting link between the home and the school, as continuing the work of nurture and development, and beginning the work of instruction on the actual inspection and perception of real objects, was made the basis of a system of public instruction for the District. Mr. Kraus inquiries covered the whole field of early training, the Infant School, the supplementary agencies for orphan and neglected children, and particularly, all institutions based on the views of Pestalozzi, Diesterweg, and Froebel. Of this disciple of the Diesterweg-Pestalozzian School we hope to give an account in a future journal.

Out of that article in the 'Cornelia' sprang a correspondence in which the hearts, as well as the heads of two persons became so deeply interested, that the upshot of the whole matter was the establishment, in the city of New York, in 1873, of the Normal Training Kindergarten, and its associated model classes, of which we shall proceed to give an account. In the developement of this veritable Froebelian Institute, Prof. Kraus, and Mrs. Kraus-Boelte have worked in full accord, against difficulties and hindrances which would have appalled spirits less determined, and against the strongest temptations to lower the standard of qualifications in natural endowments and special knowledge for all candidates for their diplomas.

The Model Kindergarten, which constitutes the germ and the basis of the Normal Seminary for the training of Kindergartners, conducted by Prof. John Kraus and Mrs. Maria Kraus Boelte, at 7 East Twenty-second Street, New York City, was opened in October, 1872. At the same time Mrs. Kraus (Maria Boelte) invited the mothers of the children to a conference, in which she explained the principles and methods of the Kindergarten, and pointed out the ways in which they could apply the same principles in the nursery, and co-operate with her in their own homes and with each other, to realize the best results of child culture. Similar conferences were subsequently held, and constitute now a feature of the institution known as the *Mothers' Class.*

As the children of the Kindergarten were of different ages (from three to seven years) and in different stages of development, they were, from the first, grouped in several divisions; and, as the same causes continue to operate, there are now three recognized divisions—groups with material and occupation suitable to each. As the older children passed out of the Kindergarten age and its appropriate treatment, the intuitional instruction which belongs to the elementary school was introduced, and, by degrees, the two additional groups—the Intermediate Class, and Elementary Class—were formed, and now constitute integral parts of the Seminary, which includes children from the age of three (and a few even younger, the babies of the house) to ten years. It has been the wish of the founders to give to these advanced classes the special character of the School Garden, as developed by Dr. Schwab.

From the start, the training of women for Kindergarten work as teachers, mothers, and nurses, has been the chief aim of the founders. A *Training Class* for Kindergartners was opened in 1873, and has been maintained in great efficiency through each year since. In 1880 a class for Nurses was announced; so that at this date we have in New York the facilities of the best Kindergarten work in all stages of the child's development, and, at the same time, a preparation and demonstration of school instruction in harmony with the same.

The Normal Kindergarten.

No Normal School can do even moderately good work in its legitimate sphere, and especially in training its pupils in methods of primary teaching, unless it has a well organized model school of several classes

in immediate connection, and entirely under control of the normal director. Without such model classes it is difficult to see any reason why normal schools should exist. They should be professional or nothing; and they cannot be professional in any fair sense or measure unless they have such means of giving the best facilities for illustration and practice of the principles taught.

What is said here about Normal Schools in general with Model Schools, may just as well be applied to a Training School for Kindergartens in connection with the Model Kindergarten. There is, however, a broad difference between the Kindergarten and the School; for each has a different aim, and is conducted according to different methods. Thoughtful parents are sufficiently aware, how detrimental premature schooling is to the sound development of body and mind; how it destroys all the freshness and pleasure of learning. The healthier the child is, the more its life manifests itself in untiring activity. Play is the child's natural, earnest existence; in play it develops best and most naturally all the powers of body and mind. All the positive result that can be expected from the Kindergarten is "play." In a true, genuine Kindergarten we have demonstration, that children, in their earliest plays can be guided into order which shall be cultivating to their whole nature, intellectual and moral as well as physical. Thus the child early learns and improves among its companions. The desire to imitate, this useful element in the child's constitution, finds ample scope in the Kindergarten, and is called into exercise without over-straining or fatiguing the faculties. The true Kindergarten renders helps at the right time, and at the right point in the child's nurture. It proposes formation instead of reformation, prevention instead of cure. It utilizes human energies, instead of crushing them; it induces activity, instead of restraining it. It develops order, instead of forcing it. It creates appetite, instead of cramming it. It works in harmony with nature's laws, instead of antagonizing them.

The Model Kindergarten and Classes.

The Kindergarten proper comprises three divisions, and the elementary department three classes, arranged according to the ages of the children, as follows:—

Kindergarten, III. Division, for children from three to four years old.
Kindergarten, II. Division, for children from four to five years old.
Kindergarten, I. Division, for children from five to seven years old.
Intermediate Class, for children from six to seven years old.
Advanced Class, for children from seven to eight years old.
Elementary Class, for children from eight to ten years old.

The children of the intermediate and advanced classes, almost without exception, have gone through a regular course in the Kindergarten. There are, in fact, children in the advanced and elementary classes who entered the Kindergarten four, five, and six years ago.

There is unity in the plan upon which the education during those seven years is conducted in this institute. At three, a child enters the lowest division, a few even before that age. Here the work of the Kindergarten is more that of a mother, with all the freedom of the nursery. The very best Kindergarten is the home, with the mother at the head, first properly trained for her task. "Mr. and Mrs. Kraus' Kindergarten is, indeed, a glorified nursery, introducing the children into wider companionship and more artistic play than the mother's nursery can do, or should try to do, even when that is the best. It is the next stage of the child's education, whose necessity is indicated by its desire when it is about three years old, to break out of that sacred precinct, and find more and varied objects."

In the room occupied by the first and second divisions, stand a number of tables, cane chairs and benches in height befitting the little people for whom they are destined.

The smallest children are also from time to time happily engaged in playing with heaps of sand on large tin trays—just as children play at the sea-side, scooping it out, making mounds, with trenches round them, etc. These sand-heaps afford an immense amount of innocent amusement, not altogether unaccompanied with instruction. Altogether it gives full swing to the little ones to live out the inborn instinct of "digging in the ground." Sometimes "make-believe gardens" are laid out with cut flowers, leaves, branches, the flower-beds being trimmed around with shells or pebbles. Mountains and ponds are made; the latter are enlivened with toy-fishes, ducks, and boats. Seeds are also sown in boxes filled with earth, and tended until growing into plants; birds, fishes, and other pets are taken care of. Pictures, songs, conversations and games lead the children to a further acquaintance with nature. By means of seeds, straws, papers, balls, blocks, and other material they become acquainted with number, form, color and size.

The large hall, which serves also for a play-room, is the work-room of Division I. of the Kindergarten and Division III. of the Elementary Class, consisting of children between five and seven years old. The plants, as well as the cabinet filled with natural objects, show that here the children are made still more acquainted with nature; and the occupations and gifts decorating the walls, not only indicate the progress of each occupation, but give an illustration of the entire method. Each child has for itself flowers and vegetables to tend, growing in flower-pots or boxes. The children have in common a garden-plot. In the cabinet are found over eighty different kinds of wood; as well as a great variety of seeds, grains, bulbs, stones, shells, insects, eggs, feathers, birds' nests, and other real objects.

The square net-work which is found on all the tables and blackboards in this department is of particular importance, and necessary for the more advanced and sometimes quite complicated forms of the

gifts which are here carried out; here, also the occupations are much developed, demanding at this stage greater exactness. Among these we find paper-intertwining, paper-cutting and mounting, as geometrical exercises; also free-cutting, and pea-work, which is so important for the knowledge of forms, and particularly instructive for the conditions of the axis of the geometrical figures; and clay-work, the fore-runner of future modeling; also double-weaving and paper-folding of the triangular, hexagonal, and circular forms.

The multiplicity of color in this department strikes the eye at once. The large safe contains many specimens of the children's work, which, as model-forms, are the ornament of every Kindergarten. These serve also to preserve some of the early indications of aptitude for future occupations—the hatter, cobler, potterer, architect, sculptor, etc. The leaves worked in clay disclose many practical lessons in botany.

It is evident that in this room the real life of the Kindergarten is concentrated; here everything assists to produce the best work. Here all the children assemble in the morning for the opening exercises, which consist of a childlike prayer and morning song, here the children listen to the story, or join in the conversation, which unconsciously trains them to habits of correct expression among themselves.

Division III. of the Elementary Class separates from the other children for about forty minutes in the morning, in order to become initiated, according to the natural method, in the rudiments of reading and writing. The children of this room take conjointly the arithmetic lesson, given with blocks, sticks, and other objects. The luncheon is a feature turned into a means of training in social and personal habits. The birthdays of the children, as they occur, are each celebrated by special work and play; and the children are led to please their friends by the product of their own industry.

Christmas, Valentine's day, Washington's birthday, April-fool's day, Easter Froebel's birthday, and the 1st of May are celebrated each in its own characteristic way. The poor are specially remembered by various gifts, particularly on Christmas. One of the Christmas festivals is thus described by a correspondent of *The World:*

"One of the most charming school reunions of the season was the Christmas celebration in the Model Kindergarten of Professor and Mrs. Kraus in New York. . . Three large Christmas trees were filled with the presents made by the children for their parents and friends, whom they had invited themselves. These are two marked features of the fine Kindergarten festival of Christmas, viz.: It is a feast that the children prepare for their parents, and in which they are reminded not to forget the poor. One tree was ornamented with presents for the children in the Home of the Friendless. * * *

"One of the Christmas trees stood in the middle of the cheerful room of the Kindergarten, which was ornamented for the occasion with wreaths and flowers. The children, from sixty to seventy in number, had been entertained on the second floor with stories until the appointed hour, eleven o'clock. They then marched hand in hand, keeping time to music. After a short childlike prayer, some Christmas and social songs were sung,

amongst others 'O how lovely are the ties,' 'Tender is the meeting,' etc., accompanied on the piano. Then followed gymnastic exercises under the guise of play. Several movement games followed, representing different trades and occupations; the words accompanying these games were sung alternately in English, French, and German. A so-called 'quiet game' followed, which teaches the children to control themselves, and trains them unconsciously to politeness, while Professor Kraus played very sweet chords *pianissimo* on the piano, and then invited the children as well as the ladies of the training class around the piano for another Christmas song, viz.: 'Silent Night, Holy Night.' Then the children distributed the presents from the Christmas tree to their parents and friends. Once more a circle was formed, a song followed, and the last tree was given up to the children. The festival closed with a hearty good-by song."

It is seldom that an institute will be found where the beneficial influence upon the children, of female and male co-operation, is more felt than in this of Mr. and Mrs. Kraus. Their congeniality, their perfect sympathy and harmony is felt everywhere; and this feature also characterizes their "Kindergarten Guide." Everything is not only seen through female, but also through male lenses, in an educational point of view. In this connection we may cite from a *letter of Mr. John Kraus* to Miss Peabody in the *Kindergarten Messenger* of April, 1874:

"I beg leave to say that I think it a great mistake that *men* are excluded from the early education in this country. In Europe it has become an acknowledged fact that Kindergartens become only a success, when men and women work together. And why not? 'It is not good for man to be alone,' said the Creator, and gave to man and woman a joint dominion over the earth. Why should not these natural, heaven-appointed allies work together in the Paradise of Childhood? Pestalozzi and Froebel have set an example for all times to come in that direction." . . .

Intermediate and Elementary Class.

The ornamentation and furniture of the room of the first and second elementary divisions show that the method is continued and extended. Desks and tables adapted to other kinds of work, maps, globes, cards representing animals, birds and plants, and other natural objects, attract attention. The manner of employing certain gifts, and the extension and continuation of various occupations, are soon recognized by the experienced eye. The paper square, for instance, is used in folding for practical instruction in geometry. The forms of bodies are represented in outline by peas and sticks, and the bodies by clay and wax. It gives pleasure to the children, after preliminary conversation on the single objects, to produce them alone by the help of the various material, and the usefulness of so doing is obvious; for not only do forms and parts impress themselves more distinctly, but the relations of color become clearer. Thus the varying occupations assist and heighten the conception.

Natural history—animal, vegetable, and mineral, is also here continued and extended. Pictures, models, or living types are presented to the pupils; the forms, magnified, are illustrated on the blackboard, and copied by the pupils on slates and paper. The growth and de-

velopment of shells give the starting-point. The attention is constantly attracted to the gradual transformations of all that is observed in nature, as in the fly, the silk-worm, wasp, mosquito, grasshopper, spider, tadpole, and other living things. Attention is also called to domestic animals, the cat and the dog; to mushrooms and the fungus; to roots in general, and in particular to such as serve for food; to vegetables and fruit, the people and their customs, and birds of various plumage and habits in different countries.

The earth from which the plant derives its nourishment becomes also an object of interest; the difference of the common garden-ground, the clay, chalk, and sand, is observed, and what use is made of clay for earthenware and china. Glass-making becomes of interest. Many things are told of the city they live in: of the gas, calcium, and electric light—the substitute for daylight; of the furnace, and how it warms the rooms. The dew and rain-drop, hail, snow-flakes, frost and ice, all become attractive. Flowers, plants in general, and their leaves in particular, are studied, stimulating the children to make collections. These objects are not only talked about, shown, illustrated, drawn by the children, but, in many cases, reproduced in clay, which assists in making the ideas received better understood. A certain classification, which the children are held to carry out from the beginning of the simplest gifts and occupations in the Kindergarten, is thus continued and extended.

The furniture of the schoolroom leads them to a knowledge of wood and trees. They learn about slates and their manufacture, the material of paper and paper-making, about the rubber, and sponge, and similar articles of daily use. The children also are told of great and good men, whose names are associated with their work. Not a few historical and geographical facts are closely connected with the children's own experience. All the above-mentioned subjects assist and serve to initiate and perfect the children of this class in the rudiments of all knowledge. Drawing is thus made the first prerequisite and preparation for writing. The method of the Kindergarten is continued here, leading the child to mathematical drawing in the composition of the straight lines. The connection of all kinds of slanting lines, passing from the corners of a square standing "cornerwise," always two and two lines of the same kind, one in the horizontal, the other in the vertical direction, from *without* and *within*, give, in the point they traverse each other, a polygon which forms the intermediation to *the circle*. By further logical process a series of drawing is carried out in the circular lines. This kind of drawing is alternated with so-called "inventive drawing," consisting of a certain combination of straight or circular lines, either symmetrical or representing objects, carried out according to the child's own idea.

Of course, the members of the intermediate and elementary classes, have gone, almost without exception, through the regular course in

the Kindergarten. Thus, Mr. and Mrs. Kraus are able to show how Froebel intended to continue the system of educational development after the Kindergarten,—whose aim is to enlarge the home-education of children between three and seven years of age, before the time when they are due at the school,—with the same material and the same method in extension.*

Training Class.

The instruction given to the Training Class begins in October, and ends in June following—embracing at least five lessons per week, besides the actual practice in the Kindergarten, for all the working portions of one year.

The qualities and qualifications looked for in candidates for the diploma of this class are :

1. A quick and responsive sympathy with children—a real, genuine sympathy, and not simulated.

2. A child and motherly heart—something which inspires the feeling of sister and mother for children, and makes them happy in their company, and gives a clear insight into child nature and life up to the seventh year.

3. An exact knowledge and spiritual comprehension united with dextrous handling of the Kindergarten material.

4. Sufficient musical knowledge and vocal ability to sing well the little songs and guide the plays.

5. A cheerful humor, that can easily enter into the child's

* Mr. J. Kraus has already shown, some years ago, how the Kindergarten is to be finally developed in the school-garden, in accordance with the ideas of Dr. Erasmus Schwab, at Vienna, who says in regard to this subject : "For more than a century, thinking pedagogues have been seeking to embody the thought of the school-garden in some practicable method. It was lying near, and is simple in itself ; but they did not succeed in finding a practical form for it. . . . A hundred years hence it will seem inexplicable that for centuries there could exist among cultured nations public schools without school-gardens, and that in the nineteenth century, communities and nations in generous emulation could furnish the schools with all things dictated by common-sense, and profit, and care, except, in thousands of cases, an educational medium that should suggest itself to the mind of even the common man. Surely, before fifty years shall have passed, the school-garden will receive the consideration it deserves, as surely as drawing, gymnastics and technical instruction for girls—whose obligatory introduction was deemed impossible forty years ago—have found a place in our schools. The school-garden will exert a powerful influence upon the heart of the child, and upon his character ; it will plant in the children the love of nature, inculcate the love of work, a generous regard for others, and a wholesome æsthetic sense."

In regard to the *Organic Link between Kindergarten and School*, Mr. Kraus said, in the discussion on the report of the committee appointed at the meeting in Boston, in 1872, to inquire into the form in which Froebel's principles may be most efficiently applied to the educational wants of the country [pp. 237-41 of the Addresses and Journal of Proceedings of the National Educational Association Session, of the year 1873, at Elmira, New York] : "Kindergarten education will have its fine success only then, when the organic link between it and the school is created ; such a link will bring great advantage to the school, because the Kindergarten itself gives security for an all-sided, natural training. The school must not be a Kindergarten, and the Kindergarten not a school."

plays, and is not easily disturbed by occasional frowardness, or real shyness.

The object of the course is to give the members of the class a clear conception of Froebel's pedagogic aim in his several gifts and occupations, and to show the deep significance of the child's natural play, and breathe a true spirit into employments which become otherwise incomprehensible mechanism. The characteristic of Froebel's method of occupying children to their own development, lies in permitting them unconsciously to bring forth a product by their own feeble efforts, and thus awaken and develop the germs of the creative spirit to produce individual work, and not mere imitation.

To secure a real fusion of learning, work, and play, the objects are not all ready made, and enough only is said or done, so as to invite some independent mental or muscular energy upon the material. Children's activity must be encouraged, and only so far directed, so as to be saved from destructiveness, and prevented from exhausting itself into languor and thoughtlessness. The danger of the occupations of children degenerating into mere imitation and mechanical routine, must be obviated, by leaving ample scope for exciting and employing the imagination and invention, in their own combination of the material.

Too much is done in our American Kindergartens, and the same defect is noticed in most European institutions, with perfected patterns and elaborated materials ; and great efforts are made in this Training Class to teach its members how to vary the exercises, encourage children to devise patterns, and use, modify, and make up the material for themselves, each in his own way. In their published circular Mr. and Mrs. Kraus say :

"It cannot too often be repeated that the significance of Froebel's system consists in so arranging the gifts and occupations as to encourage and enable the child to transform and recombine the material, and thus strengthen by exercise his bodily and mental faculties. Individuality is thus developed. Froebel gives explanations how to conduct their games : to know them all is quite a study ; to apply them well, an art ; to understand their full significance, a science. No one can master all these details without deep study, much observation, and thoughtful practice. And when mastered, the Kindergartner deserves a rank and remuneration not now accorded to her."

Nearly two hundred ladies have availed themselves of the opportunities in training which this Seminary has offered, and hold its diploma. Many of them are now teachers of the Kindergarten method in several Normal Schools, Principals of Ladies High Schools, conductors of independent Kindergartens in some of our chief cities, ladies of education from different parts of the country, with their daughters for their own personal culture, sisters of charity and other devoted women, to qualify themselves to conduct asylums, and infant schools for neglected children.

BOSTON KINDERGARTEN TRAINING CLASS.

HISTORICAL NOTES.

The Boston Kindergarten Training Class at 52 Chestnut street, was opened in 1868 by Madame Kriege and her daughter. Miss Kriege was prepared for her work in Germany by the Baroness Marenholz-Bülow, and taught successfully in New York on her first arrival in America. For four years these ladies worked faithfully in Kindergarten and Normal Class, meeting many discouragements, and overcoming many obstacles; they sowed good seed that is bearing fruit now.

On their return to Germany in 1872 a graduate of theirs took up the work in Boston. Miss Garland had had long experience in teaching, and found in this new way of educating young children an embodiment of many of her own conceptions, and the perfecting of methods she had been groping for. Her work began with two children, and the number during the first year was but eight.

It became necessary to form a Normal Class, and among the pupils was Miss R. J. Weston, who had taught very successfully for many years in the Primary Schools of Boston, and had always leavened the public school methods with the Kindergarten spirit. After her graduation, in the autumn of 1873, Miss Weston associated herself with Miss Garland in the charge of the Kindergarten and Normal Classes, taking also the special care of the Advanced Kindergarten class formed that year. Since then the work has made steady progress, and the whole number of pupils for the last three years has been about fifty.

The Kindergarten.

The Kindergarten proper includes two divisions; the youngest children, usually three and four years of age, chiefly under Miss Garland's care; the next division, including children in their second Kindergarten year, and from five to a little over six years of age, under the care of an assistant. The Intermediate or "Connecting Class," in which writing, reading, and written arithmetic are begun while one period is still devoted to Kindergarten work, is mainly under Miss Weston's direction. The children in this class are over six years of age.

Advanced Class.

In the advanced class the elementary studies are carried on, and here the children's powers of observation, thought, and expression developed in the Kindergarten are further strengthened and exercised by lessons in natural science; knowing through doing not being laid aside in any of the classes. Children thus far have been members of this class to the age of twelve. An effort is made to preserve unity throughout the work, and in all grades to work for the development of the three-fold nature. In some general exercises, as in the daily gymnastics, and occasionally in games, all the children in the building are brought together.

Normal Class.

The normal class is usually limited to twenty ladies; these are chosen from among all applicants, according to natural ability and educational fitness, determined by certain informal examinations or tests. The pupils are required to devote seven months to the study, spending four afternoons each week in class work and an average of two forenoons in the Kindergarten department, as well as a number of weeks in the free Kindergartens of the city. The course of study includes, besides the distinctive theory and practice of the Kindergarten, lectures on moral and religious culture; on hygiene and the physical needs of children; on music in its application to the Kindergarten; and lessons in modelling and free hand drawing.

At the end of their course the students receive certificates, if their course has been satisfactory, signifying approval of their work during the time; a blank is left to be filled in after a year or more of service if they prove themselves competent as Kindergartners.

Conferences of Kindergartners.

Once a month a meeting of all the Kindergartners of Boston and its vicinity is held. It has grown from a very small beginning to quite large proportions, its list numbering more than eighty names.

The subjects discussed are those that have practical value in the work of the teachers, as: "How can we best cultivate moral independence in children?" "How preserve the balance between spontaneous self-activity and due regard for the rights of others?"

Difficulties encountered during the month in the guidance of the children or in the application of Kindergarten principles to work or play, are brought before these meetings, and the reflex influence of the discussion has been found of great value.

FRŒBEL'S PRINCIPLES AND METHODS IN THE NURSERY.

A LECTURE TO YOUNG KINDERGARTNERS.

BY ELIZABETH P. PEABODY.

HELPLESSNESS OF INFANCY.

By the primal miracle (*i. e.*, wonder working) of nature, the mother finds in her arms a fellow-being, who has an immeasurable susceptibility of suffering, and an immeasurable desire of enjoyment, and an equally immeasurable force intent on compassing this desire already in activity, but with no knowledge at all of the material conditions in which he is placed, to which he is subject, and by which he is limited in the exercise of this immense nature.

Every form of animal existence *but* the human is endowed with some absolute knowledge, enabling it to fulfill its limited sphere of relationship as unerringly as the magnetized needle turns to the pole, and even with more or less enjoyment; yet with no forethought. But the knowledge which is to guide the blind will of the human being, even to escape death in the first hour of its bodily life, exists substantially outside of itself in the mother, or whoever supplies the mother's place.

And throughout the existence of the human being, the forethought that is to enable him to appreciate his ever-multiplying relations with his own kind, and which grows wider and sweeter as he fulfills the duties they involve, is essentially outside of himself as a mere individual; being found first in those who are in relation with him in the family, afterwards in social, national, cosmopolitan relationship; till at last he realizes himself to be in sonship with God, in whom all humanity, nations, families, individuals, "live and move and have their being." There is no absolute isolation or independency possible for a spiritual being. This is a truth involved in the very meaning of the word spirit, and revealed to every family on earth, by the ever-recurring fact of the child born into the arms of a love that emparadises both parties, on which he lives more or less a pensioner throughout his whole existence, so far as he lives humanly, finding fullness of life at last in the clear vision and conscious communion of an Infinite Father, who has been revealing Himself all along, in the love of parent and child, brother and sister, husband and wife, friend, fellow-citizen, and fellow-man. Christ said, that little children see the Father face to face, but surely not with the eyes of the body or of the understanding! They see Him with the heart. And is it not true, that we never quite forget the child's vision in turning our eyes on lower things? for what but remembrance of our Heavenly Father's face is hope, "that springs eternal in the human breast"? What but this remembrance are the ideals of beauty that haunt the savage and the sage? the sense of law that gives us our moral dignity, and, in the saddest case, what but this are the pangs of remorse, in which, as Emerson has sung in his wonderful sphinx song, "lurks the joy that is sweetest"?

REASONS FOR FRŒBEL'S AUTHORITY.

Frœbel has authority with me, because, in this great faith, making himself a little child, he received little children in the name (that is, as germinating forms) of the Divine humanity, with a simple sincerity, such as few seem to have done since Jesus claimed little children as the pure elements of the kingdom he came to establish on earth, and exhorted that, as they were such, they should be brought to Him as the motherly instinct prompted, and declared that they were not to be forbidden (that is, hindered as all false education hinders).

Let us begin, then, with reverently considering the new-born child, as Frœbel did; for that is to be "the light of all our seeing."

A child is a living soul, from the very first; not a mere animal force, but a person, open to God on one side by his heart, which appreciates love, and on the other side to be opened to nature, by the reaction upon his sensibility of those beauteous forms of things that are the analysis of God's creative wisdom; and which, therefore, gives him a growing understanding, whereby his mere active force shall be elevated into a rational, productive will. For heart and will are, at first, blind to outward things and therefore inefficient, until the understanding shall be developed according to the order of nature.

But during this process of its development, adult wisdom must supply the place of the child's wisdom, which is not, as yet, grown; that is—an educator must point out the way, genially, not peremptorily; for in following the educator's indications, the child must still act in a measure from himself. As he is irrefragably free, he will not always obey; he will try other paths — perhaps the contrary one — by way of testing whether he has life in himself. But unless he shall go a right way, he will accomplish nothing satisfactory and reproductive; and it is Frœbel's idea to give him something to do, within the possible sphere of his affection and fancy, which shall be an opportunity of his making an experience of success, that shall stimulate him to desire, and thereby make him receptive of the guidance of creative law, which is the only true object for the obedience of a spiritual being.

SENSE OF TASTE AND HEARING.

To the new-born child, his own body is the whole universe; and the first impression he gets of it seems to come from his need of nutriment. But it is the mother, not the child, that responds to this want, by presenting food to the organ of taste, and producing a pleasurable impression which arouses the soul to *intend itself* into the organ, which is developed to receive impression more and more perfectly, by the child's seeking for a repetition of the pleasure. For a time, whatever uneasiness a child feels, he attempts to remove by the exercise of this organ, through which he has gained his first pleasant impression of objective nature. Therefore is it, that his lips and tongue become his first means of examining the outward world into which he has been projected by his Creator.

The ear seems to be the next organ of which the child becomes conscious, or through which he receives impressions of personal pleasure and pain; and here it is noticeable, that *rythmical* sound seems, from the very first, to give most pleasure; and is wonderfully effective to sooth the

nerves, and remove uneasiness. All mothers and nurses sing to babies, as well as rock them (which is a *rythmical* motion), and this pleasant impression on the ear diverts the child from intending himself exclusively into the organ of tasting. He now stretches himself into his ears, whose powers are developed by gently exercising their functions.

The child seems to taste and hear before he begins to see anything more definite than the difference between light and darkness. By and by a salient point of light, it may be the light of a candle, catches and fixes his eye, and gives a distinct visual impression, which is evidently pleasurable, for the child's eye follows the light, showing that the soul intends itself into the organ of sight. Soon after, gay colors fix its gaze and evidently give pleasure. The eye for color is developed gradually, like the ear for music, by exercise, which being pleasurable becomes spontaneous.

The whole body is the organ of touch; but as the hands are made convenient for grasping, to which the infant has an instinctive tendency, and the tips of the fingers are especially handy for touching, they become, by the intension of the mind into them, the special organ for examining things by touch, and getting impressions of qualities obvious to no other sense. When, as it sometimes happens, by malformation or maltreatment of them, the eyes fail to perform their functions, it is wonderful how much more the soul intends itself into the special organs of touch, developing them to such a degree, that a cultivated blind person seems almost to *see* with the tips of the fingers. This fact proves what I have been trying to impress on your minds, that the soul which spontaneously desires and wills enjoyment, takes possession and becomes conscious of its organs of sensuous perception, partly by an original impulse given to it by the Creator, and partly (which I want you especially to observe), by the genial, sympathetic, intelligent, careful co-working of the mother and nurse; who, by what we call nursery play, gives a needed help to the child to accomplish this feat in a healthy and pleasurable manner. And we shall be better convinced of the virtue of this nursery play, if we consider the case of the neglected children of the very poor, so pathetically described by Charles Lamb.—*Popular Fallacies, No.* 12.

Madame Marenholtz-Bulow has happily remarked, in her preface to Jacob's Manual, *Le jarden des Enfans*, that "to develop and train the senses is not to pamper them." The organs of tasting and smelling do not require so much exercise by the duplicate action of the mother as those of seeing and hearing. The former have for their end to build up the body; the latter to lead the child's mind out of the body to that part of nature which connects him with other persons. The functions of both are equally worthy; but those of the latter belong to the child as a social and intellectual being. It is the mother's office to temper the exercises of each sense, so that they may limit and balance each other. And in order to limit those which are building up the body, so that they shall not absorb the child, the action of the others must be helped out. "Our bodies feel—where'er they be—against or with our will"; but to see and hear all that children can, requires exertion of will and this is coaxed out by the sympathetic action of others. Yet the functions of tasting or smelling are not to be banned. The Creator has made them delightful;

and if others do their proper part, their exercise will never become harmful. To enjoy tasting and smelling is no less innocent than to enjoy seeing and hearing. There is no function of mind or body but may be performed divinely. Milton shows insight into this truth by making Raphael sit and eat at table with man in Paradise; and he says some wonderful things upon the point, which will bear much study. And have we not in sacred tradition a symbol, still more venerable, of the truth, that the fire of spirit burns without consuming, and may transform the body without leaving visible residue? There are in Brown's philosophy (which does not penetrate into *all* the mysteries of the rational soul and immortal spirit) some very instructive chapters on the social and moral relations of the grosser senses (as taste, smell, and touch are sometimes called). It is the part of rational education to understand all these things thoroughly, and adjust the spontaneous activities by subordinating them to the end of a harmonious and beneficent social life. The Lord's Supper may be made to illustrate this general human duty.

There is doubtless marked difference in the original energy of life in different children. Young—but not too young, happy, healthy, loving parents have the most vigorous, lively, and harmoniously organized children; but in all cases the impulse of life must be met and cherished by the tender, attractive, inspiring force of motherly love; which, with caressing tone and invoking smile, peers into the infant's eyes, and importunately calls forth the new person, who, as her instinctive motherly faith and love assure her, is there; and whom she yearns to make conscious of himself in self-enjoyment. The time comes when the little body has become so far subject to the new soul, that an answering smile of recognition signalizes the arrival upon the shores of mortal being of "that light which never was on sea or land," another immortal intelligence! It is only the smile of the intelligent human face that can call forth this smile of the child in the first instance; but let this glad mutual recognition of souls take place once, and both parties will seek to repeat the delight again and again. Few persons, indeed, get so chilled by the sufferings and disappointments, and so hardened by the crimes of human life, but on the sight of a little child, they are impelled to invoke this answering smile by making themselves, for the moment, little children again; seeking and finding that communion with our kind which is the Alpha and Omega of life.

Do not say that I am wandering, fancifully, from the serious work which we are upon; I am only beginning at the beginning. We can only understand the child and what we are to do for it in the Kindergarten, by understanding the first stage of its being—the pre-intellectual one in the nursery. The body is the first garden in which God plants the human soul, "to dress and to keep it." The loving mother is the first gardener of the human flower. Good nursing is the first word of Frœbel's gospel of child-culture.

The process of taking possession of the organs, that I have just described, is never performed perfectly unless children are nursed genially. If bitter and disagreeable things are presented to the organ of the taste, they are rejected with the whole force of a will which is too blind in its ignorance to find the thing it wants, but vindicates its irrefragible freedom

of choice by attering cries of fright, pain, and anger, as it shrinks back, instead of throwing itself forward into nature. If the cruel thing is repeated, the nerves are paralyzed, or at least rendered morbid, especially when rude, untender handling outrages the sense of touch. When rough and discordant sounds assail the ear, or too sharply salient a light the eye, these organs will be injured, and may be rendered useless for life. The neglected and maltreated child is dull of sense and lifeless, or morbidly impulsive, possibly savagely cruel and cunning, in sheer self-defense. The pure element and first condition of perfect growth is the joy that responds to the electric touch of love.

INSTINCT OF MOTION—PLAYING.

Underlying and outmeasuring all this delicate development of the organs of the five senses, is the whole body's instinct of motion, which is the primal action of will. The perfectly healthy body of a little child, when it is awake, is always in motion—more or less intentionally. When asleep, there is the circulation of the blood, and pulsation of the solids of the body, corresponding to the act of breathing, which is involuntary; and any interruption of these produces disease—their suspension, death. But the motion which makes the limbs agile, and the whole body elastic, and gradually to become an obedient servant, is voluntary, intentional, and can be helped by that sympathetic action of others, which we call *playing with the child.* Frœbel's rich suggestions on this play are contained in his mother's cossetting songs; and I am glad to tell you that two English ladies, a poet and a musician, have translated and set to music this unique book; and that just now it has been published by Wilkie, Wood & Co., in London. It suggests all kinds of little gymnastics of the hands, fingers, feet, toes, and legs, for these are the child's first playthings; and also the first symbols of intelligent communication, giving the core and significance to all languages.

I think that a baby never *begins* to play, in the first instance, but responds to the mother and nurse's play, and learns thereby its various members and their powers and uses; and when at last it jumps, runs, walks, by itself, which it cannot begin to do without the help of others, it is prepared to say *I,* with a clear sense of individuality.

In analyzing the process of a child's learning to walk, we see most clearly the characteristic difference between the human person and the animals below man in the scale of relation. The little chicken runs about of itself, as soon as it is out of the shell; but the human child, even after all its limbs are grown, and though he has been moving himself on all fours by means of the floor, and supporting himself by means of the furniture to which he clings, *does not walk.* He will only stand alone, unsupported, when he sees that there are guarding arms round about him, all ready to catch him if he should fall. He seems to know instinctively, that all the force of the earth's gravitation is against him. He does not know that he may balance it by his personal power. His body weighs upon his soul like a mountain, precisely because he is intelligent of it as an object, loves it as a means of pleasure, and dreads its power of giving pain to him. The little darling stands, perhaps between the knees of his father, whose arms are round about him; the mother opens her loving

arms to receive him, and calls him to her embrace; the way is short between, and three steps will be sufficient, but where is the courageous faith to say to this mountain of a body, "be removed to another place"? It is not in himself; he cannot produce it any more than he can take himself up by his own ears. It is in the mother; for it is she, not he, who has the knowledge of the yet unexerted power which is flowing into the child from the Creator. Only by the electric touch of her faith in him does his faith in himself flash out in answer to her look and voice of cheer, and he rushes to her arms. It is the doing of the deed which gives to himself the knowledge of the power that is in him. He repeats it again and again, seeming to wish to be more and more certain of his being the cause of so great effect. Thus cause and effect are discriminated, and "to him that hath" a sense of individuality "shall be given," for evermore, a growing power over the body, to which no measure can be stated. Even on the vulgar plane of the professional tumbler, a man's power over his body seems sometimes to be absolute and miraculous. But the annals of heroism and martyrdom are full of facts that go to prove to all who consider them profoundly, that the immaterial soul is sovereign, when, by recognizing all its relations, it subjects the individual to the universal, and becomes thereby entirely spiritual (which is man reciprocating with God; becoming more and more conscious for ever).

From what has been said of the soul's taking possession of the body and its several organs, by exercising the functions of tasting, hearing, seeing, smelling, touching, grasping, moving the limbs, and at last taking up the whole body into itself in the act of walking, we see that it is all done, even the last, by virtue of the social nature.

Frœbel took his clue from this fact, a primal one, and never let it go, and it is of the greatest importance that it be understood clearly, that conscious individuality, which gives the sense of free personality, the starting point, as it were, of intelligent will, is perfectly consistent with and even dependent on the simultaneous development of the social principle in all its purity and power.

We see a sad negative proof of this in asylums for infants abandoned by their mothers, or given up by them through stress of poverty. There is one of these in New York city, into which are received poor little things in the first weeks of their existence. Everything is done for their bodily comfort which the general human kindness can devise. They have clean, warm cradles and clothes, good milk, in short everything but that caressing motherly play, which goes from the personal heart to the personal heart. That is the one thing general charity cannot supply; it is the personal gift of God to the mother for her child, and none but she can be the sufficient medium of it, and therefore, undoubtedly it is, that almost all new-born children in foundling hospitals die; or, if they survive, are found to be feeble-minded or idiotic. They seem to sink into their animal natures, and belie the legend, man, written on their brows, showing none of that beautiful fearlessness and courageous affectionateness that characterize the heartily welcomed, healthy, well-cared-for human infant. On the contrary, they show a dreary apathy, morbid fearfulness, or a belligerent self-defense, anticipative of other forms of the cruel neglect which has been their dreary experience.

PLAYTHINGS—FRŒBEL'S FIRST GIFT.

Taking a hint from observations of this kind, together with the bitter experiences of his own childhood, Frœbel supplied to the mother or nurse some playthings for the baby, which might continue to improve the various organs of its body by making the exercise of their functions a social delight. What is called the first gift he proposes should be used in the nursery first. It consists of six soft balls, not too large to be grasped by a little hand, and the use of which in the nursery is suggested by a little first book for mothers, that has been translated from Jacob's *Le jardin des Enfans*. I think it is important for the Kindergartner to know what Frœbel thought could be done for the development of the infant in the nursery, since if it has not been done there, she must contrive to remedy the evil in the Kindergartner. You will bear with me, therefore, if I go quite into the minutiæ of this matter. It will open your eyes to observe delicately, as Frœbel did.

He proposed that the red ball should be first presented. He had observed that a bright light concentrated, as in a candle, first excited the organ of sight and stimulated its action. Hence he inferred that a bright color would do the same, a neutral tint would not be seen at all probably. The red ball is not quite so salient and exciting as the light of a candle, but on that account it can be gazed at longer without producing a painful reaction. The child will have a pleasure in grasping it, and will probably carry it to its lips; but, as it is woolen, it will not be especially agreeable to the delicate organ of taste. It will all the more be looked at, therefore, and give the impression of red. Frœbel proposes that it shall be called the red ball, in order that the impression of the word *red* on the ear shall blend in memory with the impression of the color on the eye. As long as the child seems amused with the red ball, he would not have another color introduced, because he thought it took time for the eye to get a clear and strong impression of one color, and this should be done before it was tried with a contrasted impression. But by and by the blue ball, as the greatest contrast, may be given and named, and all the little plays suggested in the mother's book be repeated with the blue ball; and then the yellow ball should be given with its name; and then the three be given together, and the baby be asked to choose the blue, or red, or yellow one. By attaching a string to them and whirling them, or letting the infant do so, it is surprising how long the child will amuse itself with these balls, and what pleasure colors alone give, especially when combined with motion.

The secondary colors may afterwards be added to the treasury for the eye, with the same carefulness to secure completeness and distinctness of impression, and to associate the color with the word that names it; for language, the special organ of social communion, should be addressed to the child from the first, though its complete attainment and use is the crown of all education.

Smiles and sounds, proceeding out of the mouth, are the first languages, and begin to fix the little child's eyes and attention upon the mouth of the mother, from which issue the tones that are sweetest to hear, and especially when in musical cadence. But the child understands the words

addressed to him long before he himself begins to articulate; for language is no function of the individual, but only of the consciously social being, yearning to find himself in another.

There is a reciprocal communication between infants and adults that precedes the difficult art of articulation. This we call the natural language, and it is common to all nations, being mutually intelligible, as is proved by deaf mutes from remote countries who understand each other at once. But this natural language has a very narrow scope. It serves to communicate instinctive wants of body and heart, but does not serve the fine purposes of intellectual communication, nor minister any considerable intellectual development. These signs are very general, while every word in its origin has represented a particular object in nature. In analyzing any language we find that the names given to the body and its members, and to the actions and facts of life, without which no human society can exist, are the nucleus or central words which characterize it, and from which the whole national rhetoric is derived. Hence there is a value for the mind in associating the words and action of even such a little play as "here we go up, up, up, and here we go down, down, down, and here we go backwards and forwards, and here we go round, round, round," with other rhymes and plays of an analogous character that are found wherever there are mothers and children.

MOVEMENT PLAYS.

We have observed that the moment of first accomplishing the feat of running alone, seemed to be that of the child's beginning to realize himself to be a person, but that, even in this act, he was dependent upon his mother; that his bodily independence was the gift of her faith in that within him, which is essentially superior to the body and can command it as instrumentality. To make it instrumentality is, more and more, a delight to the child, in which his mother sympathizes; and by this sympathy aids him. All his plays involve exercise of the power of commanding his body. As soon as a child can move it from place to place, his desire to exercise his power on nature outside of himself increases, and he is prompted to measure strength with other children. If children were mere individuals they would merely quarrel, as Hobbes says; but being social beings also, they tend to unite forces and aid one another to compass desired ends. By so doing they rise to a greater sense of life, and brotherly love is evolved. But in the development of the social life, the more developed and cultivated elder must come in, to keep both parties steady to some object outside of themselves, which it takes their union to reach. Children can be taught to play together by engaging their powers of imitation and addressing their fancy. Every mother knows that in the first opening of children's social life their bodily energies are stimulated to such a degree that it is quite as much as she or one nurse can do to tend two or three children together; and by the time they are three years old, the family nursery becomes too narrow a sphere for them. It is then that they are to be received into a Kindergarten, whose very numbers will check the energy of activity a little, by presenting a greater variety of objects to be contemplated; and because social action must be orderly and rythmical, in order to be agreeable. This a properly prepared Kin-

dergartner knows, and by her sympathetic influence and power over the childish imagination, she will bring gradually all the laws of the child's being to the conscious understanding, beginning with this rythmical one at the center.

The movement plays which Frœbel invented, express, in dramatic form, some simple fact of nature or some childish fancy, for which he gives, as accompaniment, a descriptive song set to a simple melody. The children learn both to recite and to sing the words of the song, and then the movements of the play. To them the whole reason for the play seems to be the delight it gives, the exhilaration of body, the amusement of mind. But the Kindergartner knows that it serves higher ends, and that it is at least always a lesson in order, enabling them to begin to enact upon earth "Heaven's first law."

Do not say I am making too solemn a matter of these movement plays to the Kindergartner. Unless she remembers that this very serious aim underlies every play which she conducts, she will not do justice to the children. Law or order is one and the same thing with beauty; and play is nothing if it is not beautiful. When she insists upon the children governing themselves, so far as to keep their proper places in relation to each other; to forbear exerting undue force, and to seek to give the necessary aid to others by exerting sufficient force, the beautiful result justifies her will to the minds of the children, and commands their ready obedience. She must call forth by addressing it the sense of personal responsibility in each child; and this, if done tenderly and with faith, it is by no means difficult to do. The reward to the children is instant in the success of the play, and therefore not thought of as reward of merit. It is a form of obedience that really elevates the little one higher in the scale of being as an individual, without endangering the reaction of pride and self-conceit; for self is swallowed up in social joy.

When I was in Germany I went to those Kindergartens taught by Frœbel's own pupils, and I found that in these the movement plays were the most prominent feature of the practice. More than one was played in the course of the three or four hours, and especially when the session was as much as four hours. It was done in a very exact though not constrained manner, and much stress seemed to be laid upon every part. The singing was not done by three or four, but all the children were encouraged to sing. Often the little timider ones were called on to repeat the rhyme alone, without singing it, and then to sing it alone with the teacher. Thus the stronger and abler were exercised (as they must be so much in real life) in waiting, sympathetically, for the weaker. A great deal of care was also exercised in regard to the form and character of the play itself. Those of Frœbel's own suggestion and invention were the preferred ones. They consisted in imitating, in rather a free and fanciful manner, the actions of the gentler animals, hares and rabbits, fishes, bees, and birds. There were plays in which children impersonated animals, evidently for the purpose of awakening their sympathies and eliciting their kindness towards them. Many of the labors of human beings, common mechanics, such as cooperage, the work of the farmer, that of the miller, trundling the wheelbarrow, sawing wood, &c., were put into form

by simple rhymes. The children sometimes personated machinery, sometimes great natural movements. In one instance I saw the solar system performed by a company of children that had been in the Kindergarten four years, but none of them were over seven years old. Mere movement is in itself so delightful and salutary for children that a very little action of the imitative or fanciful power is necessary, just to take the rudeness out of bodily exercise without destroying its exhilaration.

But it is by no means merely a moral discipline that is aimed at in the Kindergarten, as you will see when the bearings upon their habits of thought, of all that the children do, are pointed out to you, in the various occupations, which are sedentary sports, though the moral discipline is the paramount idea, and never must be lost sight of one moment by the Kindergartner. We mean by moral discipline, exercising the children to *act* to the end of making others happy, rather than of merely enjoying *themselves*. If the individual enjoyment is not a social enjoyment, it is disorderly and vitiating. But the individual is lifted into the higher order for which he is created, by merely enjoying, whenever his enjoyment is *social*. I am of course speaking of that season of life under seven years of age, when the mind is yet undeveloped to the comprehension of humanity as a whole; when the good, the true, and the beautiful are nothing as abstractions, and can only be realized to their experience and brought within the sphere of their senses by being embodied in persons whom they love, reverence or trust. The words *good, beautiful, kind, true*, get their meaning for children by their intercourse with such persons. Specific knowledge of God cannot be opened up in them by any words, unless these words have first got their meaning by being associated with human beings who bear traces that they can appreciate of His ineffable perfections. To liken God's love to the mother's love, brings home a conception of it to children, for *hers* they realize every day.

COLORED BALLS.

The connecting link between the nursery and Kindergarten is the First Gift of Frœbel's series, being used in both. The nursery use will have taught the names of the six colors, red, orange, yellow, green, blue, and purple, and made it a favorite plaything. It is all the better if the child has had no other playthings prepared for him. He has doubtless used the chairs, footstools, and whatever else he could lay his hands on, to embody his childish fancies; and it is to be hoped he has been allowed to play out of doors with the earth, and has made mud pies to his heart's content—not tormented with any sense of the—at his age—artificial duty of keeping his clothes clean. That duty is to be reserved for the Kindergarten age, and will come duly, by proper development of the mental powers.

In the Kindergarten, the ball-plays are to become more skillful, and the teacher must see that the child learns to throw the ball so that it may bound back into his own hands; so that it may bound into the hands of another who is in such position as to catch its reflex motion. The children must learn to toss it up and catch it again themselves. When standing in two rows they can throw it back and forwards to each other. When standing in a circle, the balls may be made to circulate with

rapidity, passing from hand to hand, the children singing the accompanying song.

"Who'll buy my eggs?" is a good play to exercise them in counting. And all these movement plays with the ball are admirable for exercising the body, giving it agility, grace of movement, precision of eye and touch. These things will accrue all the more surely if it is kept play, and no constraining sense of duty is called on. As most of these plays are not solitary, they become the occasion for children's learning to adjust themselves to each other, and the teacher must watch that hilarity does not become violence or rudeness to each other, but furtherance of one another's fun; and occasionally, in enforcing this harmony, a child must be removed from the play and made to stand in a corner alone, or even outside of the room, till the desire of rejoining his companions shall quicken him to be sufficiently considerate of them to make pleasant play possible. All children in playing together learn justice and social graces, more or less, because they find that without fair play their sport is spoiled; but this play must be supervised by the Kindergartner, in order that there may not be injustice, selfishness, and quarreling. A Kindergartner, who is not a martinet, and who is herself a good play-fellow, will magnetize the children, and inspire such general good-will that unpleasantness will be foreclosed in a great measure; but a company of children are generally of such variety of temperament and different degrees of bodily strength, have so often come from such inadequate nursery life that the regulating kindergartner has a good deal to do to prevent discords and secure their kindness to each other and the reasonable little self-sacrifices of common courtesy. But she will find a word is often enough; the question, Is that right? Would you like to have any one else do so? It is sometimes necessary to bring all the play to a full stop, in order to bring the common conscience to pronounce upon the fairness of what some one is doing. I would suggest that the question be asked not of the class, but of the individual culprit, whether what is being done wrong is right or wrong? The child, with the eyes of the class upon him, will generally be eager to confess and reform, because the moral sense is quite as strong as self-love, and especially when re-inforced by the presence of others. It is not worth while to make much of little faults, and the first indication of turning to the right must be accepted; the child is grateful for being believed in and trusted, and the wrong-doing is a superficial thing; the moral sentiment is the substantial being of the child.

Of all the materials used in Kindergarten the colored balls are most purely *playthings;* and there are none of the plays so liable to be riotous as the ball plays. There is the greatest difficulty in keeping children from being *too* noisy, and it is not wise to make too much of a point of it. The ball seems a thing of life. It is very difficult for them to get good command of it. It excites them to run after it; and shouts and laughter are irrepressible. But there are reasonable limits. The Kindergartner, in conversation beforehand, should make them see that they may get too noisy, and tire each other, and she will easily induce them to agree to stop short when she shall ring the bell, and be willing to stand still while

she counts twenty five, or watches the second hand of her watch go around a quarter, a half, or a whole minute, as may be agreed upon. This can be made a part of the play, and to pause and be perfectly still in this way, will give them some conception of the length of a minute, and teach self-command, as well as make a pleasant variety.

The ball plays should always be accompanied and alternated, in the Kindergarten, with conversations upon the ball, naming the colors, telling which are primary, which are secondary, and illustrating the difference by giving them pieces of glass of pure carmine, blue, and yellow, and letting them put two upon each other, and hold them towards the window, and so realize the combinations of the secondary colors. Ask them, afterwards, to tell what colors make orange, or purple, or green, and what color connects the orange and green; or the purple and orange, or the green and purple.

One of the other exercises on the day of using the First Gift may be sewing with the colored threads on the cards; and the colors may be arranged so as to illustrate the connections, etc., just learned. The use of the First Gift need only be once a week. It will then be a fresh pleasure every time during the whole of the Kindergarten course, even if it should last three years. After the children have become perfectly familiar with the primary and secondary colors, their combinations and connections, the lessons on colors may be varied by telling them that tints of the primary colors and of the secondary colors are made by adding white to them; and shades of them (which will, of course, be darker) by adding black to them. This may be illustrated by flowers, as may various combinations of colors. A very little child, whom it was hard to train even to the hilarious and gay plays, and whose attention could not easily be fixed, surprised a teacher one day by his aptitude in detecting what color had been mixed with red to make a very glorious pink in a phlox. This child liked to sew, but was very impatient of putting his needle into any special holes. It proved to be the pleasure of handling the colored yarns, and he was always eager to change them and to form new combinations. It may not be irrelevant to say here, in regard to ball-playing, from which I have digressed to colors, that the ball is the last plaything of men as well as the first with children.

The object teaching upon the ball is strictly inexhaustible. Children learn practically, by means of it, the laws of motion. Beware of any strictly scientific teaching of these laws *in terms*. You may make children familiar with the phenomena of the laws of incidence and reflection, by simply telling them that if they strike the ball straight against the wall opposite, it will bound straight back to them, and then ask them whether it returns to them when they strike it in a slanting direction. By and by this knowledge can be used to give meaning to a scientific expression. It is a first principle that the object, motion, or action should precede the *word* that names them. This is Frœbel's uniform method, and the reason is, that when the scientific study does come, it shall be substantial, mental life, and not mere superficial talk. It is the laws of *things* that are the laws of *thought;* and thought must precede all attempt at logic, or logic will be deceptive, not reasonable. Most erroneous speculation has its

roots in mistakes about words, which it is fatal to divorce from what they express of nature, or to use without taking in their full meaning.

In the easy mood of mind that attends the lively play of childhood, impressions are made clearly; and it should be the care of the educator to have all the child's notions associated with significant words, as can only be done by his becoming their companion in the play and talking about it, as children always incline to do. It is half the pleasure of their play to represent it in words as they are playing. In the nursery the mothers play with the child, and all her dealings with it are expressed in words that are important lessons in language; and, together with language, we give a lesson in manners, by first trotting a child gently and then jouncingly to the words, "This is the way the gentle folks go, this is the way the gentle folks go; and this is the way the country folks go, this is the way the country folks go—bouncing and jouncing and jumping so." To describe what they are doing in little rhymes when playing ball, makes it a mental as well as physical play of faculty, and Frœbel published a hundred little rhymes, and the music for as many ball plays.

It is not an unimportant lesson for children to learn, that the same things seem different in different circumstances. The fact that white light is composed of different-colored rays can be illustrated by giving the children prisms to hold up in the sunshine; and by calling their attention to the splendid colors of the sky at sunset and sunrise, when the clouds act as prisms, and to the rainbow. Children of the Kindergarten age will be so much engaged with the beautiful phenomenon they will not be likely to ask questions as to how the light is separated by the prism and clouds; they will rest in the fact. But if, by chance, analytic reflection has supervened, and they do, then a large ball on which all the six colors are arranged in lines meridian-wise, to which a string is attached at one pole, or both poles, can be given them, and they be told to whirl it very swiftly. This will present the phenomenon of the merging of the colors to the eye by motion, so that the ball looks whitish, from which you can proceed to speak of light as being composed of multitudinous little balls, of the colors of the rainbow, in motion, and so looking white.

If some uncommon little investigator should persist to ask why things seem to be other than they are, he must be plainly told that the reason is in something about his eyes which he cannot understand now, but will learn by and by when he goes to school and learns *optics*.

Children are only to be *entertained* in the Kindergarten with the facts of nature that develop the organs of perception, but a skillful teacher who reads Tyndall's charming books and the photographic journals may bring into the later years of the Kindergarten period many pretty phenomena of light and colors, which shall increase the stock of facts on which the scientific mind, when it shall be developed, may work, or which the future painter may make use of in his art.

When Allston painted his great picture of Uriel, whose background was the sun, he thought out carefully the means of producing the dazzling effect, and drew lines of all the rainbow colors in their order, side by side, after having put on his canvas a ground of the three primary colors mixed. When the picture was first exhibited at Somerset House

the effect was dazzling, and it was bought at once by Lord Egremont, in a transport of delight; and for twice the sum the artist put upon it, that is, six hundred guineas. I do not know whether time may not have dimmed its brilliancy, since paint is of the earth, earthy; but to paint the sun at high noon, and have it a success, even for a short time, is a great feat; and art, in this instance, took counsel of science deliberately, according to the artist's confession. But perfect sensuous impressions of color and its combinations were the basis of both the science and the art.

This lecture is getting too long, and I will close by saying that the First Gift has, for its most important office, to develop the organ of sight, which grows by seeing. Colors arouse *intentional* seeing by the delightful impression they make. I believe that *color-blindness* (which our army examinations have proved to be as common as *want of ear for music*) may be cured by intentional exercise of the organ of sight in a systematic way; just as *ear for music* may be developed in those who are not born with it. Lowell Mason proved, by years of experiment in the public schools, that the musical ear may be formed, in all cases, by beginning gently with little children, giving graduated exercises so agreeable to them as to arouse their will to *try to hear*, in order to reproduce.

That you may receive a sufficiently strong impression of the fact that the organs of perception actually grow by exercise *with intention*, I will relate to you a fact that came under my own observation.

A young friend of mine became a pupil of Mr. Agassiz, who gave him, among his first exercises, two fish scales to look at through a very powerful microscope, asking him to find out and tell all their differences. At first they appeared exactly alike, but on peering through the microscope all the time that he dared to use his eyes for a month, he found them full of differences; and he afterwards said that "it was the best month's work he ever did, to form *the scientific eye* which could detect differences ever after, *at a glance*," and proved to him an invaluable talent and gave him exceptional authority with scientists.

THE MOTHER PLAY AND NURSERY SONGS.

BY MISS SUSAN E. BLOW, ST. LOUIS.

INTRODUCTION.

"THE child does not *become* man but he is *born* man." In the unity of human life lies the explanation of its different phases. All the essential elements of human nature exist in the newborn child; for "What is not *in* man can never be evolved *from* man," and infancy, childhood, youth, manhood, and old age are but the successive stages of one organic process of development.

Obviously, therefore, human life must be read backwards if we would grasp its significance. We do not understand the oak from the acorn, but the acorn from the oak. The noonday explains to us the sunrise, and the prophecies of the spring-time are interpreted by their fulfillment in the harvest. So maturity reveals to us the holy mystery of childhood, and it was He "who knew all that was in man," who set a little child in the midst of his disciples and bade them learn from him how to enter into the Kingdom of Heaven.

Equally clear is it that we learn the true meaning and value of our individual lives through society and history. They paint life for us on a wide canvas, and in a true perspective. *Through* them we separate what in ourselves is essential and permanent from what is accidental and transitory; *from* them we learn the direction in which we are tending and the ends we blindly seek; *in* them we find the solution of our contradictions, the answers to our enigmas and the vindication of our hopes.

The practical outcome of these thoughts is, that the child is potentially a man, and the individual man is potentially mankind.

As all force must exert itself, and as its activity is always expression of its essential nature, the physical, mental and spiritual forces in the child may be clearly traced in his manifestations. Our tendency to trace these manifestations to a purely physical source is a great error, because the child is never a purely physical being. If the man Columbus is to be driven by the spirit within him to venture on the pathless ocean in search of a new world, may not the first faint stirrings of this spirit cause the joy of baby Columbus in the great unknown "out-of-doors?" Must not Mozart as a baby have loved sweet sounds, and Titian have rejoiced in rich colors, and Phidias have felt a pleasure in harmonious forms? "Can you tell, oh mother," writes Fröbel, "when the spiritual development of your child begins? Can you trace the boundary-line which separates the conscious from the unconscious soul? In God's world, just because it is God's world, the law of all things is continuity,

—there are and can be no abrupt beginnings,—no rude transitions, no to-day which is not based upon yesterday. The distant stars were shining long before their rays reached our earth; the seed germinates in darkness, and is growing long before we can see its growth; so in the depths of the infant soul a process goes on which is hidden from our ken, yet upon which hangs more than we can dream of good or evil, happiness or misery."

We are told of the one ideal mother that she kept all her child's sayings in her heart, and we cannot but connect this with the fact that she alone of all the mothers of men knew the end of her son's life from the beginning. The more clearly we realize in our souls the ideal of manhood, the more reverently will we study the instructive utterances and actions of the child.

It is no argument against the significance of the child's manifestations that he himself does not know what he is doing, or why he is doing it. On the contrary we know him all the better because he does not know himself. Self-knowledge brings self-control, and consciousness hides what instinct reveals. The special value of the first period of life lies in the spontaneous expression of its uncomprehended powers, and, in the blind directness of the child's impulses, we clearly read their nature and their end.

In studying children we must, however, carefully distinguish between childhood and the individual child. The demands of the latter may be selfish exactions, and to yield to them is only to stimulate caprice,—the demands of the former must indicate universal and necessary conditions of development. The one may have their source in a perverted individuality,—the other can be rooted only in the essential nature of man. Only very shallow thought ever sets up as a standard the individual consciousness, while true insight into the universal is the kernel of all philosophy, and the practical application of this insight the kernel of all education.

It is Fröbel's distinctive merit to have turned the light of these truths full upon the first period of life. Realizing profoundly the continuity of individual life, he traced the conscious powers of the man back to their instinctive beginnings, and, deeply imbued with a sense of the organic unity of mankind, he found in the parallel between the life of the race and the individual not merely a scientific generalization, but a clew to the manifestations of the child and a guide for his development. He has shown that human culture in all its branches is reflected in the instinctive activity of the child, and dimly responded to by the instinctive sympathy of the mother,—has analyzed the games and songs which have delighted the children of all races and of all ages, and brought to light their hidden meaning; has reproduced them in his "Mother Play and Nursery Songs" in a form adequate to this attained insight; and through this very remarkable book has bridged the gulf between the conscious and the unconscious periods of life, taught to

mothers the hitherto unrecognized aim of their own acts, and enabled them to exert upon their children, from the very beginning of life, a continuous influence tending towards a clearly perceived end.

The highest form of the child's self-expression is play, and if we observe this play carefully we shall find that it has three very interesting aspects. It is, first, the reproduction of experiences; second, a manifestation of the distinctive characteristics of the particular child; third, a revelation on the instinctive plane of the essential nature of man, and a reflection of the course of human development. Let us consider these different aspects in detail.

1. It is a truth, which we must never forget, that no one ever has, ever will or ever can really know anything except that which he has lived through. We comprehend what is around us only as we reproduce it in ourselves, and detect the outward signs of that only which we have inwardly experienced. The proverbial wisdom of all nations "sets the thief to catch the thief." The sin hidden deep in our hearts starts with a guilty blush to our cheeks when confronted with its own image. To the eyes of love the world is full of lovers. The heart that has bled knows how to pity the bleeding heart. The soul that has been tempted grows strong to help. The great mystery of the Incarnation grows clear to our minds as we realize that only by becoming man could God lift men to himself.

Deepest truths have widest reach, and we need have no hesitation in applying this insight to the child's delight in reproducing in his plays the life around him. The fact is so general that it scarcely needs illustration. A mother of my acquaintance was invited, in due form, by her little daughter to be present at the marriage ceremony of two of her dolls, and looking into the doll-house was amused to see a complete mimic representation of a wedding party. But what was her horror on the next day to find the wedding succeeded by a funeral, and twenty jointed dolls dressed in deep mourning and holding tiny handkerchiefs to their eyes, sitting round a coffin in which lay the same doll who had played the part of bride. I have seen a child not four years old repeat with her paper-dolls all the experiences of her own little life. A basin of water represented the ocean, a paper boat the steamer in which she had crossed the Atlantic, blocks arranged in different ways stood for different cities, and the little one's memories gathered themselves into a connected whole in her dramatic reproductions. I recall a little boy whose favorite amusement was to fasten himself to the hitching-post in front of his house, and there prance and rear and struggle to break loose,—another who, to the serious detriment of his clothes, would pin all the feathers he could find to his back, and then dig with hands and nails, imitating chickens in their search for food,—and a little girl, who, with wild desire to fly, spread her arms and jumped from the roof of a back building twelve feet high into the yard below. "What the child imitates," says Fröbel, "he is trying to understand."

2. This phase of play is, however, the least important one. A deeper value lies in the fact that through it the child stamps *himself* upon his experiences, and shows the form of his re-action against the external world. Deep in the heart of every man is hidden a something which distinguishes him from all other men, a power of realizing universal truths in a particular form, a capacity for adding himself to all that he receives, and organizing varied and conflicting experiences in the unity of his personality. This individual element is the one unchangeable fact about each one of us. Feelings may modify, opinions alter, bad tendencies be overcome and virtues conquered, but through all the undefinable something which makes a man himself remains. It determines the effect of external influences, makes the meat of one man the poison of another, teaches one man to love what another man hates, shows to one man beauties to which another is blind, and thrills one man with melodies to which another is deaf. It rushes into expression in the play of the child, in the song of the poet, in the system of the philosopher, and in the prayer of the saint. It wraps each man in mystery as in a garment, yet gives each man validity among his fellow-men. In one word it is the divine spark we bring with us into the world; its burning is our being; its shining is our life. How reverently then should we watch its first feeble glimmerings! How jealously should we guard the child's play from any influences which might defeat its end.

3. The third aspect of play had, however, the greatest charm for Fröbel, and he loved chiefly to trace in the games of children a reflection of the progressive life of humanity. He draws a parallel between the child's love for running and wrestling, and for all games of physical prowess, and that first stage of human society when all men were hunters, warriors and athletes. He connects the child's love for digging in the ground with that agricultural instinct which transformed nomadic tribes into nations of husbandmen. He shows us the germ of "rights and property" in the boy's love of ownership, opens our eyes to see in mud pies a faint struggle of the plastic instinct, persuades us to hear in the rhythmic cooing of the baby a prophecy of music, and bids us reverence the dawn of science in the eager habit of investigation. But he lingers most lovingly of all over those manifestations which reveal essential human nature and essential human connections, and never tires of following the soul as it struggles from darkness into light and comes to know its relations to nature, to man and to God.

I have given this general outline of Fröbel's thought merely as a clew to his interpretations of infancy and childhood. He himself rarely stated his ruling ideas but always presupposed them. They were the air he breathed, the light he saw by. The real interest of his system is in its detail. The idea of organic connection was not new with him, neither can he be dismissed when we have traced his thought to this root. He has seen as no man ever saw into the heart of the child, and

he has traced, as no man before him had done, the subtle connections between what seems most trivial and what we all acknowledge to be most true. To give a few of these connections is the object of this chapter,—that some one may be led through what I write to read what Fröbel himself has written,—the hope that guides my pen.

It is a rather striking fact that while the most obvious characteristic of every healthy child is its love of movement, it took all the scornful eloquence of Rousseau to tear off the bandages which for generations mothers had wrapped tightly around the legs of their babies. It shows us that maternal instinct is not always to be trusted, and that in one case at least babyhood has profited by the generalizations of science. In all nature nothing develops without activity,—movement and life are almost synonymous terms. The visible world on which we gaze is only an expression of the activity of invisible forces, and "everything that is does not exist a single moment by itself, but only through a constant reciprocal action with all that surrounds it." Tirelessly the planets circle in their course around the sun,—tirelessly the moving sap builds up the plant, and the blood in its circulation renews the life of the animal. Man cannot escape the universal law. To be strong and grow he must be active, and so nature who makes of every necessity an instinct sends her children stretching and kicking into the world.

Parallel with the child's joy in movement is his delight in moving objects. Keenly alive himself, he rejoices in the external sign of life. The life within him recognizes the life without, and as he watches the galloping horse, sees the bird flying through the air, or tries to catch the little fish that darts under the water, he feels in each a something akin to himself. His pleasure is great in proportion as the activity he sees is strong and free; impeded movement wakes in him always some measure of discontent.

But life not only recognizes life, it tends also to project itself, and the child communicates his own vitality even to inanimate objects. He whips the naughty stool over which he stumbles, pats the stick which he bestrides, and chatters incessantly to his unresponsive playthings. Whatever he feels within him he imputes to the objects around him, and for him there exists nothing that is not alive.

It is interesting, as throwing light upon this vitalizing tendency of childhood, to remember that the earliest form of religion is always fetichism, and that the essence of fetichism is worship of the principle of life in the individual forms. It is interesting also to notice that science in its first crude form ascribes validity to isolated objects, and very slowly grows into the knowledge that things are only vanishing phases of forces. But most significant of all is the realization that the deepest truth is dimly shadowed in these imperfect forms, aud that when Philosophy has read the "open secret of the Universe," she confirms the instinct of the child and the savage and declares again the Universal Life. Fröbel believed that the painful struggle which in history has

marked the transition from the cruder to the more perfect insight might be spared the individual if the child's presentiments of the real truth of things were rightly understood and fostered. Who can say that he may not be right?

If I have made my meaning thus far clear, it will be seen that these three manifestations of the child,—love of movement, delight in moving objects, and the imputing of life to inanimate things,—all have one source, viz.: the life of the child; and that the end, of which they are the beginning, is reached when life culminates in consciousness and creation, and when the world is recognized as a reflection of the life of God. The connection is real though remote, and gives significance to the simplest efforts to meet the indicated needs. Hence Fröbel's followers study with reverence the little games in which the child represents by the movement of his hands, arms or fingers, the swimming of fishes, the flying of birds, the trotting of horses, the circular motion of the mill wheel or the swift turning of the weathercock. In each game a particular movement is emphasized, and from this standpoint we see in these simple exercises the germ of gymnastics and the beginning of definite physical training, while, on the other hand, through the representation of the life around him, the child's sympathies are quickened and his observation roused. The baby who has played that he is a little bird will notice the next bird he sees with keener interest; he has made the life of the bird his own, transubstantiated it as it were into his own flesh and blood. Fröbel thinks too, that the representation of movement stirs a presentiment of its cause, and that thus the mind is prepared for transition from the seen to the unseen, from objects to forces and from form to life. It is scarcely necessary to add that all these games are accompanied by simple words, which, reacting on the child's thought, interpret to him his action, and that these words are set to simple tunes intended to stir a feeling corresponding to act and thought.

I translate Fröbel's comments on the game of the weathercock and the game of the fishes as an illustration of his manner of treating them all.

In the game of the weathercock the forearm of the child is held as nearly as possible in an upright position, and the hand extended so that the four fingers represent the tail of the weathercock, the palm his body and the thumb his neck and head. In this position the hand is slowly moved to and fro, while the mother sings:

> As the cock upon the tower
> Turns himself in wind and shower,
> So you can turn your little hand
> While like the tower you steady stand.

"This play," you say, "is so very simple." True, yet it always delights your child. See, not with what pleasure only, but with what

earnestness he moves his little hand when you bid him show how the weathercock turns. Why is he so pleased and yet so serious? Have you not noticed that when you hold a moving object before your child in such a way that the moving cause is not apparent, that to search for this moving cause gives the child more pleasure than the moving object itself? His pleasure in moving his hand has the same basis. He feels and controls the source of a movement, the cause of an effect; it is this which fills him with such serious joy. He is experiencing the fact that a *moving* object has its ground in a *moving* force, soon he will conclude that *living* objects have their ground in *living* forces.

So far Fröbel in explanation of the baby. The rest of the commentary traces in an older child the development of feeling into partial insight.

On a windy, almost stormy day, the children follow their busy mother as she goes out of doors and hangs up the clothes she has been washing that they may dry. Where will not children love to follow when the busy mother leads!

Hark how the weathercock creaks on the tower; the wind moves it now here, now there. Here comes a hen and cock; they are not turned around like the weathercock, but the wind blows the feathers in their tails from side to side. Hear how the clothes rustle on the line; they rustle loudly as though telling a story of the strong wind. The rustling delights the children. Quickly the boy fastens a cloth to his stick and high in the air it waves and chatters of the wind; so too waves the handkerchief in the little girl's outstretched hand. But higher and freer than cloth or handkerchief the kite sails through the air. See its proud owner as with face aglow he watches it rise towards the sky! Clap, clap, clap, how the wind drives the windmill round and round, and behold, hearing the sound out runs a little boy with his paper windmill which turns more and more swiftly as he runs fast and ever faster. The mother yonder can scarcely guard her baby daughter from the force of the storm, and the man has hard work to keep his balance and not stagger in the raging wind!

"Mother this is a very fierce wind; it makes everything bend and shake. See how little sister's hair is flying, and how the clothes dance on the line. Where does the wind come from, mother, and how does it make things rustle and flutter?" "If I were to try to tell you, my child, how the wind comes you would not understand me; but this much you can understand even now. A strong power like this wind can do many things great and small, and you see these though you cannot see the wind itself. There are many great powers which we know of though we cannot see them. See, your little hand moves but you cannot see the power that moves it. Begin by believing in power; later you will understand better whence it comes; but you will never, never see it."

In the fish game which is a great favorite, the child represents the

swimming of the fishes by a very rapid movement of the fingers. The words sung are:

See how within the shallow stream
The silvery little fishes gleam;
See how they dart along the ground
Chasing each other round and round.

Fröbel's explanation refers to the pleasure of children in watching the real fish dart through the water, with which experience the game is obviously connected.

"Birds and fishes, fishes and birds, these give the child a pleasure which is always fresh. Why?—Is it not because they seem so independent in their movement, and the water and air in which they move are so clear and pure? Purity, freedom and unimpeded activity,—these are the sources of the child's joy and the needs of his soul. And yet there is nothing the child likes better than to chase the bird and catch the fish. Is not that a contradiction? Nay, mother, to me it seems not so. In the bird your child is trying to catch the bird's free flight, in the fish his quick and joyous motion. But the fish and bird when caught give no gladness. *Within* must freedom be won, *within* must activity be developed, *within* must purity be felt as the atmosphere of life. Try, mother, to bring these truths in faintest forebodings near to your child, and they shall be in him a well-spring of peace and joy."

It was Fröbel's recognition of the child's love of movement and moving objects which led him to choose the ball as his first plaything. As the separate faculties of the child sleep in the unity of his unconscious life, and this life shows itself in a general and indefinite activity, so the qualities of all material things are embodied in the ball and express their harmonious union in its extreme moveableness. The ball is thus the external counterpart of the child, its unity corresponding to his being, its ready moveableness to his intense life, and its indefiniteness making it the fit medium for the expression of his indefinite thought. He rolls it, he tosses it, he bounces it; fastened to a string he moves it up and down, right and left, round and round. He makes it creep like the mouse, fly like the bird, swim like the fish, climb like the squirrel. Soon he begins to notice form; apples, peaches, cherries, marbles, are round like his ball, and gradually by instinctive comparison of balls of different colors he recognizes color and abstracts it from form. His ball is thus, as Fröbel says, a key to the outward world and an awakener of the mind. He both sees himself in it and expresses himself through it, and through this reflection and expression learns to know himself and the world around him. Herein lies its charm for the children of all races and ages, and we are not surprised to find balls even among the remains of such a primitive people as the lake dwellers of Switzerland. Instinctive choices show universal needs and adaptations.

I am almost ashamed to add that Fröbel did not mean that babies should have object lessons on form, color and movement given through the ball, yet it seems necessary to do so when he is gravely accused of

this intention, and when some who call themselves his followers have perverted the ball to this use. Fröbel meant the child to play with the ball just as freely and instinctively as the kitten does, but he wished the mother to know and point the meaning of this play, helping the young mind thus to accumulate experiences and develop energies.

Another peculiarity of childhood, upon which Fröbel lays great stress, is the feeling of nearness to distant objects. "Heaven," says Wordsworth, "lies around us in our infancy." "We know not of changes, we dream not of spaces," writes Mrs. Browning, describing babyhood, and she adds a few lines farther on, "We dream we can touch all the stars that we see." Fröbel tells with great sympathy the story of a little boy who tried to climb to the moon, and we can all recall illustrations of the childish insensibility to distance, the instinctive feeling of connection with what is most remote. This is the germ from which Fröbel would develop gradually a deep intuition of the oneness of life,—leading from the form in which the feeling is false to the form in which it embodies the highest truth. Science tells us that "if a single grain of sand were destroyed the universe would collapse," and the deepest utterance of spiritual insight is "I and my Father are one." If unity and connection are truths of nature and of man must not forebodings of them haunt the mind from birth? And, again referring to history for a parallel, is it not fraught with meaning that man's first monument should be a tower which he vainly hoped might connect the earth and sky?

The most obvious and significant parallel between the development of the race and the individual lies in the gradual expansion of human relations. History shows us families growing into tribes,—tribes expanding and combining into nations,—nations waking to the recognition of mutual dependence,—the idea of the organic unity of mankind dawning slowly in the consciousness of man,—the brotherhood of man finding its cause and explanation in the fatherhood of God. So the physical union with the mother, in which individual life begins, vanishes in a deeper union of sympathy and love, and love thus awakened extends itself to father, sister, brother, companions, friends, home, country, humanity and God. Each phase of this progressive development rests upon that which went before, and determines that which shall come after; and Fröbel had no hesitation in connecting the first smile with which the baby responds to his mother's tenderness with that devout assurance of union with God which fears neither height nor depth, neither life nor death, neither things present nor things to come. No wonder that He whose life was the revelation of life's deepest truth, and with whom the beginning and the end were one, should exclaim with terrible emphasis, "It were better for thee that a millstone were hanged about thy neck, and thou wert cast into the depths of the sea, than that thou shouldst offend one of these little ones."

No person can visit a foundling asylum without being struck with

the listless and indifferent expression of the baby faces. During a visit of more than an hour to the celebrated asylum in St. Petersburg, where a thousand babies are cared for, I neither saw a single smile nor heard a single cry. It seemed as though the babies were hopelessly bewildered by the number and variety of the faces around them. We have all noticed how a strange face will make a baby cry, and how restless and irritable even older children are in the midst of strange surroundings. Yet how many, especially among the rich, drag their little children from place to place, confusing the tender minds with rapidly succeeding impressions, and dissipating feeling in a thousand frivolous channels, instead of concentrating it within the narrow limits of a happy home.

According to Fröbel, when the child has learned to stand and walk alone he comes to the first crisis in his history. From a state of complete physical union with his mother he has passed into a state of relative independence. If his affections have been roused as his sense of personality has developed,—if he has learned to love his mother while learning to separate himself from her,—then the best foundation for moral and social relationships has been securely laid. Separation should tend always to a deeper union. The baby's first tottering steps should be always towards his mother's outstretched arms and loving heart.

Who that has ever tried to amuse a baby has not played the Hiding Game? How many of us have ever analyzed the secret of its fascination? You throw a handkerchief over your own face, or over the baby's, only to snatch it away the next minute, and the child seems never to tire of this simple alternation of hiding and finding. Whatever gives constant pleasure is in some way connected with development, and this simple game illustrates the universal law which lifts feelings into consciousness by contrasting them with their opposites. "Why is it," Fröbel asks the mother, "that your baby loves to hide? He might lie unhidden in your arms, on your knee, close to your heart, and, lying thus, see ever your eyes looking back into his own. Does he want to conceal himself from you—to be separated from you? God forbid! He hides himself for the happiness of being found, and seeks instinctively, through momentary alienation, to quicken and intensify his feeling of union with you." For the same reason, the older child loves the fairy-tales which lift him out of his own life. The youth needs travel in strange lands in order to understand his own. Education immerses the student in the past that he may truly read the secret of the present, and God teaches his children the deepest mysteries of love and life through sorrow and death. In all attempts to apply this law, the important thing is to remember that alienation is always means to an end. The child may dwell on wonders until his own life seems vapid to him; the youth, by too long absence from his country, may wreck his patriotism; the student may lose himself so completely in the past that he can never find himself in the present; and selfish-

ness too often perverts the lessons of grief. The truth lies not in contrasts, but in their mediation, and Fröbel is careful to point out to the mother the injury she may do her child if she fails to respond to the joy he feels in his renewed and intensified union with her. "You must keep on saying, 'Darling, I'm so glad, so glad to see you,'" said a dear little girl to me, one day, when, after playing hide-and-seek for a long time, my attention began to wander. Her disappointed face showed what the recognition meant to her, and I learned a lesson I can never forget.

To my mind, one of the most suggestive connections which Fröbel has traced is that between the cuckoo game and conscience. The game itself is very simple. The child hides, and, while hidden, calls "Cuckoo! cuckoo!" to the mother who hunts for him. When she has found him, she must hide, and her voice, calling "Cuckoo!" to him, gives him a hint in what direction to look for her. "Do you say," asks Fröbel, "that there is no difference between this and the simple hiding-game? In its essence it is very different from the hiding-game, though nearly related to it. It is its expansion and development, and, practically, appears later among the favorite plays of the child. What, then, is the difference between the two, and wherein lies the essence of progressive development in the latter? Observe the plays of your child carefully, wise mother, and you will see the difference clearly. In the first game, separation and union appear as opposites, that each may be more consciously felt; in the second, through the cuckoo call, these opposites are mediated. The characteristic of the cuckoo play is, union in separation, and separation in union—and in this peculiarity lies its abiding charm. *But the consciousness of union in separation, and of separation* (i. e., *personality*) *in union, is the essence and basis of conscience.* In other words, the voice of conscience is the eternal proclamation of man's relationship to God.

"Deep meaning oft lies hid in childish play." The microscope, revealing an unseen world, has led to some of the most important discoveries of science, and, if we rightly read the instinctive life of the child, we cannot fail to find in it prophecies of the conscious life of the man. In the case just cited, the course of development is clear. Through play the mother teaches her child to listen for and love her voice. By sharing his small pleasures she lifts him into sympathy with her. The sympathy thus awakened inclines him to obedience when the same voice which delighted him in calling "Cuckoo!" bids him do this or that. The mother thus becomes her child's external conscience, and loving obedience to her wise commands prepares him, as he grows older, to hearken reverently to the voice within. Finally, as he listens to his conscience, he learns to know his God; through doing the *right*, is led infallibly to recognize the *true*. For, as goodness is the active phase of truth, and truth the intellectual phase of goodness, right action must culminate in clear vision, and the pure in heart will always see God.

Having traced spiritual insight back into its unseen beginnings, let us honestly face the question whether a soul may not fail to find its God because a baby's heart has failed to find its mother. Fröbel has no doubt about the answer. "The feeling of oneness with a loving mother," he says, "is the germ from which springs the feeling of union with God," and adds, "If the infant be not religious, hardly will the man become so." Obviously, the question is not one of religious teaching, which the young child cannot understand, but of a religious life, which, according to his powers, he can and ought to lead. "Do the works," said the Savior of men, "and thou shalt know the doctrine, whether it be of God." "If a man," wrote the beloved disciple, "love not his brother, whom he hath seen, how can he love God, whom he hath not seen?"

These two verses state the double condition of religious insight—divine love symbolized in human relations, and practical personal action and experience as the basis of a living creed. The infant brings his religious nature with him into the world. The soul which came forth from God bears within it the yearning after God. If this were not so, religion, at any period of life, would be an impossibility; as it is so, religious training should begin with the beginning of life, and a connected sequence of religious experiences culminates gradually in religious insight. Small chance, therefore, of true and happy religion for the man whose childish hands were never folded in prayer, whose slumbers were never soothed by sweet hymns, and the echoes of whose soul were never wakened by the upward glance, the kneeling attitude, and the devout tones of faith. Smaller chance still for him who can remember no love and care which typified, however imperfectly, the love of the universal Father. One law applies to every phase of human development, and as we learn to stand by standing, to work by working, and to love by loving, so we learn religion by being religious.

Probably all who remember their childhood remember the game of The Three Knights. In it one child personates the mother, three children represent knights, and all the rest of the players are children whom the knights want to carry away and the mother is unwilling to give up. The charm of the game is in the struggle of the knights and the mother over each particular child. Who does not see at once the instinct in which this game has its root?

With the gradually-dawning sense of personality there dawns also in the child's mind the desire to be loved. Recognizing himself, he wants recognition; feeling his distinctness, he feels also his dependence. This is a most important moment in life. When a child begins to want love, he will value that in himself which attracts love. In large measure, therefore, his standard will be fixed by the praise and blame, the sympathies and aversions, of those around him.

The game of the knights expresses the child's felt need of love, but does not show how he may be lovable. Like all the blind gropings of

instinct it indicates an end it cannot attain. Fröbel lifts it into completeness, and makes it an efficient means of developing the good in the child by changes which deepen its fascination while revealing the connection between goodness and love,—between what the child *is* and the feeling others will have for him.

In his commentary on the game, Fröbel shows how much harm is done little children by the undue emphasis placed on externals. What a beautiful child! Let me kiss his rosy cheeks! What pretty, curly hair! What a lovely dress! What will people think of you with your torn dress and dirty face? Are not these fair samples of the praise and blame given little children? Then what should we expect of them but that they would value these things supremely?

Love of approbation is a root which may bear either a healthful or a poisonous fruit. It has its deep source in the relationships of human souls to each other and to God. Consequently, it is perverted with the perversion of these relationships, and in the hearts of sinful men in a wicked world, is more often a power of evil than of good. We call the man who rises above the moral ideal of his age, a saint, and the extreme rarity of his appearance shows how largely the universal conscience determines the particular, how the tainted life-blood of humanity infects the life of each individual man.

This, of course, just means that we can only help others by being what we ought, ourselves. Our partial insights are the result of our partial being. Our feeble lives are the projection of our own feebleness. Our failure to influence comes from our failure to be. The mother who plants vanity, instead of aspiration, in her child's heart, by praising his looks more than his moral effort, and noticing his clothes more than his character, does so because in her own heart that which is seen and temporal has greater control than that which is unseen and eternal. Ask her what she most desires for her child and she will tell you that he may be good. Question her life and you will find that goodness, to her, means conformity to the external standard set up by the society in which she moves. Watch her daily actions and you will see her putting appearance before reality, striving rather to seem than to be, valuing reputation rather than character, prizing in all things the effect instead of the essence. Our praise and blame, our love and hate, cannot rise higher than ourselves, and it is because we must speak as we are that our idle words tell against us in the judgment. To play the simplest of Fröbel's games, in the right spirit, demands a soul pure in its purpose and constant in its struggle, and a rooted conviction that the life is more than meat, and the body greater than raiment.

To the need of being loved, corresponds the need of loving. The loving heart shows itself in loving actions. If we want to strengthen love we must do the acts which love commands. The feeling which does not express itself in action, dies. Fröbel lays great stress upon these simple thoughts. The basket game is one of many, in which he

shows how even a baby may do something for others. "Make a basket for papa," says the mother, and while the baby twines his little fingers in and out in imitation of weaving, she sings:

We the slender twigs are taking,
And nice little baskets making.
From the lovely rosy bowers,
We will fill it with sweet flowers.
La, la, la, la. La, la, la, la. Give it to papa.

Even the very young child can share his food, can water flowers, can give milk to his cat, can throw crumbs to his chickens, can pick up his mamma's handkerchief, can meet his papa at the door when he comes home from work. Who does not feel that if we would train the little children to do these little things we should strengthen them for the heavier duties of later life?

The instinct of children is to share the life around them. Little girls are eager to help in the work of the house, to sweep, dust, cook, sew, or do anything that older people are doing. The boy will follow his father to the farm, to the forge, to the shop, and is proud and happy to be of the least use. How often do father and mother reject the weak but willing help of the little child! How often do they complain bitterly of the laziness, selfishness and indifference of the older son or daughter!

As the child's interests and sympathies expand, he comes to notice the different activities of men. With the presentiment that he, too, is born to be a worker in the world, he eagerly watches the world's work. And not content with watching, he tries to imitate. The baby will try to follow the motions of those he sees working. The older child digs and plants, makes houses in the sand, floats his tiny boat on the water, and dams the stream to turn his toy mill. Fröbel responds to the effort of the baby by a series of dramatic games, representing the movements peculiar to different kinds of work, and to the need of the older child, by the gifts and occupations of the kindergarten, through which he is enabled to imitate all kinds of technical and artistic processes.

The importance of industrial education is every day more widely admitted. That Fröbel has found the true beginning of technical training, is also quite generally recognized. It is one of the important features of his system that a definite training of the hand is begun in babyhood. There are games to strengthen and give freedom to the wrist, there are games to discipline the muscles of the arm, there are games to teach force and flexibility to the fingers. The hand is man's first and most important tool. It cannot be too early taught to obey his thought and execute his will. We shall have no large class of skilled workmen until we learn from Fröbel how to keep hands from growing clumsy, and fingers from getting stiff.

The most fascinating feature of Fröbel's games to a thoughtful person is, however, their reaction on thought. They are rooted, every one of them, in the relationship of feeling, action, and thought; they obey,

without exception, that deep law which connects instinct, expression and insight. How through their contrasts the activity of comparison is roused; how they quicken and intensify perception, what presentiments they create of the subtle relationships of sound and movement;—how they stir in the child the sense of proportion,—how they show the soul of harmony in the relation of numbers,—how they foreshadow even the mysterious correspondence of space and time;—all these things and many, many others can only be realized by those who, believing that in the night of unconsciousness slumber all the possibilities of the poet and the philosopher, will have patience to watch with Fröbel for the dawning of the soul's light.

The opponents of the Kindergarten have indulged in a great deal of scornful mirth over what they have been pleased to call its false and pernicious symbolism. Can that be seriously called an educational system, they ask, which allows balls to be called fishes, and frogs, cats and squirrels,—which sees in little match-like sticks trees and lamp-posts and soldiers,—which makes the same block stand for a house, a chair and a sheep, and even uses the child's fingers to represent his grandmother, his parents and his brothers and sisters?

Again Fröbel appeals from the scorn of his critics to the history of the race, and the instinctive manifestations of the child. He hears untutored men call the brave man, a lion,—the meek man, a lamb,—the cunning man, a fox. He hears the savage describe his face not as round but as moon, and say of his fruit that it is sugar-cane instead of saying that it is sweet. He finds among the monuments of ancient art three cubes standing side by side, inscribed with the names of the three Graces. He studies reverently Egypt's great unsolved problems as they are imaged in the pyramids and the sphinx. He reads the spirit's faint intuition of immortality in the mysterious phœnix. Finding everywhere that man has sought to express in symbols the truths he feels, but does not understand, he turns his eyes upon the child to seek in his instinctive life another parallel with the development of mankind.

At once he notices the tendency of childhood to detect and delight in the most remote resemblances. "Father and mother stars," calls out a two-year-old baby on seeing in the sky two large, bright stars in the midst of a number of small ones. "Dust on the water," exclaims a boy of four, as standing on the sea-shore he is blinded by the mist and spray. "Let me catch the bird," cries the little girl, as she watches with delight the flickering reflection of the sunlight on the wall. Illustrations might be multiplied, but we do not need them. We have all seen the boy ride his father's cane and call it a horse; we have watched many a little girl caress the towel she has rolled and wrapped for her baby; we know how to the imagination of the child "the rose leans over to kiss baby rose-bud," and "God sends the little star baby, 'cause the moon was so lonely in the sky."

The symbolic stage of thought is characterized by the perception of resemblances, without abstraction of the qualities in which the resemblance lies. When the child calls the quivering reflection of the sunlight a bird he shows us that he has been struck chiefly with the bird's swift motion, but at the same time has not learned to consider motion as an abstraction. He has seized the bird in the quality motion, but holds this motion in identity with the bird.

So, too, it is through the creeping, swimming and climbing motions that he identifies the cat, the fish and the squirrel with his ball. His sticks stand for trees, lamp-posts and soldiers through the quality of straightness, and his many fingers on one hand suggest the merging of father, mother and children in the unity of the family.

It is a fact full of deep meaning that the obscure thought or feeling recognizes itself in a symbol, and cannot recognize itself in a definite and exact reflection. We need a mirror, not of what we are, but of what we already dimly see ourselves to be. This is the reason that the child's life grows clearer to him through the life of birds and animals than through the human life around him. He is drawn closer to his mother by watching the cat with her kittens, or the mother-bird with her young, than he is by seeing other children with their mothers. It is no idle curiosity which bids him peer into the bird's nest and watch so intently while the mother-bird feeds her young or covers them with her sheltering wings. He is fascinated because thus his own life is made objective to him, his own relationships are shown to him in symbol. Let us be glad then that Fröbel shows the baby how to make nests with his little hands, how to represent the fluttering young birds with his fat thumbs, and how to love his own mother more as she sings to him of the mother-bird.

The child not only expresses himself symbolically, but is quick to interpret the symbolism of nature. If on the one hand we recognize that he must represent before he can understand, and know that the analogies which underlie his action will in due course develop comparison and abstraction, can we doubt on the other that the types of nature will reveal their archetypes, and the material symbol vanish in the spiritual reality. Looking into the past we find that all the phenomena of nature have been worshiped by men; that the human heart has bowed itself to sun and moon, to mountains and rivers, to beasts, and even to the most disgusting reptiles. We remember the thunders and lightning of Sinai; the mystery of the burning bush and the pillar of cloud and of fire. We know that to-day the oldest of Christian churches celebrates her mysteries in symbolic forms and services, and the universal heart of Christendom concentrates its deepest feelings and intuitions in the symbol of the cross. From all these things may we not infer deep analogies between the outer and the inner world; between the truths God writes in human hearts, and those he proclaims through the thousand voices of earth, and believe that by a process we cannot trace,

the mind may move from the perception of the symbol to the conscious realization of the truth symbolized? Such, at least, was Fröbel's firm conviction; and we find him consequently in many of his little plays directing attention to the natural symbols of great truths, leading the child to love the light, teaching him reverence for unseen forces, making him feel the unity that underlies variety, and stirring within him a prophetic certainty of complete self-recognition.

A single illustration must suffice to indicate this phase of Fröbel's thought. To many, I fear, it will prove a stumbling-block; to many others, foolishness. To those only will it commend itself, who, realizing that all things are connected, know that nothing is insignificant.

"It is my firm conviction," writes he, "that whatever gives the child pure and persistent pleasure is, however, remotely connected with some deep truth of his nature, and has in it a germ of highest possibilities." In the light of this faith look at the shadow pictures on the wall!

"Between the bright light which shines on the smooth, white wall, is thrust a dark object, and straightway appears the form which so delights the child. This is the outward fact; what is the truth which through this fact is dimly hinted to the prophetic mind? Is it not the creative and transforming power of light, that power which brings form and color out of dark chaos and makes the beauty which gladdens our hearts? Is it not more than this, a foreshadowing, perhaps, of the spiritual fact that our darkest experiences may project themselves in forms that will delight and bless, if back of them in our hearts shines the light of God. Stern bare rocks and forbidding clefts grow beautiful in the sunlight, and the fairest landscape loses life, beauty and expression in the darkness. Is it not thus also with our lives? Yesterday they seemed to us full of beauty and of hope; to-day we see nothing but struggle and pain; yesterday we felt within us great possibilities; to-day we stagger under doubts, and groan in the darkness of our souls. Only clear conviction that it is the darkness within us which makes the darkness without, and that all lives are beautiful when lived in the light of God's idea of them, can restore the lost peace of our souls. Be it therefore, oh mother, your sacred duty to make your child feel early the working both of the outer and the inner light. Let him see in one the symbol of the other, and tracing form and color to their source in the sun, may he learn to trace the beauty and meaning of his life to their source in God."

The analogy between light and truth has always been most deeply felt by the most spiritual minds. The Magi said of God that "He had light for his body and truth for his soul." The Psalmist exclaims, "Thou hast covered thyself with light as with a garment. Christ tells us that "God is light and in Him is no darknesss at all;" and St. John writing of that state where we shall have done with all symbols because

completely penetrated with the realities they represent, declares that "The city hath no need of the sun, neither of the moon to lighten it."

If the connection is thus real will it not make itself felt? May not the heart of the child thrill, as the heart of mankind has done, in response to the objective expression of its inward need? May not a childhood of spiritual presentiments best prepare for a manhood of spiritual insights?

As has been already repeatedly stated, Fröbel's life and thought were ruled by the idea of organic unity. That all-pervading law of organism by which they progress from the homogeneous to the heterogeneous, and realize the highest unity through the extreme of variety, was ever present in his mind, and his ideal consequently was the complete development of the individual man for the sake of all men. Therefore he aimed through self-activity to develop powers; through love to consecrate them to service; through service to lift them into consciousness. To know himself man must feel and know all his relationships, and he learns the sweetness and solemnity of his life only by realizing its connections with nature, with man, and with God.

In view of this vital truth Fröbel insists that from the beginning of life the child shall be led to see and feel connections and dependences. As these connections exist in the least things they can be shown in the least things, and the habit of mind thus formed will extend itself to greater things as the child's powers strengthen and his experiences enlarge. An instinct of this connection underlies the favorite game of all nurseries, "Pat-a-cake," in which the mother shows the child that without the baker he could not have his cake; Fröbel seizes this hint and develops it. For the cake the child depends on the baker, the baker on the miller, the miller on the farmer, the farmer on the sunshine and the rain. In another game called "Grass-mowing," the same general idea is carried out. The motion of the game represents the mowing of the grass. The words tell how the baby loves milk, how the milk comes from the cow, the cow must be fed with the grass the mower reaps. God sends the sunlight and the rain to make the grass grow. In still another play Fröbel unites in one all the little games the child has learned. I give the words which accompany this game only adding that the particular motion associated with each separate game, is repeated when that game is referred to. Thus the child connects his isolated experiences into a whole, and begins to organize his memories.

MOTTO FOR THE MOTHER.

"Whatever singly thou hast played,
May in one charming whole be made.
The child alone delights to play,
But better still with comrades gay.
The single flower we love to view,
Still more the wreath of varied hue.
In this and all the child may find
The least within the whole combined."

SONG.

Two hands! thereon eight fingers are;
Two thumbs the two grandmothers are.
They've come to make each other a call.
'Tis long since they have met at all.
They bid each other welcome.
Oh welcome! Oh, welcome!
Such bowings and such greetings!
Such glad and tender meetings!
They talk as if they would never rest;
They tell of the basket, the eggs in the nest;
They tell of the doves and the pigeon house,
How they fly in and out in gay carouse.
They tell of the little fishes gay,
In the sparkling water floating away.
The baker and little patty-cakes;
The target the good brother makes.
Now, when they've reviewed their plays all through,
They ask each other what next they shall do—
The fingers say "To the steeple we'll go!"
But the little grandmothers they say no!
In the church door the grandmothers go.

We build up the future on the past; we look back that we may move forward, we grow strong for what is to be by seeing clearly what has been. Hence the great value of history. Hence, too, the strength of those, who, from time to time, pause in life to collect the results of living!

To most of us, however, perhaps to all of us, the first few years of life are a blank in memory. We wake to consciousness with definite feelings, thoughts and tendencies. Whence sprang the feelings? how grew the thoughts? what fixed the tendencies? we ask in vain. Over the sources of life roll the silent waves of unconsciousness, and memory loses itself in a beginning when "all was without form and void, and darkness was upon the face of the deep."

How much it would add to the power and beauty of our lives if this lost connection could at least be partially restored? Would we not better understand what we are, by knowing how we came to be? Might not a wise and tender mother, by watching her child, trace the dawning of his conscious life? might she not, by sacredly guarding in her heart and mind his small experiences, reconstruct for him the past he cannot remember? Ought not the first history a child learns be his own?

The final purpose of the "Mother-Play and Nursery Songs" is to give the child this history of his life. The baby trained in obedience to its wise suggestions, now grown to a child six years old, sees himself and his past in its pictures, and understands himself through his mother's explanation of them. On one page he is making a basket for his papa, on another he is calling the chickens, on still another he is watching and stretching out his hands to the moon. Into the general experiences it treasures up, the mother weaves particular facts out of his own

little life. Fröbel has mirrored the life of childhood; the mother learns from him how to mirror the life of her child.

The human mind has two ruling passions: to know itself and to express its knowing; being and doing, seeing and telling, insight and creation, are inseparable necessities of the soul. Feeling acts on thought, thought reacts on feeling, both complete themselves in action, which again reacts on them. Obedience to the truth we know is a key to the truth yet hidden, embodiment of the beauty we inwardly see, a revelation of the beauty yet unseen, expression of our total being the one way of learning what we are. This mutual dependence of the inward and outward is constantly before the mind of Fröbel, and I find it significant that in the last two songs of the Mother-Play he indicates on the one hand the culmination of insight in the vision of God, and on the other the culmination of expression in artistic creation. The one calls the attention of the little child to the sound of the church bell, and bids him watch the people who go to thank Him who made the flowers and birds, who taught sun, moon and stars to shine, who gave the baby to his mamma, and his mamma to him, and who loves all the little children in the world more, even, than their mammas love them. The other, detecting the child's need to collect and embody what he has observed and felt, bids the mother guide his feeble fingers to draw, however roughly, in sand or on a slate, the objects with which he is familiar. The former connects with all the reverent foreshadowing of his young heart, with the awe which silently stole over him when first he saw his mother kneeling, with uplifted gaze, beside his bed, with the devotion, which, responding to its outward sign, sprang up within him as she clasped his hands in prayer; with the intuitions stirred by the singing of sweet hymns, with the spiritual presentiments wakened by the symbolic light, with the solemn terror which crept over him in the darkness and the storm. The latter completes and satisfies the activity which led him to imitate the life around him, helps him to seize objects in their totality instead of in a single quality, and makes his representations organic by giving them permanence. This step once taken, the child enters a new phase of development. He has advanced from the fact to the picture! Here the "Mother-Play and Nursery Songs" leave him. Here the kindergarten takes him up!

SOME ASPECTS OF THE KINDERGARTEN.

BY MISS SUSAN E. BLOW, ST. LOUIS.

THE Kindergarten is many-sided. Herein lies its greatest merit and its greatest danger. To every different point of view it presents a different face. To some it is a play-school, to others a workshop, to others an improved system of object lessons. Its sole aim is declared successively to be physical development, technical training, the formation of habits of cleanliness, order and courtesy, the strengthening of observation and the pleasant teaching of useful facts. All are right and all are wrong. The Kindergarten is all of these things, and yet no one of them, nor even a combination of them. Every part is necessary to the whole, and yet the whole is something more than the sum of its parts.

"Who offers much," says Goethe, "brings something unto many." Every man is able to illustrate from his own experience some phase of a widely-reaching truth. The meanest man finds himself best interpreted by the deepest thinker. The partial views of narrow teachers are reconciled in the inclusive thought of the philosophic educator. The perfect curve of the circle demands the infinite number of its sides.

The Kindergarten is organic, therefore a variety in unity. It recognizes that life is essentially activity, therefore aims mainly to develop power; it knows that objective truth is the mind's air and food, therefore values knowledge; it sees that the prizes of life fall to the capable and industrious, therefore trains the child to work; it takes note of the increasing complexity of social relationships, therefore strives to initiate him into all the amenities of life; it conceives the child in his threefold nature—as a physical, intellectual and moral being,—therefore emphasizes equally the training of the body, of the mind, and of the affections and will. Finally it grasps all these different phases of education in the unity of a single thought, and in the nature and laws of self-conciousness finds its method and its aim. It beholds the child through expression struggling towards self-knowledge, and it comes to his aid with material which appealing to his total nature calls forth his total activity. It helps him to complete expression that it may lead him to clear insight, and holds up before him all his relationships, that he may realize all his possibilities. Such at least was the Kindergarten in the idea of its founder. It exists as yet nowhere, and for a very simple reason. The ideal Kindergarten demands the ideal Kindergartner.

The program of the theoretical Kindergarten includes garden work,

songs, games, stories, talks, lunch and exercises, in the Fröbel gifts and occupations.

The life of man began in a garden; his first occupations were to "dress it and keep it" and to name the beasts of the field and the fowls of the air. So the little child should dig and plant his own garden, and feed and care for his dog, his cat or his bird. Practical doing awakens love and thought. Sympathy with nature is intensified by digging in the ground. Dependence is realized through waiting for the results of work. Curiosity is excited by the miracle of growth. The beauty of law is seen in the life of trees and flowers, and the unconscious lawfulness of nature inclines the heart to free obedience. God is revealed to the child as He first revealed himself to the human race—as creator, and the revelation of His being in nature prepares for His recognition in the soul.

I translate from the Baroness Marenholz-Bulow, the most devoted of Fröbel's co-workers, an incident which illustrates these truths.

"Two little girls, four and five years old, had in the Kindergarten a garden, where, like the other children, they had planted a few peas and beans. Every day they dug them up with their little hands to see why they didn't sprout. The beds of some of their companions showed already green shoots and tender leaves and this increased their disappointment and impatience. They were told they must stop digging up their seeds and must wait patiently if they wanted to have plants. After this they kept their hands out of the dirt, and it was touching to watch their eager eyes turned every day on their garden, and to mark their growing patience and self-control. At last, one morning, we saw them on their knees gazing with wondering, delighted eyes on a number of small green shoots which had pushed up into the light. Often before had seeds sprouted before their eyes, but they had never noticed it. They were indifferent because they had not been active,—incurious because they themselves had not dug and planted and waited. It can never be too often repeated that only that impresses itself on the child which is in some way connected with his doing. Where the hands work the eyes see.

Our wondering little children were in the presence of a miracle. Yesterday their garden was brown and bare,—to-day it was green with little shoots. "See," I said, "you have learned to wait and your seeds have come up,—but did your waiting make them grow?" "No," came quickly from the children, "it was God that made them grow." "Yes," I said, "God sent the sunshine to warm the earth and the seed, then He sent dew and rain, and the hard peas and beans softened in the damp ground, then the germ sprouted as you have seen it do in peas which were taken out of the earth. God has made you very happy, wouldn't you like to do something to make Him happy? What *can* you do?" "We can work and be good," said the children, and the younger cried out joyfully and in accents of the deepest conviction, "I can do something to make God happy."

The Kindergarten songs are either taken from the "Mother Play and Nursery Songs," or inspired by its spirit. The one essential requirement is that they shall present the same idea to thought, feeling and will. The music must correspond to the words, and both must be illustrated by gestures.

Gestures are to spoken what pictures are to written language. Words are formal signs, pictures and gestures universally recognizable representations. The word which stands for tree, for instance, differs in every different language; the picture of a tree is always essentially the same. So the words which express love are as various as the phases of the feeling, but the savage and civilized man alike know the meaning of the hand pressure and the kiss. What a wide range of ideas may be expressed by gestures is shown in the pantomime of deaf mutes, while the natural tendency to employ gestures has been remarked by every student of primitive tribes and by every observer of young children. It is interesting in this connection to note that languages in the earlier stages of their development are characterized by numerous homonyms and synonyms, i. e., by the use of the same word to express many different meanings, and by the use of many different words to express the same meaning. To a people whose speech is thus confused the gesture which points the meaning of a word is about as important as the word itself. The thought of the child also begins in the indefinite and obscure. The words he hears convey to him at first very vague and general impressions, and crystallize into clearness and precision only by repeated association with the acts, objects, qualities, relations and emotions to which they refer. To him, as to the primitive man, gesture is an important means of indicating this connection, and his conceptions are at once tested and strengthened by his representations.

He was a wise man who said, "Let me make the songs of a nation and I care not who may make its laws." He is a wiser man who aims not only to write a nation's songs but to influence its games. The activities of men are as important as their feelings, and the character of a people is both expressed in and intensified by national amusements. Would Greece have been Greece without the Olympian Games? Can we conceive the typical Englishman without his cricket, his foot-ball and his boat races?

If we watch the games of children we shall notice that they fall, broadly speaking, into three classes. In the first class are included games of running, wrestling, throwing, and all other plays whose charm lies mainly in the exertion of physical strength and skill; the second class of which the "King William," we all so well remember, is a type, reproduces the child's observations and experiences,—and the third which may be illustrated by "hide the handkerchief" and "turn the platter" is characterized by its appeal to the activities of the mind. In the Kindergarten these different types reappear transfigured. Fröbel has studied instinctive play—grasped its underlying idea, and perfected

its form. He has arranged a variety of pure movement games, each one of which calls into play important muscles,—he has reproduced life in a series of dramatic games representing the flowing of streams, the sailing of boats, the flying of birds, the swimming of fishes, the activities of the farmer, the miller, the baker, the carpenter, the cobbler,—in short, all the activities of nature and of man; he disciplines the senses through games appealing to sight, touch, hearing, smell and taste, and rouses pure mental activity through games which stimulate curiosity by suggesting puzzles.

A comparison of Fröbel's plays with the traditional games of different nations would do much to show the purifying and elevating tendency of the Kindergarten. The limits I have set myself permit, however, only one or two suggestive illustrations.

The Kindergarten games, like the songs, express the same thought in melody, in movement and in words. They differ from the songs in that their representations require the combined action of many different children. In the play of the birds' nest, for instance, a given number of children represent trees, imitating, with arms and fingers, the branches and leaves, while others, like birds, fly in and out, build nests, and finally drop their little heads in sleep. So in the ship game, the children standing around the circle, by a rhythmical undulating movement, represent waves, while a half-dozen little children, with intertwined arms, form the ship, and with a movement corresponding to that of the waves, imitate its sailing. Each child has something to do, and if a single child fails to perform his part, the harmony of the representation is destroyed. The games, therefore, tend strongly to develop in the children mutual dependence and sympathy, as in all life nothing draws us nearer to each other than united action for a common end.

History teaches us that music, poetry and dancing were one in their origin, and observation shows us that they are one to the child. This suggests another important aspect of the Kindergarten games. We must see in them the crude beginnings of the three arts, and from this common center, lead the child slowly to perception of the harmonies of movement, the harmonies of sound, and the harmonies of thought.

That their varied possibilities may be realized, the games require very judicious direction. The Kindergartner must wisely alternate dramatic games with those which appeal mainly to physical activity; games which exercise the arms with games which exercise the legs; games which emphasize the activity of a particular child with those which call for united effort. She must adapt the games to the ages of the children and to the season of the year. She must connect them with the child's life, and help him to see in them the reproduction of his experiences. She must not play one game too long, lest monotony result in inattention; neither must she change the games too often, lest she tempt to frivolity. She must guide as a playmate, and not as a teacher. She must allow no mechanical imitation of set movement,

but aim to have movement spring spontaneously from the thought and feeling of the children. She must deeply feel the ruling idea of each game, and communicate it by contagion as well as by words. In short, possessed with a living spirit, she must infuse it into the children, and lead them to give it free and joyful expression.

The daily talk with the children is one of the most important and yet one of the most neglected features of the Kindergarten. It is neglected because it cannot be done by rule, it is important because through it the varied activity of the Kindergarten is concentrated in the unity of its idea. What should be talked about depends on what the children have been doing, and the whole idea of the conversation is lost when it is perverted into an object lesson. What the children have expressed in play, in their block-building, in their stick-laying, in their weaving and cutting and modeling, that also should they learn to express in words. What they see around them in the room, what they have noticed on their way to the Kindergarten, the pebbles they have picked up, the insects they have caught, the flowers they have brought with loving, smiling eyes to their motherly friend—in one word, in all the thronging impressions which besiege the mind from without, and in all the crude activity which shows the tumultuous forces within, the true Kindergartner finds suggestions for her talks with the little ones she is trying to lead into the light.

The stories have one distinct object, which they realize in a twofold way. They aim to show the child himself, and to attain this end offer him both contrasts and reflections. The wise Kindergartner alternates the fairy tales which startle the child out of his own life and enable him to look on it from an alien standpoint, with symbolic stories of birds and flowers and insects, and with histories of little boys and girls in whose experiences she simply mirrors his own. Using the "Mother-Play and Nursery Songs," she leads the children toward the past, and, as they grow older, reproduces, in the legends of heroes and demi-gods, and in the touching narratives of the Bible, the infancy and childhood of the human race. Moving thus from the known to the unknown, and from the near to the remote, she holds himself up to him first in the glass of nature, then in the glass of childhood, and at last in the glass of history. Finally she shows him ideal childhood in the life of the ideal child, and tells him how the boy Jesus "grew in knowledge and wisdom and in favor with God and man."

Never does the Kindergarten present a prettier picture than when the work is cleared away, the tables carefully set, and the children with shining faces and rosy hands are gathered at their lunch. Here are shown the beauty of cleanliness and the charm of order,—here the children learn to share generously, to accept graciously, and to yield courteously; and the social training, which is one of the most important features of the Kindergarten, culminates in this half hour of free yet gentle and kindly intercourse. Good manners give not only social

charm but social power, and surely in this age of complex social demands man cannot be taught too early to move harmoniously among his fellows.

In what I have to say of Fröbel's gifts and occupations I wish to be distinctly understood as stating only their theoretic possibilities. Their adaptations to children of different ages and characters can only be learned by experience. Some of them may be profitably used by the baby in the nursery,—others are valuable in the primary school. Again, the same gift or occupation may be used in different ways to secure different ends. From the blocks the child builds with when he is five years old, he may learn at seven the elements of form and number. The square of paper, which the beginner creases into a salt-cellar or twists into a rooster, the older child uses to produce artistic forms and combinations. In general, there is advance from indefinite impressions to clear perceptions, from vague and half-conscious comparison to sharp distinction and clear analysis, from isolated experiences to connected work and thought, and from a mere general activity to production and creation.

With this general understanding pass we now to a detailed consideration of the gifts and occupations, and of their relationship to each other and to the child.

The First Gift consists of six soft worsted balls of the colors of the rainbow.

The Second Gift consists of a wooden sphere, cube and cylinder.

The Third Gift is a two-inch cube divided equally once in each dimension, producing eight small cubes.

The Fourth Gift is a two-inch cube divided by one vertical and two horizontal cuts into eight rectangular parallelopipeds. Each of these parallelopipeds is two inches long, one inch broad and half an inch thick.

The Fifth Gift is a three-inch cube divided equally twice in each dimension into twenty-seven small cubes. Three of these are divided by one diagonal cut into two triangular parts, and three by two diagonal cuts into four triangular parts.

The Sixth Gift is a cube of three inches divided into twenty-seven parallelopipeds of the same dimensions as those of the Fourth Gift. Three of these are divided lengthwise into square prisms, two inches long, half an inch wide and half an inch thick, and six are divided crosswise into square tablets an inch square and half an inch thick. Thus the gift contains thirty-six pieces.

The Seventh Gift consists of square and triangular tablets. Of the latter there are four kinds, viz.: Equilateral, right and obtuse isosceles and right scalene triangles.

The Eighth Gift is a connected slat,—the Ninth consists of disconnected slats.

The Tenth Gift consists of wooden sticks of various lengths, and the Eleventh Gift of whole and half wire rings of various diameter.

Looking at the gifts as a whole we see at once that their basis is mathematical, and we notice that they illustrate successively the solid, the plane and the line. We perceive, too, that they progress from undivided to divided wholes, and from these to separate and independent elements. Finally, we observe that there is a suggestiveness in the earlier gifts which the later ones lack, while on the other hand the range of the latter far exceeds that of the former. The meaning of these distinctions and connections will grow clear to us as we study the common objects of the varied gifts. These objects are:

I. To aid the mind to abstract the essential qualities of objects by the presentation of striking contrasts.

II. To lead to the classification of external objects by the presentation of typical forms.

III. To illustrate fundamental truths through simple applications.

IV. To stimulate creative activity.

I. We can never recur too often to the history of the race for the interpretation of the individual. So I cannot consider it irrelevant to refer to a recent result of linguistic research which throws into clearer light the trite, yet only vaguely understood, truth that knowledge rests upon comparison, and which strongly confirms the wisdom of Fröbel in stimulating comparison by suggesting contrasts. I quote from an article by Dr. Carl Abel, one of the best known of the younger philologists of Germany.* After mentioning that the Egyptian language can be traced in hieroglyphics up to about 3000 B. C., and in the Koptic to 1000 A. D., "furnishing the student, therefore, a favorable opportunity of exposing an uncommonly long period of linguistic development," he goes on to say:

"In the Egyptian the words—at least in appearance—have two *distinctly opposite meanings*, and the letters of such words also are sometimes exactly reversed. Suppose the German word "*gut*" were Egyptian, then besides meaning good it might mean bad, and besides "*gut*" it might sound like *tug*. *Tug* again could mean good as well as bad, and by a small sound modification, as it often happened in the life of a language—perhaps to *tuch*—furnish occasion to a new conversion into *chut* which again from its side could unite the two meanings."

This statement is followed by illustrations of the facts adduced, and by reference to the Koptic researches of the author which contain a list of such metatheses ninety pages long. It is then shown that in the Egyptian writing the opposite meanings of the same word were distinguished by adding to the sound value written by letter of each word a determining picture. The word *ken*, for instance, could mean either strong or weak, and whenever this word appears in writing it is accompanied by a picture illustrating its meaning in the particular case. Commenting on these very remarkable facts Dr. Abel says:

"Our judgments are formed solely upon comparison and antitheses.

*Translation in the *New Englander* for November.

As little as we need to think of weakness when we have once grasped the conception of strength, so surely could not strength have been originally conceived of without measuring itself by contrast with weakness. Let any one attempt to grasp a single new idea beyond the range of thought which has become familiar to him by known word definitions without his being put to the trouble of seeking them out, and he will be convinced on this point as to the nature of intellectual progress. Each one to-day becomes acquainted with strength without an effort of his own judgment, because the idea exists in the language, because he is accustomed to it from childhood as a meaning for certain actions, objects and persons. But when, leaving the range of every-day experience and words applying to it, we attempt to create individual ideas or to think over again rare and seldom heard thoughts of others, we find ourselves face to face with the necessity of conscious antithesis. To bide by word-thoughts, no scholar has grasped the idea of acute, obtuse and right angle without bringing the three in real contrast; no student has grasped the *esse* of Hegel without having confronted it with the *non esse;* in general, no one has learned tolerably a foreign tongue without explaining those word-meanings which vary from those of his native tongue by a comparison with them. The Egyptian leads us back to the infant period of humanity, in which these first commonest conceptions had to be grasped in this slow and thoughtful manner. In order to learn to think of strength one must separate one's self from weakness; in order to comprehend darkness you must separate light; in order to grasp much you must hold little in the mind for contrast. Such Egyptian words as antithetically show both branches of the original comparison, furnish an insight into the wearisome work-shop in which the first and most necessary ideas—to-day the glibbest and most easily handled—were forged."

It is quite true, as Prof. Abel says, that we now acquire many ideas along with the means of their expression, and the style of our thinking is largely determined by our inherited speech. To a great extent this coercion of our thought is necessary. If we are to advance upon our forefathers, we must learn in months and years what they learned in generations and centuries. Born in an age of steam engines we must in some way rapidly reproduce the experiences which began when some forgotten savage kindled the first fire. We are mediated results ourselves, and therefore have to learn through the mediation of others. Nature cannot tell us what she told to the first men; that secret she has trusted to them and we must learn it from them before we can understand what she has to say to us. The heir of all the ages must enter upon his inheritance before he can penetrate their increasing purpose.

While all this is true, it is equally true that ideas acquired without the conscious exercise of judgment and comparison lack vitality. Traditional habits of thought must end in formalism. The reaction of lan-

guage upon mind will always be powerful. Through it the whole past presses upon the present, and the thought of all who have preceded us contributes to the shaping of our thought. That its constraint may not be destructive of our freedom, we must come into personal contact with the simplest ideas and the commonest experiences.

The great problem of education is to effect the necessary mediation without destroying originality, and this can only be done by organizing experiences which shall conduct to a preconceived end. This truth is now widely realized, and everywhere we find increasing demand for experiments in natural science and illustrations in all branches of study. But only Fröbel has seen that this same method should be applied to the youngest children and to the most familiar facts, and by a series of objects in which essential qualities are strongly contrasted, aims to excite the mind to conscious antithesis.

It may be urged that if this process of comparison is natural to the mind, the mind may safely be trusted to follow it out. We might as well argue that because the law of gravitation has been discovered, each generation should, unaided, discover it anew. The contrasts of nature are so blended into harmony that their opposition is lost, yet this very opposition must be felt before their harmony can be realized. Fröbel simply accelerates the natural tendency of thought by carefully abstracting from material things their essential qualities, and then so arranging his gifts that each one shall throw some distinctive attribute into relief. Thus in the first gift he presents contrasts of color; in the second, contrasts of form; in the third, contrasts of size; in the fourth, contrasts of dimension; in the fifth he offers both contrasts of angles and contrasts of number; while in the sixth he repeats, emphasizes and mediates the contrasts of the preceding gifts. Passing to the plane in the seventh gift he offers subtler contrasts of form, while the connected and disconnected slats render these still more striking by showing how they are produced. The sticks and rings which, properly speaking, are one gift, contrast the straight and curved line, and offer striking perceptions of position and direction. And finally the solids, planes and lines are mutually illustrative, and the child learns both clearly to distinguish the different parts of his solids and to connect his planes and lines with them, identifying at last his stick, the embodiment of the straight line, with the axis of the sphere, the edge of the cube and the side of the square, and the ring which embodies the curve with the circumference of the sphere and the edge of the cylinder.

These contrasts of color, size, form, number, dimension, relation, direction and position illustrated in the gifts are applied in the occupations, and supplemented in the games and songs by contrasts of smell, taste, movement and sound. There is no salient attribute of material things which is not thus thrown into light, and as a consequence sharply defined and firmly grasped by the mind.

We realize the significance of this result more fully when we reflect

that by the perception of analogies between the material and spiritual world, the words designating the acts, objects, qualities and relations of the one have been adapted to express the acts, powers, states and relations of the other. There is no single word of our intellectual or moral vocabulary which was not originally applied to something apprehensible by the senses, and many of the most important of them refer to physical facts and qualities with which the child gets acquainted in his earliest years. When, for instance, we speak of great men, great actions, greatness, the analogy is obviously to size; when we call a man *straightforward*, allude to *crooked* dealings or describe a character as *angular*, we borrow from the language of lines and their relations; when we talk of lives *rounded* into completeness and actions that are fair and *square*, we are debtors to analogies with form; when we speak of *high* station, *deep* truths, *broad* views, we refer, however, unconsciously to the "threefold measure which dwells in space;" and when we mourn over *dark* sorrows and *black* crimes, we steal our words from the vocabulary of color. It was part of Fröbel's idea to make the child sensible of these relationships by connecting his first perception of the moral force of words directly with the physical fact to which they stand in analogy. To give only a single illustration, in the game of the joiner the child alternates long and short movements while imitating the act of planing. The long and short of movement is then connected with the long and short of sound, the long and short of form, and the long and short of time; and finally, through the story of Goliath and David, in telling which the contrast between the tall giant and the stripling who defied and conquered him is emphasized, the distinction between physical and moral greatness is foreshadowed to the mind. The mark of the true Kindergarten is the all-pervading connection between the things of sense and the things of thought.

II. It is an admitted law that the mind moves from the known to the unknown. Nothing charms us more than the recognition of the old in the new. The man who hurries through a foreign city indifferent and inattentive to the passing crowd feels a quick thrill of pleasure when in the midst of all this strangeness he recognizes a familiar face. Let our minds become keenly conscious of a single thought and the whole world glows with illustrations of it. It was insight into this truth which led Fröbel to make the "archetypes of nature the playthings of the child." "Line in nature is not found," says Emerson, but "unit and universe are round." The ball illustrates the ideal form towards which the universe strives. This then is Fröbel's starting point and he follows it up with the other forms which underlie the works of nature and of art. The cube gives us the basis of classification for mineral forms and is the fundamental type of architecture. The cylinder, which nature shows us in the trunks of trees and the stems of plants and in the bodies and limbs of animals, is also the basis of the ceramic art. In short, in geometric forms we have a key to all

the beauty and variety of material things, whether works of God or works of man, made in the image of God.

The effect of these normal types in developing observation, classification and creative activity is quite remarkable. The shelves of the well conducted Kindergarten groan under the spools and buttons, the marbles and apples, nests and eggs, bottles and blocks which the eager children bring in morning after morning saying they have found something more like their ball, cube or cylinder. I remember well a little girl five years old who after playing for some time with her ball began to count over the different round objects she could remember, and after naming apples, grapes, cherries and peaches, suddenly exclaimed with a flash of quick pleasure in her face, "Why *all* fruits are round," and, she added after a moment's thoughtful pause, "so are all vegetables." A little boy of the same age came one morning with a particularly eager face to the Kindergarten and begged "for a lump of clay to make his mamma's preserve dish." "How are you going to make it?" I asked as I handed him the clay. The answer was prompt and decided. "First I'll make a ball and flatten it to get a circle, on top of that I'll stand a long narrow cylinder, and above that I'll put a hollowed out half-ball." In the field flowers and the leaves of the trees, in dew drops and jewels, in the patterns of carpets and oil cloths, in the figures on wallpaper, in architectural decorations, in the varied reflections of the sunlight and the shifting figures of the clouds, the wide-open eyes of the Kindergarten child rejoice in the revelation of familiar forms, and the heart made for unity detects it with a thrill of gladness under the infinite manifoldness of the external world.

III. There is a growing belief among educators that the mind should be kept in constant relation with all the essential branches of knowledge, but that the method of study should vary with the progressive stages of mental development. Thus they would present the sensible facts of any given science to the perceptions of the child, the relations of these facts to the understanding of the youth, and the synthesis of these relations to the reason of the mature student. By this method there is secured continuity of thought, and the ultimate inclusive principle is made to register the results of a vivid personal experience.

While the evolution of moral truths has been less distinctly formulated, it is I think widely felt that they must be rooted in the sympathies and fostered by exertion of the will. As we present knowledge successively to perception, reflection and pure thought, so we may present the same moral relationships successively to feeling, conscience, and spiritual insight and match our intellectual spiral of facts, relations and principles with a spiral of moral presentments, intuitions and comprehensions.

The Kindergarten deals with the first stage of this double development and offers to the mind perceptions, and to the heart presentiments. Moreover it deals not with special branches of study, but with primal

facts, not with special moral obligations, but with fundamental moral relationships. And finally it appeals not separately to the mind and heart, but through the same objects and exercises touches both at once. In all this the Kindergarten is in accord with the nature of the child. No person can be thrown with children without noticing their religious aptitudes and sympathies, their strongly developed sense of analogy, and their aversion to analysis. The youth is analytic and investigative, ambitious to work out his own purposes, prone to question and to deny. But the little child is happy in the felt though uncomprehended unity of life, and the sage finds rest at last in a unity which he comprehends. Thus the end of life meets its beginning. At sunrise and at sunset we rejoice in the sun, though in the glare of the noonday we forget the glory of the light in the beauty of the things enlightened.

It seems to me, therefore, quite reasonable when Fröbel claims that the deepest and most universal truths should determine what we do for children and how we do it, and *that precisely these deepest truths are the ones that the child will most readily recognize, though of course only under limited forms and applications.* The deepest of all truths to Fröbel is that self-recognition is effected through self-activity, and the practical outcome of this insight is that education should from the beginning occupy the child with plastic material which he uses in subservience to organic law. As he uses this material he is constantly illustrating the truths that all development begins in separation,—that through separation there is attained a higher union,—that every part is necessary to the whole and the whole is necessary to every part,—that deepening power is restricting power, and that, advancing from the homogeneous to the heterogeneous, a higher harmony results from a constantly increasing variety. These were the thoughts which ruled in Fröbel's mind, and he organized his gifts to give them material expression. First the undivided solids stamp themselves as wholes upon the child's mind. With the divided cube the child begins to transform and create, while by the repeated reconstruction of the original form, the relation of the parts to the whole is kept prominently in view. As the divisions of the cube increase in variety and complexity he finds he can produce more and more perfect forms, and when, through the constant association of the individual parts with the units from which they were derived, the idea of organic connection has become the regulator of his instinctive activity he advances to a gift which offers him not an object to transform, but independent elements which he combines in varied wholes.

Fröbel would be the weakest of educators if he claimed that children could *understand* these truths. But it is a very different thing to claim that they may, nay, that they *must* obey them and that activities regulated by these insights prepare the way for comprehension. The child who in perceptible things has been led to see the ordering of parts to a whole must as his mind develops grasp logical relations in the world

of thought, and will, in a certain sense, be constrained to infer from visible effects their invisible causes. For there can be no connection without an underlying law, and it is impossible that there can be two systems of logic, one applying to the material and the other to the spiritual world. There is vast distance between the child's perception that he cannot rebuild his cube without using all the cubes into which it is divided and the man's recognition that he is an essential element of the great whole of humanity,—between the child's experience that the most beautiful forms he produces are those in which he most completely emphasizes individual elements and the man's glad certainty that his organic connections demand the rich fullness of his personality,—yet if there is continuity in life distance cannot abolish relation, and the full stream of the man's thought may be surely traced to the little springs of the child's perceptions.

Evidently these results will not come of themselves by simply playing with the Kindergarten gifts. Fröbel's material must be quickened with Fröbel's spirit, and she who aspires to guide a living mind must herself be regenerated by the truth. Only as she sees the end can she make the right beginning, and without violating the child's freedom wisely direct his steps. The mustard seed grows into a great tree, the leaven hid in the meal leavens the lump. Let a single vital truth, in however crude a form, be stirred to life in the mind, and straightway it both re-creates the mind in its own likeness and becomes prolific of related truths.

IV. All the features of the Kindergarten thus far alluded to are simply results of a single ruling thought,—flowers and fruit of one hidden root. When we comprehend this prolific thought we comprehend Fröbel. Until then we can only see in the Kindergarten a system of more or less valuable detail. Briefly stated this root thought is that as God knows himself through creation so must man, or in other words that to truly live we must constantly create, and that the condition of a complete self-consciousness is a complete reflection. The life of the soul is a struggle towards self-knowledge, and self-knowledge comes only through self-externalization. As Fröbel puts it, "The inward as inward can never be known, it is only revealed by being made outward. The mind like the eye sees not itself but by reflection." What we want is to know ourselves, and we learn to know ourselves not by taking in but by giving out. God "for His own glory" makes man in His own image, or differently stated, completes His self-consciousness in the consciousness of the creature, and man too can only realize himself by producing his image.

Fröbel's merit lies not in the recognition of this truth, but in its application. Many thinkers have stated it more clearly than he, and other educators have traced it in the ceaseless bubbling over of the child's speech and in the ardor of his play. But Fröbel alone, with insight into the end the child blindly seeks, has aimed to aid the instinct-

ive struggle towards self-consciousness, and by wisely organized material to stimulate and direct creative activity.

However we may criticise the basis of Fröbel's thought, no fair observer will question the results of his method. Let a child try to fashion his lump of clay into a bird's nest, and though his effort yield no other result it will certainly lead him to examine carefully the next bird's nest he sees. Let him make an apple and a pear and he must feel their difference in form as he would never have done had he simply looked at the two fruits. Let him attempt to lay with his sticks the outline of a house and his attention cannot fail to be caught by facts of direction and proportion. Let him apply numbers in weaving and their relations grow interesting to him. Lead him to construct symmetrical figures and he must feel the laws of symmetry. Teach him rhythmic movements and he must recognize rhythm. All things are revealed in the doing, and productive activity both enlightens and develops the mind.

It has always been a difficult problem to strike the balance between knowledge and power. The mind is not a sponge, nor is education the absorption of facts. On the other hand nothing is more dangerous than energy uncontrolled by knowledge and insight. The mind like the stomach suffers from overloading, yet both need constant food. The test of healthy assimilation is increasing strength, and we know we are supplying the mind with the right kind and amount of food if we notice a gain in vigor and originality. The child's intense play is nature's effort to order the thronging impressions of the first years of life, and the Kindergarten simply follows nature in alternating receptive and creative activities, and in constantly registering the results of perception in reproduction.

In an age so analytical and scientific as our own the Kindergarten has a special value. Scientific methods need to be supplemented in education by artistic processes. The scientist beginning with the embodied fact seeks its relations and its causes,—the thought of the artist is the final cause of the statue, the painting or the poem. The scientist, "handicapped by fact and riveted to matter," struggles painfully towards the spiritual, while before the artist the invisible is constantly shaping the visible and the eternal declaring itself in the transitory. The restless scientist strives to order a bewildering variety, the artist instinctively realizes the unity from which variety is evolved and feels the soul of the whole animating each particular part. We prepare the children for spiritual insight when we lead them to create.

Again, the representative system is death to superficiality and self-conceit. The child's imperfect results teach him humility and stir him to fresh effort. He is constantly testing his perceptions by production, and measuring himself by his attainment. He learns that what he can use is his,—that only what he consciously holds he truly possesses. He finds out in what directions he can best work and transforms un-

comprehended tendency into definite character. He advances on the one hand from perception to conception, from conception to reproduction, from reproduction to definition, and on the other from an instinctive to a self-directing activity, and from this to self-knowledge and self-control. Thus by the same process he unlocks creation and realizes in himself the image of his Creator.

The order of the Kindergarten gifts follows the order of mental evolution, and at each stage of the child's growth Fröbel presents him with his "objective counterpart." "The child," he says, "develops like all things, according to laws as simple as they are imperative. Of these the simplest and most imperative is that force existing must exert itself,—exerting itself it grows strong—strengthening it unfolds—unfolding it represents and creates—representing and creating it lifts itself to consciousness and culminates in insight." This perception of the course of development determines his idea of the stages of early education. It should aim, first, to strengthen the senses and muscles conceived as the tools of the spirit,—second, to prepare for work by technical training, and to aid self-expression by supplying objects which through their indefiniteness may be made widely representative,—third, to provide material adapted to the conscious production of definite things and diminish the suggestiveness of this material in direct ratio to the increase of creative power, and fourth, by analysis of the objects produced, and the method of their production lift the child to conscious communion with his own thought. The first stage of this educational process is realized through the "Songs for Mother and Child,"—the second through the Kindergarten games, the simpler occupations and the first two Gifts,—the third through the exercises with blocks, tablets, slats, sticks and rings, and the work in drawing, folding, cutting, peas work and modeling, and the fourth through the wise appeal of the Kindergartner to the thought of the child as she leads him slowly from the what to the how, and from the how to the why and wherefore of his own action.

The definitely productive exercises begin with the Third Gift. Fröbel contends that the proverbial destructiveness of children is a perversion of the faculties of investigation and construction, and that the broken toys strewn over our nursery floors express the mind's impatient protest against finished and complicated things. Unable to rest in externals the child breaks his toys to find out "what is inside," and scornful of what makes no appeal to his activity he turns from the most elegant playthings to the crude results of his own manufacture. What he wants is not something made for him, but material to make something himself. What he needs is an object which he can take to pieces without destroying, and through which he can gratify his instinct to transform and to reconstruct. At the same time the possibilities of the object must not be too varied and it must be suggestive through its limitations. The young mind may be as easily crushed by excess as it

is paralyzed by defect. Hence, Fröbel's choice of a cube divided into eight smaller cubes. It is easily separated into its elements and easily reconstructed. It is capable of a reasonable number of transformations, and its crude resemblances satisfy the child's crude thought. It offers no variety of form to confuse his mind, but rigidly confines him to vertical and horizontal, to the right angle and the square. Moreover, he can scarcely arrange his blocks in any way without their taking forms which will suggest some object he has seen. If he piles them one above the other a word from mother or Kindergartner enables him to see in the unsought result of his doing a tower, a light-house or a lamp post. If he arranges them side by side he is confronted with a wall, if in two parallel rows, behold the railroad! The change of a single block transforms the railroad into a train of cars, and with another movement the cars vanish in a house. Having as it were reached these results accidentally the child next directly aims to reproduce them, and thus through the suggestiveness of his material is helped from an instinctive to a self-directing activity, and from simple energy to definite production. This point once attained he triumphs over more and more complicated material, and constrains an ever increasing variety of elements to obey his thought. With planes and sticks he advances to surface representation, and prepares the way for drawing, and finally begins of himself to form letters and to spell out the names of familiar things. His progress, like that of the race, moves thus from the concrete to the abstract, from the fact to the picture, and from the picture to the sign.

In the exercises with the Gifts, great care is necessary on the part of the Kindergartner. She must see that each gift is conceived first as a whole, complete in itself, and must derive its parts by analysis. She must keep up the idea of relation by requiring the use of all the elements of the original whole in each object produced. She must show that unused material is wasted material, must encourage neatness and accuracy through care to build on the squares of the table, and must strengthen continuity of thought and imply the connection of things, by leading from the building of isolated objects to the development of sequences, in which each form grows out of the form that precedes and hints the form which follows it. She must help the child to say in words what he has said in material forms, lead him to name and describe what he has made, and connect each object produced with his life and sympathies. She must, from time to time, concentrate the activity of different children on a common end, and again, she must, through stories and songs, organize their independent creations into a connected whole. She must not impair originality by too constant direction, neither must she suffer freedom to run into license. As the artist is not enslaved, but helped by the laws of artistic creation, so the young mind is not limited, but developed by wise guidance. The felt need of the child must, however, determine the help given, as

all through life our realized lacks open our hearts to sympathy and suggestion.

Through analysis of their productions the children are slowly awakened to facts of form and relations of number, and led to the clear and precise use of language. As they grow older the analysis becomes more definite and extended, and whereas the baby beginners only *name* the objects they produce, the more advanced children tell how they *make* each object, and the graduating class must be able to resolve whatever they create into its elements, and state the facts of form, number, direction and relation which it illustrates. I consider this final stage very important, for the reason that it makes clear to the mind the meaning of all its experiences, and leads from the particular fact to the principle governing all the facts of the given class.

With children who have completed the pure Kindergarten course, the gifts may be profitably used to teach the rudiments of geometry and arithmetic. The geometric forms are first recognized, then sought under their veiled manifestations in nature, then applied in construction, then consciously produced, clearly analyzed and sharply defined, and finally shown in their relations to each other. Thus the child who begins by simply calling his building blocks "cubes," will end by recognizing in his cube, the solid, the polyhedron, the hexahedron, the prism and the parallelopiped, and will comprehend its precise definition as a rectangular parallelopiped whose faces are equal squares. So, beginning by pointing out the square corners of his cube, he ends with the definite conception of a right angle as produced when "two straight lines meet each other so as to make the adjacent angles equal." All the simple problems of geometry may be illustrated to perception and grasped as matters of fact, and the mind thus be prepared for the geometrical reasoning of later years.

It is unnecessary to enlarge upon the evident adaptation of the gifts to the teaching of arithmetic. Infinitely varied exercises in counting, and in the four fundamental rules, may be given with the sticks, while the divided solids offer striking illustrations of fractional parts—halves, quarters and eighths must grow clear through the right use of the third and fourth gifts, while the fifth and sixth lead on, in their natural division, to thirds, ninths and twenty-sevenths, and may also be used to illustrate halves, quarters, sixths and twelfths. The salient features of the method are, first, to excite interest in the relations of numbers rather than to give mechanical drill; second, to constantly associate number and form, making them mutually illustrative; third, to apply numbers to mechanical and artistic production. Whereas in the Kindergarten proper the child abstracted from his productions numerical facts, he now directly seeks in his constructions to solve numerical problems. To illustrate: with a given number of blocks the children are required to build a house of stated height, breadth and thickness, with a fixed number of windows and doors of definite dimensions, and

having built it, to calculate its square and cubic contents; with their tablets they make squares, oblongs, rhombs, etc., of different sizes, noting length, breadth and contents, or with their sticks develop symmetrical figures from different mathematical centers, calculating themselves the number of sticks required for each new addition. Gradually they grow capable of abstract exercises, and far from finding vexation in multiplication and madness in fractions, their lessons in arithmetic are to them a delight and an inspiration.

From this imperfect survey of the Gifts let us turn now to the Occupations. These are Perforating, Sewing, Drawing, Intertwining, Weaving, Folding, Cutting, Peas-work, Card-board and Clay Modeling.

The perforating tool is a sharp needle fastened into a wooden handle. Holding this in a perfectly vertical position the child pricks small round holes in paper. Little children are provided with drawings in bold lines, and by perforating these lines produce on the opposite side of the paper a raised outline of the drawn figure. As they grow more expert they produce pictures in relief by delicately perforating the surface between the lines. They also receive paper marked off in squares, and first pricking the corners of these squares and then by careful perforations connecting these corners obtain vertical and horizontal lines of different lengths. These are next united to form figures and as the eye gains accuracy and the hand precision, advance is made to slanting and curved lines and their combinations.

Squared paper perforated only at the corners and outline pictures perforated at distances of about the eighth of an inch give the basis of the sewing exercises. Armed with worsted and an embroidery needle the child connects the corners of the paper and makes various combinations of lines, or carefully re-traces the outlines of pictures. The salient feature in the new occupation is variety of color—and through this simple work the harmonies and contrasts of color may be indicated and the attention directed to the colors of natural objects.

Sewing and pricking culminate in drawing, which again emphasizes both combinations of lines and representation of objects, hinting on the one hand the elements of design and on the other the first principles of artistic reproduction. Beginning by copying the outlines they have laid with sticks, the children advance to reproduction of the figures resulting from combinations of tablets, and from these first to front views, and finally to simple perspective representations of the solids and their transformations. As the first step in drawing is to learn to see correctly, it is evident that all the exercises both in gifts and occupations prepare for the use of pencil and chalk. As the mediation of word and object drawing is of vast importance in its reaction on the mind and as the soul of all technical processes, it is the indispensable basis of industrial education.

The material for intertwining consists of strips of paper of different colors, lengths and widths, which folded lengthwise and plaited accord-

ing to definite rules represent a great variety of geometric and artistic forms. The plaiting by rule must however lead up to free combinations.

In the occupation of mat plaiting the child weaves strips of paper into a leaf of paper cut into strips, but with a margin left at each end to keep the strips in place. Designs are not imitated from patterns, but produced by numerical combinations. In this mediation of number and form lies the special significance of the weaving exercises, which however are also valuable for cultivating the sense of color.

The folding material consists of square, rectangular and triangular pieces of paper with which a variety of figures are produced by slight modifications of a few definite ground forms. Through this occupation ideas of sequence and connection are emphasized, and the relation of mathematics to artistic production indicated.

In the occupation of cutting, a square or triangle of paper is folded and cut by rule, and the pieces into which it is thus separated are combined in symmetric forms and mounted on a sheet of paper or card-board. The child is also encouraged to originate cuts.

By fastening sticks sharpened at the ends into peas soaked in water, our little worker next produces the skeletons of real objects and of geometric forms. This occupation leads to close analysis of form, connects different solids with their corresponding planes and prepares for perspective drawing.

While peas work throws into relief the outlines of objects, card-board modeling represents their surface boundaries, and clay work brings us back to the solid itself. By modifications of the sphere, cube and cylinder, a variety of objects are represented, and these typical forms are more definitely recognized in the works of nature and of man.

Taken as a whole the occupations apply the principles suggested by the gifts and give permanence to their vanishing transformations. It will be observed that particular occupations connect with particular gifts. Thus pricking, sewing and drawing, which are essentially one, connect with the sticks and rings, intertwining and mat plaiting connect with the slats, folding and cutting with the tablets and peas work, card-board and clay modeling with the undivided and divided solids of the first six gifts. It is also noticeable that while the gifts move from the solid to the surface, the line and the point, the occupations, reversing this movement, develop from point to line, surface and solid, and that while the determined material of the gifts limits to the combination and arrangement of unchangeable elements, the plastic material of the occupations is increasingly subservient to the modifying thought and touch of the embryo artist.

As has been repeatedly said the aim of the Kindergarten is to strengthen and develop *productive* activity. *But we must be conscious of ideas before we can express them, and we must gain the mastery of material before we can use it as a means of expression.* Hence the first use of the gifts is to waken by their suggestiveness the mind's sleeping thoughts, and the first use of the occupations to train the eye and the

mind to be the ready servants of the will. While the child is still imitative in the occupations he becomes inventive in the gifts, but as he grows to be more and more a law unto himself he turns from the coercion of his blocks, tablets and sticks to obedient paper and clay, and ultimately outgrowing the simpler occupations, concentrates his interest in the exercises of drawing, coloring and modeling. These artistic processes, with a technical training according to the very successful Russian plan, might it seems to me be profitably introduced into our regular school course.

The effect of Kindergarten training in the increase of health, in the development of grace, and in the formations of habits of cleanliness, courtesy, neatness, order and industry, are now so readily acknowledged that it is unnecessary here to do more than allude to them. Its power to develop ideas of number and form, to give mastery of material through technical training, to impresss fundamental perceptions sharply on the mind, to lead to nice discrimination and choice use of words, and to hint the truths which are the forms in which all creation is cast, has probably been sufficiently illustrated in the preceding pages. But there are other results obvious to any open-eyed mother or teacher to which the attention of those who cannot study the Kindergarten for themselves should be directed.

First among these I should emphasize happiness. I do not venture to say that the complacent misery and self-satisfied despair which are the fashion of the day have their roots in the peevish discontent and selfish exactions of a childhood untrained to work and unaccustomed to give, but I never look at the bright faces or watch the busy fingers of children in a Kindergarten, that I do not feel sure they will grow up into men and women who will look upon idleness as a vice, and persistent unhappiness as a crime; whose awakened minds will with increasing enthusiasm increase in knowledge and power; whose trained wills will know the joy of ceaseless striving, and whose hearts will enter with a shout and a bound into each fresh privilege of love. The Kindergarten emphasizes mental activity in opposition to mental dissipation, and a healthy objectivity as opposed to a sickly pre-occupation with self, and my observation of children who have had its training enables me to say that they like better to work and play themselves than to be amused by others; that they prefer study, to diverting reading; that their imagination seeks healthful embodiments; that their moral tendencies are rather practical than sentimental, and that in consequence they are merry as the crickets and full of glad song as the birds.

Another noticeable result is the developed spirit of helpfulness. If the supreme revelation of Christianity is the fatherhood of God, and its supreme duty practical recognition of universal brotherhood, then I know no spot on earth nearer to the kingdom of heaven than the true Kindergarten. The director, essentially the sympathetic helper of the children, teaches them by her example to help each other, and the motherliness of the older girls, the eager desire of all the children to

show each other their work, the glad approval breaking out into audible praise, and the blame of wrong which blends with pity and helpfulness for the wrong doer, these are daily expressions of the moral life of the Kindergarten which tell us what human life might be were the truths we profess so glibly the real movers of our souls. That great philosopher to whom so many of our strongest religious thinkers owe so much of their best thought, has said that "Christianity carries in its bosom a power of renovation which is still unsuspected," and that when acting no longer only on *individuals* it becomes "the internal and organizing force of *society*," it will reveal itself to the world in all the depth of its conceptions and in all the richness of its blessings." Could Fichte have peeped into the Kindergarten he would have seen there the beginning of the end, and rejoiced in the sway of that spirit which shall yet solve the problem of the many and the one.

Another flower which blossoms freely in the Kindergarten is loving faith in "grown-up people." The great necessity of human hearts is comprehension. The sharer of our lives and thoughts is the one who influences both. Understanding of the instrument gives the power to play upon it at will. Understanding guided by love and consecrated to help makes the power of the Kindergartner, and explains why the happy children turn to her as flowers turn to the sun. Finding their dumb needs met, their blind energies directed, their unasked questions answered, and their groping fingers clasped in a firm yet tender hand and guided to a rewarding work, they grow in faith as they grow in wisdom and match increasing power with increasing love. And just as the lisping baby calls all men "papa" and in every ceiling finds the sky, so the child brimming over with love for one wise friend believes in the friendliness of all older persons and turns to them with instinctive sympathy. This is no fancy sketch of an unrealized possibility. It is a fact which I have noticed many times in many different Kindergartens, and the experience of which is the rich reward of each one who faithfully tends the living plants in her living garden.

I shall, perhaps, express the crowning result of the Kindergarten most clearly if I say that in proportion as children respond to its training, they learn to live their lives consciously. They know the powers in whose exercise they rejoice, and blessings brighten to them without taking flight. They feel the unity of life and see their own morning hours growing towards the noon-day, and to them, as to the poets of old, all things are aglow with a revelation of God. In these richest fruits of Fröbel's method I cannot be mistaken, for I had noticed them long before I understood their significance, and it was, indeed, through them that I was led finally into the secret of his thought.

The struggle of life is a struggle towards complete self-consciousness. Power existing, exerted, comprehended,—separation tending ever to a closer union, spirit through incarnation rising to self-recognition, the whole creation groaning and travailing together in pain, until, in the fullness of time, the self-conscious creature reflects the eternally self-

conscious Creator,—this is the history alike of the universe and of the individual soul. Light may flash from the jewel and sparkle in the dew-drop, paint the morning sky with roses, and transfigure the clouds of evening into a golden glory, but not until the living eye comes forth to see, is the secret of the sun revealed. So, too, the angry waves may dash themselves against the shore, the thunder roll in the sky, and the wild wind bow the grain and uproot the trees, yet the silence of Nature never breaks into sound until confronted with the living ear. Darkness gives way to light and chaos to order, nebulous masses compact themselves into worlds, worlds crown themselves with trees and flowers, and earth and water bring forth abundantly the living creature that hath life, yet,

> "The fleeting pageant tells for nought
> Till orbed in mind's creative thought."

It was Fröbel's aim to aid this struggle of the soul in that first period of life, when thought is potential, character faintly outlined in tendency, and will expressed only in an indefinite energy. In the light of this aim we understand his method. Recognizing companionship as a condition of growth, that mind reflects mind as "eye to eye opposed salutes each other with each other's form," Fröbel, contradicting Rousseau and advancing upon Pestalozzi, demands that the child shall see himself in children. Recognizing "obedience as the organ of spiritual knowledge," and the trained will as the condition of the enlightened mind, he foreshadows moral facts through their corresponding virtues, and through the performance of small duties, prepares for the comprehension of great truths. Recognizing that there can be no knowledge of external things without seizing the distinctions between them, and no self-recognition without estrangement from self, he presents on the one hand that organized sequence of contrasts through which the child learns to know the world without, and on the other that organized system of work through which he reflects the world within.

Describing the influences which had most strongly affected the evolution of his own thought, Fröbel said that the field had been his school-room and the tree his tutor; the nursery his university, and little children his professors. From the tree he learned the continuity of life and traced the successive differentiations which mark the process of organic growth; studying children he beheld the continuity of life melt into the varied unity of creative thought, and learned to see in the course of development through progressive differentiations the embodiment of thought's eternal distinction of the self from the self. Hence his final word is that there is nothing true but thought, and his fundamental educational maxim to teach children to think by training them to do. In development through an activity which is both receptive and productive lies the secret of his method and the explanation of the child's otherwise inexplicable growth in "self-reverence, self-knowledge, self-control;" the three, that "alone lead life to sovereign power."

NECESSITY OF KINDERGARTEN CULTURE.

IN OUR SYSTEMS OF PUBLIC INSTRUCTION.*

BY MISS ELIZABETH P. PEABODY.

QUALITY OF EDUCATION TO BE CONSIDERED.

The history of many great nations shows that there may be an education, which paralyzes and perverts instead of developing and perfecting individual and national life. It is not from want of a most careful and powerful system of education that China is what she is. And India, Egypt, Greece, and Rome had their systems of education, efficient for the production of material and intellectual glories certainly, but which, nevertheless, involved the principle of the decay and ruin of those nations. Even the education of Christian Europe, that, with all its acknowledged defects of method and scope, has made all the glory of modern civilization, has failed to bring out the general results that are to be hoped for, if we are to believe in the higher prophetic instincts of the sages and saints of past ages, to say nothing of the promises of Christ, who expressly includes the life that now is with that which is to come. At our own present historical crisis, when it is the purpose to diffuse throughout the United States the best educational institutions, it is our duty to pause and ask whether all has been gained in educational method and quality which it is desirable to spread over the South; whether it may not be possible to improve as well as diffuse, and in the reconstructed States to avoid certain mistakes into which experience has proved that the North-eastern States have fallen. It is certain that mere sharpening of the wits, and opening to the mind the boundlessness of human opportunity for producing material wealth, are not the only *desiderata*. As education builds the intellect high with knowledge, it should sink deep in the heart the moral foundations of character, or our apparent growth will involve future national ruin. In defining education as only the acquisition of knowledge, which is but an incident of it, we have indeed but followed the example set by the Old World, and have hoped that by offering this knowledge to all, instead of sequestrating it to certain classes, we have done all that is possible. But it is not so. The *quality* of our education should rise above, or at least not sink below, that of the nations that have educated their few to dominate over the many, else our self-government will be disgraced; and, therefore, I would present the claims of the new system of primary education, which has been growing up in Germany during the present century, and which, in the congress of Euro-

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pean philosophers that met at Frankfort-on-the-Main, in 1869, was pronounced, after searching examination, the greatest advance of method.

In the report of Dr. HOYT (United States commissioner to the Paris Exposition of 1867) on the present state of education in Europe, there is a short, clear, and very striking statement of the normal education given to the primary teachers of all the Germanic nations, Prussia taking the lead. He says they "all recognize that the primary department of education is at once the most important and difficult, and requires in its teachers, first, the highest order of mind; secondly, the most general cultivation; and thirdly, the most careful cherishing, greatest honor, and the best pay, for it has the charge of children at the season of life when they are most entirely at the mercy of their educators." As this report is distributed by the Senate to whoever will send for it, I will not repeat Dr. HOYT's minute description of the normal training required of the primary teachers, or his statistics of the satisfactory results of their teaching, but pass at once to a consideration of the still profounder method of FROEBEL, which immediately respects the earliest education, but of which Dr. HOYT does not speak, inasmuch as it is not yet anywhere a national system, though within the last twenty years it has spread over Germany and into Scandinavia and Switzerland, and been introduced into Spain, France, Italy, and Russia; but to no country is it adapted so entirely as to America, where there is no hindrance of aristocratic institution, nor mountain of ancient custom, to interfere with a method which regards every human being as a subject of education, intellectual and moral as well as physical, from the moment of birth; and, as the heir of universal nature in co-sovereignty with all other men, endowed by their Creator with equal rights to life, liberty, and the pursuit of happiness.

It is all the more important to make an exact statement of FROEBEL'S art and science of education in its severity, because it has been and is extensively travestied in this country, by numerous schools called Kindergartens which have disgraced its principle, as they have only a superficial resemblance to those institutions to which FROEBEL gave that name.

THE FROEBEL IDEA.

The fundamental or rather root point in which FROEBEL'S method differs from that of all other educators, is this: he takes up the human being in the full tide of that prodigious but blind activity in which he comes into the world, and seeks to make it intelligent of itself and of things around it, by employing it to produce palpable effects, at once satisfactory to the heart and fancy of childhood, and true to nature, by knowledge of whose order and organization the human understanding is built up in soundness and truth. For the blind heart and will, which the human being is, until by becoming intelligent of nature he is transmuted into a principle of order, is the very principle of evil. Without imagining any inherent malignity of heart, we must admit, that the child necessarily goes on knocking down and tearing up, and creating disorder generally, to its own and other people's annoyance, in its vain endeavor to satisfy the *instinct to alter* that is the characteristic of human will, until it is educated to recognize and obey the laws of God expressed in nature.

For a time the young senses are not adequate to accurate perception of outward objects; and far less is the power of abstracting the laws of order developed in a young child. A certain evil is therefore originated which seems so inevitable, that it has tasked the human intellect to reconcile it with Divine benevolence, and driven men into various theories, more or less unsatisfactory to all, upon the nature of evil and its place in the economy of creation. Now FROEBEL undertakes to give a practical solution of this terrible problem, by his art; for he seizes this very activity in the earliest infancy, and gently guides it into the production of effects that gratify the intense desires of the soul, and cause it actually to produce the beauty and use at which it has blindly aimed. He looks upon the child as a *doer* primarily, and a *knower* subsequently; that is, an an artist before he is a scientist. Entering with genial sympathy into that primal activity which we call childish play, he guides the child first to embody and then carefully observe eternal laws, even on this humble plane, by which he surprises and delights himself with the beauty or use that grow under his hands, and therefore absorb his attention. For what meets a child's internal sense of fitness and beauty, especially if it is his own work, he is delighted to examine; and he loves to analyze the process by which the delightful result has been obtained. While it is a hard thing to make a child copy the work of another, he will repeat his own process over and over again, seeming to wish to convince himself that like antecedents involve like consequences. These repetitions sharpen his senses as well as develop his understanding; they also give skillfulness to his hands, and make him practically realize individuality, form, size, number, direction, position, also connection and organization, which last call forth his reflective and inventive powers.

Hence Kindergarten teaching is just the careful superintendence and direction of the blind activity of little children into self-intelligence and productive work, by making it artistic and morally elevated. For it carefully regards the ennobling of the soul by developing the love of good and beauty which keeps the temper sweet and the heart disinterested; occupying the productive powers in making things—not to hoard—not to show how much they can do, which might foster selfishness, vanity, and jealousy—but for the specific pleasure of chosen friends and companions. Thus, without taking the child out of his childish spontaneity and innocence, FROEBEL would make him a kind, intelligent, artistic, moral being, harmonizing the play of will, heart, and mind from the very beginning of life, into a veritable image of the creativeness of God.

The mother gave FROEBEL the model for this education, in the instinctive nursery play by which she helps her little one to consciousness of his body in its organs of sense and motion. She teaches him that he has hands and feet, and their uses, by inspiring and guiding him to use them; playing with him at "pat-a-cake," and "this little pig goes to market and this stays at home," &c. I wish I had room to give a review of FROEBEL'S book of mother songs, nursery plays, pictures, and mother's prattle, which is the root of the whole tree: but I can merely refer to it in passing.*

* This work, Froebel's *Mother Play and Nursery Songs*, with the music, engraved illustrations, and notes, is published in Boston by Lee & Shepard.

He shows in it that what he learnt from the mother he could return to her tenfold, bettering the instruction; and that the body being the first word of which the child takes possession by knowledge, though not without aid, we must play with the child. If we do not, he ceases to play. CHARLES LAMB has given a most affecting picture of the effects of this in his pathetic paper on the neglected children of the poor; and the statistics of public cribs and foundling hospitals prove, that when children are deprived of the instinctive maternal nursery play, almost all of them die, and the survivors become feeble-minded or absolute idiots, Dr. HOWE says much idiocy is not organic but functional only, and to be referred to coarse or harsh dealing with infants, paralyzing their nerves of perception with pain and terror; even a mere inadequate nursing may have this effect; and he and other teachers of idiots have inversely proved this to be true, by the restoring effects of their genial methods. And what produces idiocy in these extreme cases produces chronic dullness, discouragement, and destruction of all elasticity of mind, in the majority of children. It is appalling to think what immense injury is done, and what waste made of human faculty, by those defective methods of education which undertake to reverse the order of nature, and make children passive to receive impressions, instead of keeping them *active*, and letting them learn by their own or a suggested experimenting. Some people, having seen that the former was wrong, let their children "run wild," as they call it, for several years; but this is nearly an equal error. Not to be attaining habits of order is even for the body unhealthy, and leaves children to become disorderly and perverse. The very ignorance and helplessness of children imperatively challenge human intervention and help. They would die out of their mere animal existence in the first hour of their mortal life, did not the mother or nurse come to their rescue. Most insects and other low forms of animal life know no care of parents. They are endowed with certain absolute knowledge, enabling them to fill their small sphere of relation unerringly as the needle points to the pole. We call it instinct. But as the scale of being rises, relations multiply, which, though dependencies at first, become, by the fulfillment of the duties they involve, sources of happiness and beneficent power ever widening in scope. Man, who is to fill the unlimited sphere of an immortal existence, knows nothing at all of the outward universe at his birth. The wisdom that is to guide his will, is in the already developed and cultivated human beings that surround him; and he depends on that intercommunion with his kind which begins in the first smile of recognition that passes between mother and child, and is to continue until it becomes the "communion of the just made perfect," which is highest heaven both here and hereafter.

The instinct, therefore, that makes a mother play with her baby, is a revelation of a first principle, giving the key-note of human education; and upon it FROEBEL has modulated his whole system, which he calls Kindergarten; *not* that he meant education to be given out of doors, as some have imagined; but because he would suggest that children are living organisms like plants, which must blossom and flower before they can mature fruit; and consequently require a care analogous to that which

the gardener gives to his plants, removing obstacles and heightening the favoring circumstances of development.

The seed of every plant has in miniature the form of its individual organization, enveloped in a case which is burst by the life-force within it, so that the germ may come into communication with those elements, whose assimilation enables it to unfold, in one case a tree, in other cases other vegetable forms. In like manner the infant soul is a life force wrapped up in a material case, which is not, however, immediately deciduous; for, unlike the envelope of the seed, the human body is also an apparatus of communication with the nature around it, and especially with other souls, similarly limited and endowed, who shall meet its outburst of life, and help it to accomplish its destiny—*or hinder!* I beg attention to this point. We either *educate* or *hinder*. The help to be given by education, is an essential part of the Eternal providence, and we must accept our duty of embodying the divine love in our *human* providence, which we denominate education, on the penalty of *injuring*, which is the supreme evil. "Woe unto him who shall offend one of these little ones. It were better for him that a millstone were hung about his neck, and he were cast into the uttermost depths of the sea."

As the child gets knowledge and takes possession of his own body, by the exercise of his several organs of sense and the movement of his limbs, so he must gradually take possession of the universe, which is his larger body on the same principle; by learning to use its vast magazine of materials to embody his fancies, attain his desires, and by and by accomplish his duties, education being the mother to help him to examine these materials and dispose them in order, keeping him steady in his aims, and giving him timely suggestions, a clew to the laws of organization, by following which all his action will become artistic. For art is to man what the created universe is to God. I here use the word art in the most general sense, as manifestation of the human spirit on every plane of expression, material, intellectual, and moral.

Froebel, therefore, instead of beginning the educating process by paralyzing play (keeping the child *still*, as the phrase is,) and superinducing the adult mind upon the childish one, accepts him as he is. But he organizes the play in the order of nature's evolutions, making the first playthings, after the child's own hands and feet, the ground forms of nature. He has invented a series of playthings, beginning with solids—the ball, the cube, and other forms—going on to planes, which embody the surfaces of solids, (square and the various triangles,) and thence to sticks of different lengths, embodying the lines which make the edges of the solids and planes; and, finally, to points, embodied in peas or balls of wax, into which can be inserted sharpened sticks, by means of which frames of things and symmetrical forms of beauty may be made, thus bringing the child to the very borders of abstraction without going over into it, which little children should never do, for abstract objects of thought strain the brain, as sensuous objects do not, however minutely they are considered. In building and laying forms of symmetrical beauty with these blocks, planes, sticks, and peas, not only is the intellect developed in order, but skilful manipulation, delicate neatness, and orderly process become habits, as well as realized facts. The tables that the

children sit at as they work are painted in inch squares, and the blocks, planes, and sticks are not to be laid about in confused heaps, but taken one by one from the boxes and carefully adjusted to these inch squares. In going from one form to another the changes are made gradually and in order. No patterns are allowed. The teachers may at first, perhaps, suggest how to lay the blocks, planes, sticks, also wire circles and arcs, in relation to each other severally, and to the squares of the table. For symmetrical forms they suggest to lay opposites till the pupils have learned the fundamental law—*union of opposites for all production and beauty.* A constant questioning, calling attention to every point of resemblance and contrast in all the objects within the range of sensuous observation, and also to their obvious connections, keeps the mind awake and in agreeable activity. Margin for spontaneous invention is always left, which the law of opposites conducts to beauty inevitably. In acting from suggested thoughts, instead of from imitation, they act from within outward, and soon will begin to *originate* thoughts, for Kindergarten has shown that invention is a universal talent.

But the time comes when children are no longer satisfied with making transient forms whose materials can be gathered back into boxes. They desire to do something which will remain fixed. FROEBEL'S method meets this instinct with materials for making permanent forms by drawing, sewing, weaving, interlacing, cutting, modeling, etc.

The stick-laying is the best possible preparation for drawing, for it trains the eye, leaving the children to learn the manipulation of the pencil only, and this is again made easy by having the slates and paper ruled in eighths or tenths of an inch, that the pencil of the child may be guided while the hand is yet unsteady, for FROEBEL would never have the child fail of doing *perfectly* whatever he undertakes, and this is effected by making him begin with something easy, and proceeding by a minute gradualism. He would also train the eye to symmetry by never allowing him to make a crooked line, just as the ear is trained in musical education by never making a false note. Though the net which guides the hand to straightness, when it is yet feeble, is a mechanical help, it does not prescribe the forms drawn, which are suggested to or invented by the fancy, not imitated from a copy.

Beside the drawing, which is carried to quite a wonderful degree of beauty, invented even by children under seven years old, pricking of symmetrical forms may be done by means of the same squared paper; and again, pricked cardboard may be sewed with colored threads, teaching harmonies of color. Also another variety of work is made by weaving into slitted paper of one color strips of other colors, involving not only the harmonizing of colors, but the counting and arrangement for symmetrical effect, which gives a great deal of mental arithmetic, while the folding of paper with great exactness in geometrical forms, and unfolding it to make little boats, chairs, tables, and what the children call flowers, gives concrete geometry and the habit of calculation.

A lady who traveled in Europe to study FROEBEL'S Kindergartens, brought home from Dresden the whole series of work done by a class of children who began at three years old and continued till seven; and no

one has seen it without being convinced that it must have educated the children that did it, not only to an exquisite artistic manipulation, which it is very much harder to attain later, but to habits of attention that would make it a thing of a short time to learn to read, write, and cipher, and enable them to enter into scientific education, and to use books with the greatest advantage when eight years old.

Calisthenics, ball-plays, and plays symbolizing the motions of birds, beasts, pretty human fancies, mechanical and other labors, and exercising the whole body, are alternated with the quieter occupations, and give grace, agility, animal spirits, and health, with quickness of eye and touch, together with an effect on the mind, their significance taking the rudeness out, and putting intelligence into the plays without destroying the fun. The songs and music which direct these exercises are learned by rote, and help to gratify that demand for rhythm which is one of the mysteries of human nature, quickening causal power to its greatest energy, as has been proved, even in the education of idiots, by the almost miraculous effects upon them of the musical gymnastics, which are found to wake to some self-consciousness and enjoyment, even the saddest of these poor victims of malorganization. All FROEBEL'S exercises are characterized by rhythm; for the law of combining opposites for symmetrical beauty makes a rhythm to the eye, which perhaps has more penetrative effect on the intellectual life than music.

If true education, as FROEBEL claims, is this conscious process of development, bodily and mental, corresponding point by point with the unconscious evolutions of matter, making the human life the image of the divine creativeness, every generation owes to the next every opportunity for it. In this country, whose prodigious energies are running so wild into gambling trade and politics, threatening us with evils yet unheard of in history, it may be our national salvation to employ them in legitimate, attractive work for production of a beauty and benefit that also has been yet unheard of in history; and this can best be done by preventing that early intellectual perversion and demoralization, with waste of genius and moral power, entailed on us by the inadequate arbitrary modes of *primary* discipline which deteriorate all *subsequent* education.

But the indispensable preliminary of this new primary discipline are competent teachers, who can be had only by special training. What is at once delightful play and earnest work to the children, requires, in those who are superintending it, not only a knowledge of the laws and processes of vital growth, which are analogous if not identical in nature and art, but the science of infant psychology also. These things are not intrinsically difficult of attainment, and it is easier, if the teacher has been trained to it, to keep a Kindergarten, according to the strict principle of FROEBEL, than to keep an ordinary primary school in the ordinary manner, because nature helps the former with all her instincts and powers, while the latter is a perpetual antagonism and struggle with nature for the repression of a more or less successful chronic rebellion.

The best Kindergarten normal school in the world is that founded by the Baroness MARENHOLTZ-BULOW, in Dresden, where she lectures gratuitously herself on the philosophy of the method, and its relations to "the

regeneration of mankind" (to use her own phrase), and the pupils have instruction from professors in many branches of science and art, while they go to observe and practice several times a week in properly taught Kindergartens. But Americans, who have had our usual normal or high school education, or its equivalent, if they are fairly gifted and educated, genial, sweet-tempered, and candid, can obtain the special training in a six months' diligent course, and the more surely the more they have the grace of a wise humility. What it took FROEBEL, with all his heart and genius, a half century of study and experimenting to elaborate, it would seem at first could not be learned in so short a time. But it must be remembered that the more profound and complete the truth, the more easily can it be comprehended when once fairly stated. It took a Newton to discover the *principia naturæ;* and a Copernicus to replace the complicated Ptolemean by nature's solar system; but any child of twelve years old can comprehend and learn them, now they are discovered. FROEBEL'S authority inheres in his being a self-denying interpreter of nature, the only absolute authority (nature being God's word). As EDGAR QUINET said in 1865, in a letter to the Baroness MARENHOLTZ-BULOW, remarking that FROEBEL "sees the tree in the germ; the infinitely great in the infinitely small; the sage and great man in the cooing babe;" and "his method, therefore, is that of nature herself, which always has reference to the whole, and keeps the end in view in all the phases of development," comparing him to "the three wise men from the East who placed the treasures of nature in the hands of the heavenly Child"—and the statement is worthy of all attention—"It is certain that the results of this method can only be attained *if it is applied according to the principles of the discoverer.* Without this, the best conceptions of FROEBEL must be falsified, and turned against his aim; mechanism alone would remain, and would bring back teacher and pupil into the old traces of routine."

But the immediate desideratum is a free national school to supply Kindergarten education to the schools of the District of Columbia, the Territories, and the South, to be located in the District, or perhaps in Richmond Virginia, where some of the "ten thousand Southern ladies," who signed the pathetic petition to Mr. PEABODY to found for them an industrial school, might learn this beautiful art, and be made able to initiate in their beloved South a higher, more refined, and also complete system of education than has ever obtained in any country. It has been ascertained that an eminent Kindergartener in Europe, now in full employ, but willing to leave all to do this thing in the United States, may be secured for five years, finding all the apparatus and materials herself. Will not some one of our munificent public benefactors trustee in the hands of some person wise in the matter, a sum of money yielding three or four thousand dollars a year to secure this absolutely necessary normal training? In this country every radical reform of education requires the action of private intelligence for its inception. $2,000 a year would suffice.

N. B.—This year (1879) a training school for Southern ladies has been established, (through the liberality of Mrs. ELIZABETH THOMPSON to the FROEBEL Union), in the Normal school of Baltimore, Md., which, it is to be hoped, friends of the South will endow in the future years.

KINDERGARTEN IN THE PUBLIC SCHOOL SYSTEM.

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PRELIMINARY AND ASSOCIATED QUESTIONS.

THE question of the kindergarten cannot be settled without considering many subordinate questions.

In one sense the whole of life is an education, for man is a being that constantly develops — for good or evil. In every epoch of his life an education goes on. There are well-defined epochs of growth or of education: that of *infancy*, in which education is chiefly that of use and wont, the formation of habits as regards the care of the person, and the conduct within family life; that of *youth*, wherein the child learns in the school how to handle those instrumentalities which enable him to participate in the intellectual or theoretical acquisitions of the human race, and wherein, at the same time, he learns those habits of industry, regularity, and punctuality, and self-control which enable him to combine with his fellow-men in civil society and in the state; then there is that education which follows the period of school-education—the education which one gets by the apprenticeship to a vocation or calling in life. Other spheres of education are the state, or body-politic, and its relation to the individual, wherein the latter acts as a citizen, making laws through his elected representatives, and assisting in their execution; the church, wherein he learns to see all things under the form of eternity, and to derive thence the ultimate standards of his theory and practice in life.

The question of the kindergarten also involves, besides this one of province—*i. e.*, the question whether there is a place for it—the consideration of its disciplines, or what it accomplishes in the way of theoretical insight or of practical will-power; these two, and the development of the emotional nature of the human being. Exactly what does the kindergarten attempt to do in these directions? And then, after the what it does is ascertained, arises the question whether it is desirable to attempt such instruction in the school; whether it does not take the place of more desirable training, which the school has all along been furnishing; or whether it does not, on the other hand, trench on the province of the education within the family—a period of nurture wherein the pupil gets most of his internal, or subjective, emotional life developed? If the kindergarten takes the child too soon from the family, and abridges the period of nurture, it must perforce injure his character on the whole; for the period of nurture is like the root-life of the plant, essential for the development of the above-ground life of the plant, essential for the public life of the man, the life wherein he combines with his fellow-men.

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Then, again, there is involved the question of education for vocation in life—the preparation for the arts and trades that are to follow school-life—as the third epoch in life-education. Should the education into the technicalities of vocations be carried down into the school-life of the pupil; still more, should it be carried down into the earliest period of transition from the nurture-period to the school-period?

Besides these essential questions, there are many others of a subsidiary nature,—those relating to expense, to the training of teachers and their supply, to the ability of public-school boards to manage such institutions, to the proper buildings for their use, the proper length of sessions, the degree of strictness of discipline to be preserved, etc., etc. The former essential questions relate to the desirability of kindergarten education; the latter relate to the practicability of securing it.

IDEAL OF THE KINDERGARTEN.

The most enthusiastic advocates of the kindergarten offer, as grounds for its establishment, such claims for its efficiency as might reasonably be claimed only for the totality of human education, in its five-fold aspect—of nurture, school, vocation, state, and church. If what they claim for it were met with as actual results, we certainly should realize the fairest ideals of a perfected type of humanity at once. Such claims, however, can be made only of a life-long education in its five-fold aspect, and not of any possible education which lasts only from one to four years in the life of the individual. Notwithstanding this exaggeration, it may prove to be the case that the kindergarten is justified in claiming a province heretofore unoccupied by the school or by family nurture, and a province which is of the utmost importance to the right development of those phases of life which follow it. It is, indeed, no reproach to the friends of the "new education" (as they call it) to accuse them of exaggeration. The only fault which we may charge them with is a tendency to ignore, or under-rate, the educational possibilities of the other provinces of human life, and especially those of the school as it has hitherto existed.

To illustrate the breadth of view which the advocates of the kindergarten entertain in regard to the theory and practical value of the kindergarten, I quote here a statement of its *rationale*, furnished me by Miss Elizabeth Peabody, justly considered the leading advocate for the new education in this country:—

"The *rationale* of Froebel's method of education is only to be given by a statement of the eternal laws which organize human nature on the one side and the material universe on the other.

"Human nature and the material universe are related contrasts, which it is the personal life of every human being to *unify*. Material nature is the unconscious manifestation of God, and includes the human body, with which man finds himself in relation so vital that he takes part in perfecting it by means of the organs; and this part of nature is the only part of nature which can be said to be dominated vitally by man, who, in the instance of Jesus Christ, so purified it by never violating any law of human nature—which (human nature) is God's intentional revelation of Himself to each—that He seems to have had complete dominion, and could make

Himself visible or invisible at will; transfiguring His natural body by His spiritual body, as on the Mount of Transfiguration; or consuming it utterly, as on the Mount of Ascension. Whether man, in this atmosphere, will ever do this, and thus abolish *natural death, or not*, there is no doubt there will be infinite approximation to this glorification of humanity in proportion as education does justice to the children, as Froebel's education aims to do it; for it is his principle to lead children to educate themselves from the beginning—like Socrates's demon—forbidding the wrong and leaving the self-activity free to goodness and truth, which it is destined to pursue for ever and ever."

A writer in the *Canadian School Journal* gives utterance to the following estimate of the value of kindergartens:—

"Graduated from a true kindergarten, a child rejoices in an individual self-poise and power which makes his own skill and judgment important factors of his future progress. He is not like every other child who has been in his class; he is himself. His own genius, whatever it may be, has had room for growth and encouragement to express itself. He therefore sees some object in his study, some purpose in his effort. Everything in his course has been illuminated by the same informing thought; and, therefore, with the attraction that must spring up in the young mind from the use of material objects in his work, instead of a weariness, his way has been marked at every step by a buoyant happiness and an eager interest. Any system that produces such results is educationally a good system. But when you add that all this has been done so naturally and so judiciously that the child has derived as much physical as mental advantage, and an equally wholesome moral development, who can deny that it is superior to any other yet devised or used, and that, as such, it is the inalienable birthright of every child to be given the advantages of its training? . . . Before the time of Froebel, the science of pedagogics was founded upon abstruse thought, although sometimes introducing—as in the various object-systems—the concrete form as a means of education; but Froebel, by a Divine inspiration, laid aside his books, wherein theory mystified theory, and studied the child. He said, God will indicate to us in the native instincts of His creature the best method for its development and governance. He watched the child at its play, and at its work. He saw that it was open to impressions from every direction; that its energies were manifested by unceasing curiosity and unceasing restlessness; that, if left to itself, the impossibility of reaching any satisfactory conclusions in its researches, little by little stifled its interest; the eager desire to explore deeply the world of ideas and objects before him passed into a superficial observation, heeding little and sure of nothing. He saw that the law which made it flit from object to object in this unceasing motion was a law of development implanted by God, and, therefore, good; but that, unless it were directed and given aim and purpose, it became an element of mischief as well. Then what could be done? How was the possible angel to be developed, and the possible devil to be defeated? Froebel said: 'If we take God's own way, we must be right; so let us direct into a systematic, but natural course of employment all these tender fancies, these fearless little hands and feet,

and these precious little eager souls; and then we shall work with the Divine love and intelligence, and it with us, and our children shall find the good and avoid the evil.' Then year was added to year of thought and study and practice, until he gave his system to the world in its present completed form."

The disciples of Froebel everywhere see the world in this way. With them the theory of the kindergarten is the theory of the world of man and nature. Froebel himself was as much a religious (or moral) enthusiast as a pedagogical reformer. The moral regeneration of the race is the inspiring ideal which his followers aim to realize.

I do not disparage this lofty ideal; it is the ideal which every teacher should cherish. No other one is a worthy one for the teacher of youth! But I think that any gifted teacher in our district schools, our high schools, or our colleges, may, as reasonably as the teacher of the kindergarten, have this lofty expectation of the moral regeneration of the race to follow from his teachings. If the child is more susceptible at the early age when he enters the kindergarten, and it is far easier then to mould his personal habits, his physical strength and skill, and his demeanor towards his equals and his superiors, yet, on the other hand, the high-school teacher or the college professor comes into relation with him when he has begun to demand for himself an explanation of the problem of life, and it is possible, for the first time, at this age to lead him to *insight*—the immediate philosophical view of the universality and necessity of principles. Insight is the faculty of highest principles, and, of course, more important than all other theoretical disciplines. It is therefore probable that the opportunity of the teacher who instructs pupils at the age of sixteen years and upwards is, on an average, more precious for the welfare of the individual than that of the teacher whose pupils are under six years. This advantage, however, the teacher of the youngest pupils has: that she may give them an influence that will cause them to continue their education in after-life. The primary school, with its four years' course, usually enrolls five pupils where the grammar-school, with a course of four years, enrolls only one pupil. The importance of the primary school is seen in the fact that it affects a much larger proportion of the inhabitants of a community, while the importance of the high school rests on the fact that its education develops insight and directive power, so that its graduates do most of the thinking and planning that is done for the community.

But there are special disciplines which the child of five years may receive profitably, that the youth of sixteen would not find sufficiently productive.

GENERAL AND SPECIAL DISCIPLINE.

There has been for some time a popular clamor in favor of the introduction of the arts and trades into public schools. It has been supposed by self-styled "practical" writers upon education that the school should fit the youth for the practice of some vocation or calling. They would have the child learn a trade as well as reading, writing, and arithmetic; and the most zealous of them demand that it shall be a trade, and not much else. But the good sense of the educational world, as a whole, has not been moved to depart from the even tenor of its way, and has de-

fended its preference for *technical*, *conventional*, and *disciplinary* training of a *general* character, useful for each and every one, no matter what his vocation shall be. Who can tell, on seeing the child, what special vocation he will best follow when he grows up? Besides this, the whole time of the child, so far as it can be had without overtasking him, is needed from the period of six or seven years to sixteen years in order to give him a proper amount of this training in technical, conventional, and disciplinary studies. Moreover, it is evident that these general studies are the keys to the world of nature and man, and that they transcend in value any special forms of skill, such as arts and trades, by as great a degree as the general law surpasses the particular instance. It is to be claimed that arithmetic, the science of numbers, for example, is indispensable in a thousand arts and sciences, while each art has much in it that is special, and of limited application in the other arts.

But, on the other hand, analytical investigation has done much in the way of singling out from the physical movements involved in the trades those which are common, and may be provided for by general disciplines of the body, which may be introduced into the school along with the science underlying the art. For example, the theory and practice of drawing involves arithmetic and geometry, and also the training of the hand and eye. Thus, drawing furnishes a kind of propædeutics to all of the arts and trades, and could not fail to make more skillful the workman, whatever his calling. Drawing, then, may properly enter the programme of all schools, having its claim acknowledged to be a general discipline.

But while we may acknowledge the transcendent importance of the regular branches for the period of time claimed by the school at present—namely, from the age of six to sixteen—it must be conceded that the age from four years to six years is not mature enough to receive profit from the studies of the school. The conventional and the disciplinary studies are too much for the powers of the child of four years or five years. But the child of four years or five years is in a period of transition out of the stage of education which we have named "nurture." He begins to learn of the out-door life, of the occupations and ways of people beyond the family circle, and to long for a further acquaintance with them. He begins to demand society with others of his own age outside his family, and to repeat for himself, in miniature, the picture of the great world of civil society, mimicking it in his plays and games. Through play the child gains individuality; his internal—"subjective," as it is called—nature becomes active, and he learns to know his own tendencies and proclivities. Through caprice and arbitrariness, the child learns to have a will of his own, and not to exercise a mere mechanical compliance with the will of his elders.

TRANSITION FROM HOME TO SCHOOL.

It is at this period of transition from the life in the family to that of the school that the kindergarten furnishes what is most desirable, and, in doing so, solves many problems hitherto found difficult of solution. The genius of Froebel has provided a system of discipline and instruction which is wonderfully adapted to this stage of the child's growth, when he needs

the gentleness of nurture and the rational order of the school in due admixture. The "gifts and occupations," as he calls them, furnish an initiation into the arts and sciences; and they do this in a manner half playful, half serious.

Of the twenty gifts which the kindergarten system offers, the first six form a group having the one object to familiarize the child with the elementary notions of geometry. He learns the forms of solids, the cube, sphere, and cylinder, and their various surfaces—also, divisions of the cube, and combinations of the cube and its divisions in building various objects. He learns counting and measuring by the eye, for the cube and its divisions are made on a scale of an inch and fractions of an inch, and the squares into which the surface of his table is divided are square inches. Counting, adding, subtracting, and dividing the parts of the cube give him the elementary operations of arithmetic, so far as small numbers are concerned, and give him a very practical knowledge of them; for he can use his knowledge, and he has developed it, step by step, with his own activity.

It is always the desideratum in education to secure the maximum of self-activity in the pupil. The kindergarten gifts are the best instrumentalities ever devised for the purpose of educating young children through self-activity. Other devices may do this—other devices have done it—but Froebel's apparatus is most successful. It is this fact that occasions the exaggerated estimate which his disciples place upon the originality of Froebel's methods. Long before his day, it was known and stated as the first principle of pedagogy that the pupil is educated, not by what others do for him, but by what he is led to do for himself. But Froebel's system of gifts is so far in advance of other systems of apparatus for primary instruction as to create an impression in the mind of the one who first studies it that Froebel is the original discoverer of the pedagogical law of self-activity in the pupil. The teacher who has already learned correct methods of instruction, or who has read some in the history of pedagogy, knows this principle of self-activity, but has never found, outside of the kindergarten, so wonderful a system of devices for the proper education of the child of five years old.

The first group of gifts, including the first six of the twenty, as already remarked, takes up the forms of solids and their division, and, therefore, deals with forms and number of solids. The second group of gifts includes the four from the seventh to the tenth, and concerns surfaces, and leads up from the manipulation of thin blocks or tablets to drawing with a pencil on paper ruled in squares. In drawing, the child has reached the ideal representation of solids by means of light and shade—marks made on a surface to represent outlines. The intermediate gifts—the eighth and ninth—relate to stick-laying and ring laying, representing outlines of objects by means of straight and curved sticks or wires. This, in itself, is a well-devised link between the quadrangular and triangular tablets (which are treated only as surfaces) and the art of drawing. We have a complete transition from the tangible solid to the ideal representation of it.

Counting and the elementary operations in numbers continue through all the subsequent groups of gifts, but in the first group are the chief

object. In the first group the solid, in its various shapes, is the object of study for the child. He learns to recognize and name the surfaces, corners, angles, etc., which bound it. In the second group, the surface, and its corners or angles become the sole object. But the child begins the second group with the surface represented by tablets, thin blocks, and proceeds to represent mere outlines by means of sticks or wire (in the eighth gift), and then to leave the solid form altogether and to make an ideal one by means of pencil-marks on slate or paper (in the tenth gift). The slate or paper, ruled in squares of an inch, like the kindergarten tables, is the best device for training the muscles of the fingers and hand to accuracy. The untrained muscles of the hand of the child cannot guide the pencil so as to make entire forms at first; but by the device of the ruled squares he is enabled to construct forms by the simple process of drawing straight lines, vertical, horizontal, and oblique, connecting the sides and corners of the ruled squares. The training of the eye and hand in the use of this tenth gift is the surest and most effective discipline ever invented for the purpose.

KINDERGARTENS PREPARE FOR TRADES.

Here it becomes evident that, if the school is to prepare especially for the arts and trades, it is the kindergarten which is to accomplish the object; for the training of the muscles—if it is to be a training for special skill in manipulation—must be begun in early youth. As age advances, it becomes more difficult to acquire new phases of manual dexterity.

Two weeks' practice of holding objects in his right hand will make the infant, in his first year, right-handed for life. The muscles, yet in a pulpy consistency, are very easily set in any fixed direction. The child trained for one year on Froebel's gifts and occupations will acquire a skillful use of his hands and a habit of accurate measurement of the eye which will be his possession for life.

But the arts and trades are provided for in a still more effective manner by the subsequent gifts. The first group, as we have seen, trains the eye and the sense of touch, and gives a technical acquaintance with solids, and with the elementary operations of arithmetic. The second group frees him from the hard limits which have confined him to the reproduction of forms by mere solids, and enables him to represent by means of light and shade. His activity at each step becomes more purely creative as regards the production of forms, and more rational as regards intellectual comprehension; for he ascends from concrete, particular, tangible objects to abstract general truths and archetypal forms.

The third group of gifts includes the eleventh and twelfth, and develops new forms of skill, less general and more practical. Having learned how to draw outlines of objects by the first ten gifts, the eleventh and twelfth gifts teach the pupil how to embroider—*i. e.*, how to represent outlines of objects by means of needle and thread. The eleventh gift takes the first step, by teaching the use of the perforating needle. The child learns to represent outlines of forms by perforations in paper or cardboard. Then, in the twelfth gift, he learns the art of embroidering; and, of course, with this he learns the art of sewing, and its manifold kindred arts. The art of embroidery calls into activity the muscles of the hand—and espe-

cially those of the fingers—the eye, in accurate measurement, and the intellectual activities required in the geometrical and arithmetical processes involved in the work.

The fourth group of gifts (including the thirteenth to the eighteenth) introduces the important art of weaving and plaiting.

Among the primitive arts of man this was the most useful. It secures the maximum of lightness with the maximum of strength, by using fragile material in such a manner as to convert the linear into the surface, and combine the weak materials into the form of mutual firm support.

The thirteenth gift (with which the fourth group begins) teaches how to cut the paper into strips; the fourteenth weaves the strips into mats or baskets, with figures of various devices formed by the meshes; the fifth gift uses thin slats of wood for plaiting, and the sixteenth uses the same, jointed, with a view to reproducing forms of surfaces; the seventeenth gift intertwines paper, and the eighteenth constructs elaborate shapes by folding paper. This group constructs surfaces by the methods of combining strips, or linear material. Vessels of capacity (baskets, sieves, nets, etc.), clothing (of woven cloth), and shelter (tents, etc.) are furnished by branches of this art.

Wood is linear in its structure, and stronger in the direction of the grain of the wood. Hence it became necessary to invent a mode of adding lateral strength by crossing the fibres, in the form of weaving or plaiting, in order to secure the maximum of strength with the minimum of bulk and weight. Besides wood, there are various forms of flexible plants (the willow, etc.) and textile fibres (hemp, flax, cotton, etc.) which cannot be utilized except in this manner, having longitudinal but not lateral cohesion.

In the fourth group of gifts the industrial direction of the work of the kindergarten becomes the most pronounced. There is more of practical value and less of theoretic value in its series of six gifts (thirteenth to eighteenth). But its disciplines are still general ones, like drawing, and furnish a necessary training for the hands and eyes of all who will labor for a livelihood; and, besides these, for all who will practice elegant employments for relaxation (ladies' embroidery), or athletic sports and amusements (the games and amusements that test accuracy of hand and eye, or mathematical combination, marksmanship, hunting, fishing, ball-playing, archery, quoits, bowling, chess-playing, etc.).

The fifth group, including the nineteenth and twentieth gifts, teaches the production of solid forms, as the fourth teaches the production of surfaces from the linear. The nineteenth, using corks (or peas soaked in water) and pieces of wire or sticks of various lengths and pointed ends, imitates various real objects and geometrical solids by producing their outlines, edges, or sections. This gift, too, furnishes the preparation for drawing in perspective. The twentieth and last gift uses some modeling material (potter's clay, beeswax, or other plastic substance), and teaches modeling of solid objects. This group of gifts is propædeutic to the greater part of the culinary arts, so far as they give shape to articles of food. It also prepares for the various arts of the foundry—casting or modeling—of the pottery, etc., and the fine arts of sculpture and the preparation of architectural ornament.

In the common school, drawing—which has obtained only a recent and precarious foothold in our course of study—is the only branch which is intended to cultivate skill in the hand and accuracy in the eye. The kindergarten, on the other hand, develops this by all of its groups of gifts.

Not only is this training of great importance by reason of the fact that most children must depend largely upon manual skill for their future livelihood, but, from a broader point of view, we must value skill as the great potence which is emancipating the human race from drudgery, by the aid of machinery. Inventions will free man from thraldom to time and space.

By reason of the fact, already adverted to, that a short training of certain muscles of the infant will be followed by the continued growth of the same muscles through his after life, it is clear how it is that the two years of the child's life (his fifth and sixth), or even one year, or a half-year, in the kindergarten will start into development activities of muscles and brain which will secure deftness and delicacy of industrial power in all after life. The rationale of this is found in the fact that it is a pleasure to use muscles already inured to use; in fact, a much-used muscle demands a daily exercise as much as the stomach demands food. But an unused muscle, or the mere rudiment of a muscle that has never been used, gives pain on its first exercise. Its contraction is accompanied with laceration of tissue, and followed by lameness, or by distress on using it again. Hence it happens that the body shrinks from employing an unused muscle, but, on the contrary, demands the frequent exercise of muscles already trained to use. Hence, in a thousand ways, unconsciou to ourselves, we manage to exercise daily whatever muscles we have already trained, and thus keep in practice physical aptitudes for skill in any direction. The carriage of a man who appears awkward to us is so because of the fact that he uses only a few muscles of his body, and holds the others under constraint as though he possessed no power to use them. Freedom of body, which we term gracefulness, is manifested in the complete command of every limb by the will. This is the element of beauty in the Greek statuary. The gymnastic training may be easily recognized in a young man by his free carriage—as he moves, he uses a greater variety of muscles than the man of uncultivated physique. It follows that a muscle once trained to activity keeps itself in training, or even adds by degrees to its development, simply by demanding its daily exercise, and securing it by some additional movement which it has added as subsidiary to activities in which other muscles are chiefly concerned. In his manner of sitting or rising, of walking or running, even of breathing, of writing, or reading, one man varies from another through the use or disuse of subsidiary muscles, thus kept in training or allowed to remain as undeveloped rudiments.

I have in this protracted discussion of the significance of Froebel's gifts as a preparation for industrial life, indicated my own grounds for believing that the kindergarten is worthy of a place in the common-school system. It should be a sort of sub-primary education, and receive the pupil at the age of four or four and a half years, and hold him until he completes his sixth year. By this means we gain the child for one or two years when he is good for nothing else but education, and not of

much value even for the education of the school as it is and has been. The disciplines of reading and writing, geography and arithmetic, as taught in the ordinary primary school, are beyond the powers of the average child not yet entered upon his seventh year. And beyond the seventh year the time of the child is too valuable to use it for other than general disciplines—reading, writing, arithmetic, etc., and drawing. He must not take up his school-time with learning a handicraft.

The kindergarten utilizes a period of the child's life for preparation for the arts and trades, without robbing the school of a portion of its needed time.

Besides the industrial phase of the subject, which is pertinent here, we may take note of another one that bears indirectly on the side of productive industry, but has a much wider bearing. At the age of three years the child begins to emerge from the circumscribed life of the family, and to acquire an interest in the life of society, and a proclivity to form relationship with it. This increases until the school period begins, at his seventh year. The fourth, fifth, and sixth years are years of transition, not well provided for either by family life or by social life in the United States. In families of great poverty, the child forms evil associations on the street, and is initiated into crime. By the time he is ready to enter the school he is hardened in vicious habits, beyond the power of the school to eradicate. In families of wealth, the custom is to intrust the care of the child in this period of his life to some servant without pedagogical skill, and generally without strength of will-power. The child of wealthy parents usually inherits the superior directive power of the parents, who have by their energy acquired and preserved the wealth. Its manifestation in the child is not reasonable, considerate will-power, but arbitrariness and self-will—with such a degree of stubbornness that it quite overcomes the much feebler native will of the servant who has charge of the children. It is difficult to tell which class (poor or rich) the kindergarten benefits most. Society is benefited by the substitution of a rational training of the child's will during his transition period. If he is a child of poverty, he is saved by the good associations and the industrial and intellectual training that he gets. If he is a child of wealth, he is saved by the kindergarten from ruin through self-indulgence and the corruption ensuing on weak management in the family. The worst elements in society are the corrupted and ruined men who were once youth of unusual directive power—children of parents of strong wills.

While the industrial preparation involved in the kindergarten exercises is a sufficient justification for its introduction into our school system, it must be confessed that this is far from satisfactory to the enthusiastic disciples of Froebel. They see in the kindergarten the means for the moral regeneration of the human race, and they look upon the industrial phase of its results as merely incidental and of little consequence; and, indeed, they regard those who attempt to justify the kindergarten on an industrial basis as sordid materialists. That they have good reason to claim more than this preparation for manual arts is evident from the fact that the games, gifts, and occupations are symbolic, and thus propædeutic to subsequent intellectual and moral training. Every conscious intellectual

phase of the mind has a previous phase in which it was unconscious, and merely symbolic. Feeling, emotion, sensibility—these are names of activities of the soul which become thoughts and ideas by the simple addition of *consciousness* to them—*i. e.*, the addition of *reflection*. What smoke is to the clear flame, in some sort is instinct to clear rational purpose. Thoughts and ideas preëxist, therefore, as feelings and impulses; when, later, they are seen as ideas, they are seen as having *general* form, or as possessing universality. As feelings, they are particular or special, having application only then and there; as thoughts, they are seen as general principles regulative of all similar exigencies.

The nursery tale gives the elements of a thought, but in such special grotesque form that the child seizes only the incident. Subsequent reflection brings together the features thus detached and isolated, and the child begins to have a general idea. The previous symbol makes easy and natural the pathway to ideas and clear thought.

OTHER ADVANTAGES.

Besides the industrial training (through the "gifts and occupations") and the symbolic culture (derived chiefly from the "games"), there is much else, in the kindergarten, which is common to the instruction in the school subsequently, and occupies the same ground. Some disciplines also are much more efficient in the kindergarten, by reason of its peculiar apparatus, than the same are or can be in the common school.

The instruction in manners and polite habits which goes on in all well-conducted kindergartens is of very great value. The child is taught to behave properly at the table, to be clean in his personal habits, to be neat in the arrangement of his apparatus, to practice the etiquette and amenities of polite life. These things are much better provided for in Froebel's system than elsewhere. Moreover, there is a cultivation of imagination and of the inventive power which possesses great significance for the future intellectual growth. The habits of regularity, punctuality, silence, obedience to established rules, self-control, are taught to as great a degree as is desirable for pupils of that age, but not by any means so perfectly as in the ordinary well-conducted primary school. The two kinds of attention that are developed so well in a good school: (1) the attention of each pupil to his own task—so absorbed in it that he is oblivious to the work of the class that is reciting, and (2) the attention of each pupil in the class that is reciting, to the work of pupil reciting—the former being the attention of *industry*, and the latter the attention of *critical observation*—are not developed so well as in the primary school, nor is it to be expected. The freedom from constraint which is essential in the kindergarten, or in any school for pupils of five years of age, allows much interference of each pupil with the work of others, and hence much distraction of attention. It is quite difficult to preserve an exact balance. The teacher of the kindergarten is liable to allow the brisk, strong-willed children to interfere with the others, and occupy their attention too much.

As regards imagination and inventive power, it is easily stimulated to an abnormal degree. For, if it is accompanied by conceit, there is a corresponding injury done to the child's faith and reverence which must

accompany his growth if he would come to the stores of wisdom which his race has preserved for him. The wisest men are those who have availed themselves most of the wisdom of the race. Self-activity, it is true, is essential to the assimilation of the intellectual patrimony, but it is a reverent spirit only that can sustain one in the long labor of mastering and acquiring that patrimony.

The cultivation of language—of the power of expression—is much emphasized by the advocates of the kindergarten, and, I believe, with fair results.

There is a species of philosophy sometimes connected with the system which undoubtedly exercises a great influence over the minds of the followers of Froebel. It is, apparently, a system founded on a thought of Schelling—the famous "identity system"—which made the absolute to be the indifference or identity of spirit and nature. Its defect is, that it deals with antitheses as resolvable only into "indifference" points; hence the highest principle must be an unconscious one, which makes its philosophy a pantheistic system when logically carried out. But Froebel does not seem to have carried it out strictly. He uses it chiefly to build on it as a foundation his propædeutics of reflection, or thinking activity. Antithesis, or the doctrine of opposites (mind and nature, light and darkness, sweet and sour, good and bad, etc.), belongs to the elementary stage of reflection. It is, however, a necessary stage of thought (although no ultimate one), and far above the activity of sense-perception. But, compared with the thinking activity of the comprehending reason, it is still very crude. Moreover, from the fact that it is not guided by a principle above reflection, it is very uncertain. It is liable to fall from the stage of reflection which cognizes antithesis (essential relation) to that which cognizes mere difference (non-essential relation). Such imperfection I conceive to belong rather to some of the interpreters of Froebel's philosophic views than to Froebel's system as he understood it. It is certainly not a fault of his pedagogics. His philosophy is far deeper than that of Pestalozzi, while his pedagogical system is far more consistent, both in theory and in practice.

MORAL DISCIPLINE.

As regards the claimed transcendence of the system over all others in the way of moral development, I am inclined to grant some degree of superiority to it, but not for intrinsic reasons. It is because the child is then at an age when he is liable to great demoralization at home, and is submitted to a gentle but firm discipline in the kindergarten, that the new education proves of more than ordinary value as a moral discipline. The children of the poor, at the susceptible age of five years, get many lessons on the street that tend to corrupt them. The children of the rich, meeting no wholesome restraint, become self-willed and self-indulgent. The kindergarten may save both classes, and make rational self-control take the place of unrestrained, depraved impulse.

But the kindergarten itself has dangers. The cultivation of self-activity may be excessive, and lead to pertness and conceit. The pupil may get to be irreverent and overbearing—hardened against receiving instruction

from others. In fact, with a teacher whose discernment is dimmed by too much sentimental theory, there is great danger that the weeds of selfishness will thrive faster among the children than the wholesome plants of self-knowledge and self-control. The apotheosis of childhood and infancy is a very dangerous idea to put in practice. It does well enough in Wordsworth's great ode, as a sequence of the doctrine of preëxistence; and it is quite necessary that we should, as educators, never forget that the humblest child—nay, the most depraved child—has within him the possibility of the highest angelic being. But this angelic nature is only *implicit*, and not explicit, in the child or in the savage, or in the uneducated. To use the language of Aristotle, the undeveloped human being is a "*first* entelechy," while the developed, cultured man is a "second entelechy." Both are, "*by nature*," rational beings; but only the educated, moral, and religious man is rational actually. "By nature" signifies "potentially," or "containing the possibility of."

NATURE AND NATURAL METHODS.

There is no technical expression in the history of pedagogy with which more juggling has been done than with the word "nature." As used by most writers, it signifies the ideal or normal type of the growth of any thing. The nature of the oak realizes itself in the acorn-bearing monarch of the forest. The nature of man is realized in the angelic, god-like being whose intellect, and will, and emotions are rational, moral, and pervaded by love. We hear the end of education spoken of as the harmonious development of human nature, physical, intellectual, moral, and affectional. This "nature," in the sense of ideal or normal type, is, however, liable to be confounded with "nature" in the opposite sense, viz., *nature* as the external world (of unconscious growth). This confusion is the worst that could happen, when we are dealing with the problem of human life; for man, by nature (as unconscious growth), is only the infant or savage—the mere animal—and his possible angelic "nature" is *only* possible. Moreover, this possibility never will become actuality except through his own self-activity: he must make himself rational, for nature as the external world will never do this for him. Indeed, where nature as the external (unconscious) world is most active in its processes—say, in the torrid zone—there the development of man will be most retarded. Nature as external world is a world of dependence, each thing being conditioned by everything else, and hence under fate. The humblest clod on the earth pulsates with vibrations that have traveled hither from the farthest star. Each piece of matter is necessitated to be what it is by the totality of conditions. But the nature of man—human nature—must be freedom, and not fate. It must be self-determined, and not a mere "*thing*" which is made to be what it is by the constraining activity of the totality of conditions. Hence, those who confuse these two meanings of "nature" juggle with the term, and in one place mean the rational ideal of man—the self-determining mind—and in another place they mean a *thing*, as the product of nature as external world. The result of this juggling is the old pedagogical contradiction found in Rousseau throughout, and now and then in the systems of all

other pedagogical reformers—Pestalozzi in particular, and even in Locke before Rousseau.

To become rational, man must learn to practise self-control, and to substitute moral purpose for mere impulse. Man inherits from nature, in time and space, impulses and desires; and, as subject to them, he is only a *Prometheus Vinctus*— a slave of appetite and passion, like all other animals. The infant begins his existence with a maximum of unconscious impulse, and a minimum of conscious, rational, moral purpose. The disciple of Froebel who apotheosizes infancy, and says, with Wordsworth,—

"Heaven lies about us in our infancy,"

and who thinks that the child is a —

"Mighty prophet! Seer blest,
On whom those truths do rest
Which we are toiling all our lives to find,"

is prone to regard the kindergarten as a "child's paradise," wherein he should be allowed to develop unrestrainedly, and the principle, *laissez faire* — "let him alone" — is to fill the world with angels.

This belief in the perfection of nature is the arch-heresy of education. It is more dangerous because it has a side of deepest truth—the truth which makes education possible, viz., the truth that man possesses the capacity for self-regeneration—the capacity of putting off his natural impulses and desires, his animal selfishness, and of putting on righteousness and holiness. His ideal nature must be made real by himself in order to be. His real nature, as a product of time and space, must be annulled and subordinated, and his ideal nature be made real in its place.

The child as individual, and without availing himself of the help of his fellows, is a mere slave, a thing, a being controlled by fate. Through participation with his fellow-men united into institutions—those infinite, rational organisms, the product of the intellect and will of the race conspiring through the ages of human history and inspired by the Divine purpose which rules all as Providence—through participation in institutions, man is enabled to attain freedom, to complement his defects as individual by the deeds of the race; he subdues nature in time and space, and makes it his servant; he collects the shreds of experience from the individuals of the race, and combines them into wisdom, and preserves and transmits the same from generation to generation; he invents the instrumentalities of intercommunication—the alphabet, the art of printing, the telegraph and railroad, the scientific society, the publishing-house, the book-store, the library, the school, and, greater than all, the newspaper. The poor squalid individual, an insignificant atom in space and time, can, by the aid of these great institutions, lift himself up to culture, and to the infinitude of endless development. From being mere individual, he can become generic—*i. e.*, realize in himself the rationality of the entire species of the human race. By education we mean to do exactly this thing; to give to the individual the means of this participation in the aggregate labors of all humanity.

Hence we are bound to consider education practically, as a process of initiating the particular individual into the life of his race as intellect and will-power. We must give to a child the means to help himself, and

the habit and custom of helping himself, to participate in the labors of his fellowmen, and to become a contributor to the store created by mankind. Institutions:—the family: civil society, with its arts, and trades, and professions, and establishments, schools, etc.; the state, with its more comprehensive organizations; and, finally, the church:—these are greater than the individual, and they are products of his ideal nature, and exist solely as means whereby the individual may develop his ideal.

The kindergarten, then, has the same general object that the school has had all along—to eliminate the merely animal from the child, and to develop in its place the rational and spiritual life.

EDUCATIVE FUNCTION OF PLAY.

Now, as regards the science of the kindergarten, there is one more consideration which is too important to pass by—the theory of play as an educational element.

The school had been too much impressed with the main fact of its mission—viz., to eliminate the animal nature and to superinduce the spiritual nature—to notice the educative function of play. Froebel was the first to fully appreciate this, and to devise a proper series of disciplines for the youngest children. The old *régime* of the school did not pay respect enough to the principle of self-activity. It sacrificed spontaneity in an utterly unnecessary manner, instead of developing it into rational self-determination. Hence it produced human machines, governed by prescription and conventionality, and but few enlightened spontaneous personalities who possessed insight as well as law-abiding habit. Such human machines, governed by prescription, would develop into law-breakers or sinners the moment that the pressure of social laws was removed from them. They did not possess enough individuality of their own. They had not assimilated what they had been compelled to practice. They were not competent to readjust themselves to a change of surroundings.

Now, in play, the child realizes for himself his spontaneity, but in its irrational form of arbitrariness and caprice. In its positive phase he produces whatever his fancy dictates; in its negative phase he destroys again what he has made, or whatever is his own. He realizes by these operations the depth of originality which his will-power involves—the power to create and the power to destroy. This will-power is the root of his personality—the source of his freedom. Deprive a child of his play, and you produce arrested development in his character. Nor can his play be rationalized by the kindergarten so as to dispense altogether with the utterly spontaneous, untamed play of the child—wherein he gives full scope to his fancy and caprice—without depriving his play of its essential character, and changing it from play into work. Even in the kindergarten, just as in the school, there must be prescription. But the good kindergarten wisely and gently controls, in such manner as to leave room for much of the pure spontaneity of play. It prescribes tasks, but preserves the form of play as much as is possible. If the child were held to a rigid accountability in the kindergarten for the performance of his task, it would then cease to be play, and become labor. Labor performs the pre-

scribed task. Play prescribes for itself. The attempt to preserve the form of self prescription for the child in his tasks is what saves the kindergarten from being a positive injury to the child at this tender and immature age. It is the preservation of the *form* of play, and at the same time the induction of the *substance* of prescription, that constitutes what is new and valuable in Froebel's method of instruction. There is a gentle insinuation of habits of attention, of self-control, of action in concert, of considerateness towards others, of desire to participate in the common result of the school, that succeeds is accomplishing this necessary change of heart in the child—from selfishness to self-renunciation—without sacrificing his spontaneity so much as is done in the old-fashioned primary school. And he gets large measures of the benefits of the school that he would have lost had he remained at home in the family. The child, too, at this period of life has begun to experience a hunger for the more substantial things of social life, and the family alone cannot satisfy his longings. The discovery of Froebel gives the child what is needed of the substantial effects of the school without the danger of roughly crushing out his individuality at the same time.

PRACTICAL CONDITIONS NECESSARY FOR SUCCESS.

After we have decided in the affirmative the essential questions relative to the reasonableness of the course of study and discipline of the kindergarten, its suitability to the age of the children, its effect upon the education that follows it, we come to the subsidiary questions regarding expense, training of teachers, and the details of management. These questions are not important, unless the decision is reached that the kindergarten theory is substantially correct. If it is found to be a valuable adjunct to the school, then we must solve the practical problems of how to introduce it into the public school system. The problem is, how to meet the expense. If the traditional form of the kindergarten be adopted, that of one teacher to each dozen pupils, and this constituting an isolated kindergarten, the annual cost of tuition would be from $50 to $100 per pupil, a sum too extravagant to be paid by any public school system. The average tuition per pupil in public school systems of the United States ranges from $12 to $20 for the year's schooling of 200 days. No school board would be justified in expending five times as much per pupil for tuition in a kindergarten as it expended for the tuition of a pupil in the primary or grammar school.

If it is necessary to limit the number of pupils per teacher to twelve or twenty, while in the primary school each teacher can manage and properly instruct fifty or seventy, it becomes likewise necessary to invent a system of cheaper teachers. At once the Lancasterian system—or the "monitorial" system—suggests itself as a model for the organization of the cheap kindergarten. The kindergarten shall be a large one, located in a room of ample size to hold five to ten tables, each table to have fifteen children attending it, and presided over by a novitiate teacher; and the whole room shall be placed under the charge of a thoroughly competent teacher, of experience and skill, and well versed in the theory and practice of Froebel's system. The director of the kindergarten must be a well-

paid teacher, receiving as much as the principal of a primary school, with two assistants. Her assistants, the "novitiate teachers," are learners of the system. The first year they shall be volunteers, and receive no salary; the second year, or as soon as they pass the first examination in theory and practice of the kindergarten, they are to receive a small salary as "paid assistants." After a year's service as paid assistants they may pass a second examination, and, if found competent, be appointed directors, and receive a higher salary.

In the St. Louis kindergartens, the number of 60 pupils entitles the director to one paid assistant, and there is one additional appointed for each 30 pupils above that number. Thus, there would be a director and four paid assistants if the kindergarten had 150 pupils. (The director would, in St. Louis, receive $350 per annum, and each paid assistant $125 per annum. The cost of tuition—based on teachers' salaries—would be $850 per annum for the 150 pupils, being less than $6 per annum for each.)

Beside the salaried teachers of the kindergarten, it is expected that there will be an equal or greater number of volunteers. In order to make it worth while for volunteers to join the system, as well as to secure the development of the salaried teachers, it is necessary to have two persons, of superior ability, that can give instruction, once a week, on the theory and practice (the "gifts and occupations") of Froebel's system. A young woman will find so much culture of thought to be derived from the discussion of Froebel's insights and theories, and so much peculiarly fitting experience from her daily class in the kindergarten—experience that will prove invaluable to her as a wife and mother—that she will serve her apprenticeship in the kindergarten gladly, though it be no part of her intention to follow teaching as a vocation.

It is a part of the system, as an adjunct to the public schools, to educate young women in these valuable matters relating to the early training of children. I have thought that the benefit derived by the 200 young women of the St. Louis kindergartens from the lectures of Miss Blow to be of sufficient value to compensate the city for the cost of the kindergartens. A nobler and more enlightened womanhood will result, and the family will prove a better nurture for the child.

Here we come upon the most important practical difficulty in the way of the general introduction of the kindergarten. If the teachers are no better than the average mothers in our families, if they are not better than the average primary teacher, it is evident that the system of Froebel cannot effect any great reform in society. "It is useless to expect social regeneration from persons who are not themselves regenerated."

In our St. Louis work we have been very fortunate in having a lady of great practical sagacity, of profound and clear insight, and of untiring energy to organize our kindergartens and instruct our teachers. Her (Miss Susan E. Blow's) disinterested and gratuitous services have been the means of securing for us a system that now furnishes its own directors, assistants, and supervisors.

There is another important point connected with the economy of the kindergarten. The session should not last over three hours for the chil-

dren of this age. Hence each room permits two sessions to be held in it per day, one in the morning and one in the afternoon, thus accommodating double the number of pupils. In some cases, where the teacher has attained experience and strength sufficient, she teaches in both sessions, and receives a higher grade of salary for the work.*

The furniture of the kindergarten is made up of small, movable chairs, and small tables, each one capable of accommodating two children—the surface of the table being marked off into divisions one inch square. It is better to use the small tables than large ones that will accommodate a whole class, for the small ones may be moved easily and combined into large ones of any desirable size, and may be readily arranged into any shape or figure, and placed in any part of the room, by the children themselves. It is necessary to use the floor of the room during one exercise each day for the games, at which time all the children are collected "on the circle"; at this time it may be desirable to remove the tables to the sides of the room, and with small tables this can be easily accomplished. Again, in the absence of one of the teachers, it may become necessary to combine two classes into one, uniting two tables. The small tables are therefore an important item in the economy of the kindergarten.

With these suggestions, I leave the subject, believing they are sufficient to justify the directors of our public schools in making the kindergarten a part of our school system. The advantage to the community in utilizing the age from four to six: in training the hand and eye; in developing habits of cleanliness, politeness, self-control, urbanity, industry; in training the mind to understand numbers and geometric forms, to invent combinations of figures and shapes, and to represent them with the pencil—these and other valuable lessons in combination with their fellow-pupils and obedience to the rule of their superiors—above all, the youthful suggestions as to methods of instruction which will come from the kindergarten and penetrate the methods of the other schools—will, I think, ultimately prevail in securing to us the establishment of this beneficent institution in all the city school-systems of our country.

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*In St Louis, directors receive $600 for two sessions per day, and $350 for one session; paid assistants receive $125 for one session, and $200 per annum for two daily sessions.

KINDERGARTEN METHODS IN PUBLIC PRIMARY SCHOOLS.

BY MRS. LOUISE POLLOCK,
Principal of Kindergarten Normal Institute of Washington, D. C.

LECTURE TO THE PUBLIC SCHOOL TEACHERS.

Since it may yet be some time ere this city will give its citizens the free Kindergarten, I have invited the Public School teachers here to night, to explain to them, in as concise a manner as possible, the distinctive features of the Kindergarten system, which is called by Frederic Frœbel, its discoverer, "Nature's Method of Education." You may find some of its educational principles and methods adapted to the primary grades of the public schools, and incorporate them with your own to the great advantage of your pupils.

In the true Kindergarten the children are to be under six years of age, but where children have never enjoyed the benefits of this system at home or in the Kindergarten proper, children over six years of age, you will find, enjoy all the exercises designed for younger children, only their advancement from the most simple to the difficult will be more rapid, and the conversations and instructions accompanying the occupations must be adapted to their age.

The opening exercises in the first grade or lower primary school might well be the same as in the Kindergarten, namely: singing, conversation, and stories, as well as the learning of the songs or games which are on the programme of the day,—for there needs to be a regular programme, and each day should have its own occupations and plays, which are divided into four different kinds,—but to classify and describe these would require one or two separate lectures.

In the primary school as well as in the Kindergarten, the observing and reasoning faculties of young children should be developed first by inspection and experiments, made with the various gifts, and repeated with other objects having similar properties. Thus the little ball, the first gift, is spun around and we sing:

> See me spinning round and round,
> Never idle am I found.

Another day this spinning around is done with the wooden sphere of the second gift upon a plate, singing:

> No matter how first I spin or race,
> I always show the *same round* face.

With this play the children make the additional observation that it spins not only around itself, but also around the center of the plate. Again when making a little clay ball, on modeling days, they find out that it cannot roll if it has any corners or edges. This experience has also been gained while presenting the cube of the second gift.

Everything around us has a language, and it is the part of the educator to make this language understood to the child, or it may go through life with eyes that do not see, and ears that do not hear, and a mind that does not understand.

Lessons simple and advanced may well be given with the first gift, on color, material, motions, qualities, and uses of this gift, in accordance with the age of the child, or the time he has attended the Kindergarten.

The child, in playing with the second gift, is led to find out the similarities and differences of his soft ball and the wooden sphere; the cylinder is presented and when spun round shows the sphere:

When I spin you around, my dear,
Then we see a little sphere.

When we spin the cylinder around,
Then a little sphere is found.

When we spin you round, my dear,
All your edges disappear.

Perhaps without this play the child would not have noticed that the cylinder had any edges. The cube of the second gift offers also a large field for comparing and experimenting which shall lead the child to discover the peculiar form and characteristics of the cube:

One face only now you see,
Where may all the others be?

To make the child notice the plurality of faces. Or:

When we spin you around, my dear,
All your corners disappear.

When we spin the cube around,
Then a cylinder is found.

This gift could also be advantageously used in the first grade of the primary schools when the children have had no previous Kindergarten training.*

The third gift is the cube divided into eight smaller cubes, which leads to a closer intimacy and analysis of its form and uses.

Ever having nature for his guide, Froebel would have system and organization in the manner of presenting this gift, first as a whole, then analyzed or taken to pieces; then made whole again, when the play is finished. This not only satisfies the child's curiosity and desire for breaking things, but develops the constructive instinct, which, after building with the blocks, restores and reconstructs the previous order and original form, and is gratified by making whole what has been destroyed.

With this and all the gifts the child is made acquainted with the law of opposites and of combinations or connections, which leads him to take delight in symmetrical forms and harmonious designs and inventions of his own. This gift would be most useful in the primary school, succeeded by and in combination with the fourth gift, which is the cube divided into eight oblongs. Lessons in arithmetic can be given with the very best results, with these gifts as well as with the fifth gift, which is the

* In our lectures to the normal pupils we fully explain the reasons why Frœbel selected his various gifts and how they will lead to higher education.

cube divided diagonally into halves, quarters, thirds. For this gift is composed of twenty-seven cubes, and offers a far richer field for amusement and instruction than the third or fourth gift. This gift may be used not only in the second grade but also in the third grade of the public schools, to the great intellectual progress and advantage of children, who have never enjoyed previous Kindergarten training. One of the thirds of this cube being cut diagonally, the child may learn that one-third and one-half of one third are the exact half of his whole twenty-seven cubes, or of the three thirds of his cube. With the solid triangles of this gift, one placed upon the other, he can form the triangular or the square prism, and in connection with the box of geometrical forms may distinguish the difference between the pyramid and the prism, and the cone and the pyramid; he can form also square, oblong, hexagonal, or octagonal buildings, and if the teacher has had the proper normal training, she may also teach in this connection the various styles of architecture with the object lesson, which precedes the building with children in the primary grades.

The same may be said of the sixth gift, which is equally useful, and permits of even more pleasing structures, and may be used with equally good results to convey impressions in regard to form, space, and number. As you will observe, there is a close connection and careful guiding from the most simple to the more complex. Thus while in the previous six gifts the child has had solid bodies to handle and play with, which appeal more directly to his senses, now, the seventh gift, the laying tablets, the child is occupied with the faces only of his previous solid toys. His taste and ingenuity of design, his unconscious comprehension of the law of opposites, now comes into fuller play.

With this occupation the child becomes familiar with all the various angles which he outlines with another gift, the little round sticks.

This gift of "laying sticks" is to lead from the planes or faces of solid bodies to their edges or outlines, and is a fair preparation to the succeeding drawing occupation, by means of which the child embodies the forms of things conceived or perceived by his mind. The rings lead him to a still higher appreciation of facts and a just appreciation of what is correct and beautiful in outline.

The occupation of sewing is in direct harmony with the drawing and all other occupations which describe the outline or edges of anything, and is a harmonious sequence to the perforating occupation, which rests on the principle of leading the child from the outline or edges of a body to its corners or points, which are brought into relation or connected again by the thread or stitch from point to point. The same is done with the peas-work, where the edges, represented by wires and connected at the corners by peas, serve the admirable purpose of showing the perspective outlines of figures and forms. These two occupations are very delightful to the child, as they gratify his ideality, his inborn desire for activity, and under systematic direction develop skill and invention.

The perforating should not be used by anyone who has not been properly trained in the rules which regulate its use, or it may lead to injury of the eyes.

The interlacing slats prepare for the weaving with paper; many of the instructions given with the previous gifts may be repeated under a new guise. The weaving leads us back from combining edges to planes, and with the modeling in clay we return to solid bodies.

The folding in paper leads to many observations, useful as a foundation for higher scientific education, while it cultivates accuracy of eye and hand, most useful in every vocation in life.

The same may be said of the cutting in paper, where the additional lesson of political economy is inculcated, in so far as the children are taught to save every little piece that falls off in order to give it its appropriate place and so let it form an additional feature of the beauty of the figure attained. They also learn thereby that everything is good and fills a useful part *if* it is in its appropriate place.

All these gifts, with the exception, perhaps, of the modeling, which involves considerable labor on the teacher's part, of washing hands and clearing away, may be a source of delightful observations and instructions in the primary school to children from six to ten years of age.

I am positive that when the teachers of the public schools shall have received the Kindergarten normal training, they will be anxious to devote one hour each day to kindergarten methods, and they will find that the children advance just as fast, if not more rapidly, in their elementary pursuits, and have a clearer comprehension of all they learn.

Miss Clara Heald, a teacher of a third-grade public school in this city, gives her testimony to this effect: That whereas she had been teaching as a matter or duty in regular prescribed methods, with no particular interest in the children, as soon as she had advanced to a certain degree in her Kindergarten normal training, with my daughter and myself, she began to make use of her instructions. The result was most gratifying to her; not only were the children much interested in the process of learning through doing, but she enjoyed her school far more, began to love her pupils individually, and to look upon her teacher's profession as an ennobling, honorable, beneficent work. Stories and exercises intended for very young children were relished and gave pleasurable instruction to children from eight to twelve years of age, because they were what they needed, and had been, as I may say, cheated out of, in earlier childhood."

A Kindergarten is considered a *play* school, and children over seven years of age feel almost ashamed to go to one. But our private Kindergartens could not exist if they limited their instructions to children of the Kindergarten age. We therefore have graded classes in our Kindergartens, and separate teachers, who give instruction adapted to the age of the pupils. This affords our normal pupils an opportunity to observe the practical application of Kindergarten methods at different stages of the children's advancement and ages. The Kindergarten is truly a place where the children learn how to play in such a manner that the foundation is laid for unselfish, law-abiding citizenship.

Here, also, they daily listen to the kind of sermon which children can understand and profit by, namely, the sweet and simple parables which come in and are suggested by the various forms they build, sew, or model. Here they learn, perhaps for the first time, that their little indi-

viduality is only a part of one great whole; and although at home they may be permitted to rule every one, here others have as much right as they, and they begin to feel the natural consequences of their actions. The Kindergartner needs to be a person of superior judgment, possessed of refinement of manners, and of a strong will, yet withal respecting the will of others, and ever ready to examine herself carefully and conscientiously to find out if what she desires is simply the expression of her own self-will, or if it is dictated by her desire for the highest good of the child in her charge. She must feel that it is her duty to train and direct the will of her pupils into right and virtuous paths, but that it is by no means her business, or anybody else's, to break the will of the child, that great moral force, which he will need so much for every action of his life. We should rather give it wholesome exercise, by giving the child opportunity to decide questions for himself whenever an opportunity arises; for instance, in the choice of colors when giving out the balls, and in the formation of figures and invention of designs after his short dictation lesson is over. Every educator should always be ready to imagine herself in the child's place; she needs to be full of sympathy and ever ready to render such assistance that, while it prevents his becoming discouraged, will bring out the child's self-activity and desire to do for himself, which, together with perseverance and neatness of execution, must be encouraged at every step. Above and over all, she must be conscious of the fearful responsibility she assumes when she becomes the motherly guide of young children, and ever treat the children in such a manner as she would that others should treat hers. Her ready sympathy, the stories, and the harmonious manner of conducting the musical plays, her gentle and impartial manner of settling all their little troubles and disputes, and her suggesting the manner of disposing of their little handiwork; these are the moral agents for developing the affectionate and spiritual element of children in the Kindergarten.

I will now, in as brief a manner as possible, recapitulate the main features which characterize the Kindergarten, and the objects attainable by the general adoption of its methods in our primary schools.

The peculiar features of the Kindergarten are as follows:*

1. (*a*) The Kindergarten training aims to bring harmony to the child's own being; between the expression of his thoughts, his feelings, and his will-power; his will and his reflections or reason. (*b*) It aims to show him his true relation to his surroundings, his playmates, friends. The result should be his delight in peaceful, affectionate intercourse with others. (*c*) It aims to lead the child to feel himself one with nature and obedient to nature's laws. He shall make correct observations with the aid of the Kindergartner, he shall make correct imitations of natural objects, and by means of child-like, familiar conversation he shall peep into her secret workshop, and learn to admire the beauty and order of its organization. He will thereby learn to love its phenomena, the living creation, and learn to respect nature's laws everywhere and at all times. (*d*) Finally, the child shall be led to feel himself in harmony with what is

* Köhler's Practical and Theoretical Kindergarten Guide.

good, noble, and true; in harmony with God, and to grow into child-like relations to Him.

2. The Kindergartner, to be able to carry out the above aims of education, needs to be conscious of her work, and understand what are the results, and how to employ the law of opposites and their connection or harmonious relationship and combination. She must realize that in order to arrive at a clear comprehension of what anything *is*, she must first find out what *it is not;* for there can be no comparison or correct impression without contrasts or opposites being brought to notice; for example, we could not decide that it was a warm day if the temperature were always the same; that it was day if there were no night; that anything is right if there were no left; that anything is high without there being its opposite. The law of opposites rules our universe ; and the work of civilization, of education, and of religion, natural and revealed, is, to bring these opposites into harmonious union, and for everything to fill its own highest sphere of usefulness, that it was intended to fill by a wise creator. The early training of the child should aim to make him conscious that he fills an important part when he experiences harmonious relations with himself, with nature, his neighbors, and his God. The Kindergartner must always appeal to the highest motives in the child's soul, not to his selfish or emulative spirit; only the spirit of love must pervade the atmosphere of the Kindergarten. She must offer no medals nor prizes. She must realize that it is in her power to awaken, fan, and strengthen the tiny germs of goodness, which are born in every child.

The natural characteristics of the child may be led in two opposite directions by the influence of circumstances and education. Thus the naturally timid child may become a modest being, or one who is abject, cringing; one who is daring, full of rougish activity, may grow to be energetic, executive, noble, and daring, or he may develop into a rude and cruel character without the fear of God or man.

It requires the utmost care and trouble to keep what we call the evil propensities in a dormant, inactive state, or to direct them in such ways that what would have been a vice becomes a virtue; and the sooner attention is given to this work the more satisfactory will be the result. Frœbel's *Plays with the Baby* are a faithful guide to the educator.

I do not claim that the Kindergarten system regenerates those who are born with unfortunate organizations, but it surely modifies all evil propensities, it prevents a great deal of crime, hardness of heart, idle and vicious habits. And although it may be said your own children and pupils are not as good as they ought to be with the advantages they have enjoyed, I can truthfully assert, they would not have been as good as they are if they had not had them. "We should not undervalue the services of a physician who keeps the family from getting sick." It is the same with the Kindergarten system, whose great merit is in preventing harm and the growth of evil.

4. The Kindergarten can fulfil its duties to the child only when it preserves the family spirit with motherly affections on the teacher's part, and perfect confidence and respect on the children's part, while at the same time it constitutes a little community, where the rights of all are respected

and the social instinct of the child is gratified. Early shall the child learn and acquire habits of politeness, observe the consequences of selfishness or rudeness, and enjoy the beauty of order, mutual helpfulness and even self-sacrifice, which, however, must always be spontaneous, *not incited* by outside influence, though we should not refuse to praise him; nor should we neglect to always set an example to him.

5. Another important and peculiar feature of the Kindergarten training is, that it considers the child, almost from its birth, as an active, creative being. We respect the acquisition of knowledge and the proficiency of useful accomplishments but merely as the means of increased power for good actions. Words and deeds which bespeak the noble character, to these humanity owes its greatest debt of gratitude. Therefore would Frœbel have us encourage the child's inborn desire for creative activity, and by no means repress it. Vacancy of mind and idleness of hand are the worst enemies to the child's moral nature and progress.

6. In the Kindergarten there should not be any regular hearing of lessons, as in school, nor the same repressive discipline and spirit of routine.

7. In the Kindergarten proper, for children under six years of age, there should be no books nor drilling, but here the Kindergartner or teacher should place herself on the child's plane, and amuse by child-like stories and conversations while occupying and entertaining with such occupations as are pleasing and adapted to the child's limited powers, and yet exert the right educational and developing influences. His little hands shall gain delicacy and profiency of touch and manipulation, and his mind shall be trained in the virtues of patience and perseverance. He shall also be cheered and animated by sweet and lively songs and games calculated to make him physically strong and active.

8. There should be, if possible, a garden connected with every Kindergarten.

The *objects* of the Kindergarten are:

1. That the child shall be prepared to become a happy, useful, virtuous citizen.

The little songs, mostly accompanied by motions, which are contained in Frœbel's Mother's Book of Song and Play, published by Lee & Shepard, are a guide to mothers and Kindergartners how to develop the physical and moral nature of the child by such means.

In my lectures to mothers I use my own translations, which will be published this (1880) summer.

The ladies who in eight months' time do all the Kindergarten work which children receive when they remain four years in the Kindergarten, have invariably expressed the conviction that not only has the work been to them a great benefit and pleasure, while their hand, eye, and powers of observation received superior training, but their whole life, their relation toward children and toward humanity in general have become so essentially enlightened and awakened to activity, that all they had previously learned seemed to be recalled to memory and to find a proper use. So that it seems a matter of regret that every young woman should not receive this training, which is of so much more importance to their own

welfare and to that of the rising generation than many of the accomplishments upon which money and years of time are lavishly expended.

The gifts and occupations, if used in the systematic, orderly, but not pedantic manner indicated to the normal student, will feed, not quench, the child's natural thirst for knowledge and investigation, develop his creative and inventive spirit, train his eye to notice small divergences, give him accuracy of detail and execution, and familiarity with geometrical terms and meaning, through the intelligent use of and play with such toys as are calculated to produce this result.

The greatest value of the Kindergarten is that:

1. It is a moral agent which exercises not only an elevating influence on the rising generation, but also reaches the parents and enriches their ideas of education.

2. It paves the way to an education in accordance with and not against nature. The children learn by doing. Thinking and acting, sentiment and reality, desire or will, and execution or doing—observations and facts are here as closely related as the spring to the brook, one is inseparable from the other.

3. The Kindergarten system leads to a better comprehension of child-nature and a more rational treatment of and intercourse with children.

4. It seems to be the only existing institution where mothers may learn the true and right method for educating their children.

NOTE.

Mrs. Louise Pollock, born in Prussia, became interested in Frœbel's ideas and the Kindergarten from an article in the *Christian Examiner* in 1859, and interviews with Miss Peabody in Boston. In 1863-4 she translated for Nichols and Noyes *The Paradise of Childhood*, by Mrs. Lina Morgenstern; and with Madame Ronge's *Kindergarten Guide*, and Mrs. Mann's *Moral Culture of Infancy* and her own motherly instincts, began to practice Frœbel's gifts in her own nursery, and in a Kindergarten, opened by Mr. Allen in his Classical School at West Newton, where she was then residing. In 1864-5 she wrote a series of articles for the *Friend of Progress*, published by Mr. Charles Plumb in New York, explaining the principles and the gifts and occupations of the Kindergarten.

In 1869 Mrs. Pollock sent her daughter, then eighteen, to Berlin, where she took the Mother's Course with Lina Morgenstern, and a full Teacher's Course in the Berlin Frauen-Verein, under Herr Luther, enjoying opportunities of observation in several Kindergartens there. After spending six months in Paris, Miss Pollock returned to enter on her work as Kindergartner in Boston; and until she located in 1874 in Washington, D. C., where she was associated for two years with Miss Marwedel. In 1877 Mrs. Pollock with her daughter opened a Training Institute for Mothers and Kindergartners, each conducting a Kindergarten of her own. Mrs. and Miss Pollock spent two months in the summer of 1879 in Raleigh N. C., and will spend the same time in 1880 in Chapel Hill, in introducing the Kindergarten system under the auspices of Professors in the State University.

Prof. N. T. Allen, founder of the English and Classical School at West Newton, Mass., learning from his brother James, who was in Germany in 1859-60, of the Kindergarten and Madame Marenholtz, wrote back, in 1860, authorizing him to engage a suitable Kindergartner to come over and start an institute after the Frœbel idea in their school. Not successful in this application, he extended every facility in his power to Mrs. Pollock who opened a Kindergarten in connection with his school, in September, 1864, which was carried on in the true spirit and methods of Frœbel by her until other engagements compelled her to relinquish the undertaking.

CHARITY KINDERGARTENS IN THE UNITED STATES.

DEVELOPMENT.

The term Charity Kindergartens requires some explanation. When Miss Blow began her work in St. Louis she began it and persevered for two or more years on her own means, casting her bread upon the waters. Her success the world knows, and she has reaped the reward of seeing the public mind in St. Louis so much impressed with the beneficial results that Kindergartens form at present a part of the public school system.

The Charity Kindergartens of Boston and Cambridge, and their vicinity, are a little different. They pick up the very most neglected children, and much parish visiting, as it may be called, is enjoined by Mrs. Shaw upon her teachers, and cordially done by them. It would please Mrs. Shaw better if they were called *free* Kindergartens, because her sympathy for the poor is so genuine that she does not wish to have their feelings hurt in any way, but her wish has not been strictly followed because it is not quite so descriptive of the thing as is "charity" Kindergartens. Her agents are instructed not only to bring neglected children in, but to furnish them with clothing, when necessary. Indeed there is no outside to her great heart.

The first charity Kindergarten in the United States was that of Miss Susan E. Blow, of St. Louis, Mo., who in the winter of 1872–3 went to New York city and studied the system thoroughly, and in 1873–4 kept a Kindergarten of thirty pupils in the Normal school-house, where Superintendent Harris gave her a room, rent free. The children were between three and six. In the fall of 1874 some twenty of her pupils, who were then seven years of age, went into the primary school and showed the value of the Kindergarten training by going through the three years' work in one year, thus saving two years for the grammar schools. Miss Blow also gratuitously trained twelve ladies for Kindergartners that year. The next year, with four of these for assistants, she taught one hundred children in her Kindergarten, and there were two Kindergartens taught by two of her ladies, each with three of their classmates for assistants. Miss Blow continued her training-school for teachers the next year with many in the class, and on Saturdays all of them met with the old class for a general lesson. The effect of these on the primary schools when the Kindergarten children went into them determined the school board to institute twelve Kindergartens, and pay as many teachers, and Miss Blow took the superintendence of them, all still gratuitously, and carried on her Kindergarten, whose pupils became volunteer assistants in the Kindergartens. Now, in 1880, there are fifty-two Kindergartens in St. Louis, whose head teachers are paid $500 out of the school appropriation and whose assistants are volunteers from Miss Blow's free training class.

The next great charity work in this cause was done by Mr. S. H. Hill of Florence. Miss Peabody having given a lecture in the Cosmean hall of that village, and some citizens expressing a desire for the Kindergarten, this gentleman offered his own house and paid Mrs. Aldrich to open a nursery and had it free to all the children of the village. This was in 1874–5. The Kindergarten grew and he subsequently paid more Kindergartners, built two houses—one for the teachers to live in, and one acommodating two hundred children. At present there are nearly one hundred in actual attendance. With four Kindergartners paid by a fund that Mr. Hill has put in trust, some other citizens of Florence contributing, and children of all colors and social position are prepared in these Kindergartens for the public schools.

In 1876 Mrs. Quincy A. Shaw had two Kindergartners trained by Miss Garland, dividing between them $1,200 and providing rooms, furniture, and material for a charity Kindergarten in Jamaica Plain. Immediately afterwards she did the same thing for Brookline, that town providing a room, rent free, in the town hall. Soon after followed another in Roxbury in connection with a nursery. This Kindergarten of eighteen pupils was under the care of one teacher, paid $600. Then, hearing of Mrs. Mann's effort to get up a charity Kindergarten in Cambridge by means of a subscription headed by the poet Longfellow, she came to her aid with what was wanting. This Kindergarten still goes on, supported by the subscriptions of Cambridge citizens. The perfect success of all these Kindergartens in improving the children, together with the collateral gracious effects on the poor parents, soon stimulated Mrs. Shaw to establish more of them and a nursery in Cambridge, and the same in Cambridgeport, until now there are no less than thirty Kindergartens and ten nurseries under this munificent patronage, in Jamaica Plain, Brookline, Roxbury, Cambridge, Chelsea, Canton, and Boston. In Boston and some other places the municipality grants rooms, rent free. Some other ladies help about the Kindergarten in the North End missions, and Mrs. James Tolman supports a Kindergarten entirely herself at the south end of Boston. There are always twenty-five children in the Kindergartens kept by one teacher, with $600 salary, all expenses found besides, and where there are from twenty-five to fifty scholars, two teachers with $500 salary each. There is some voluntary assistance given sometimes by the pupils of the training schools for the sake of the practice they get thereby.

Mrs. Mann, Mrs. Shaw, Mrs. Tolman, and the other ladies interested in the Boston and Cambridge Kindergartens hope to make such an impression of their public value on the school authorities as Miss Blow made by her great work to which she has contributed *herself* entirely, as well as money, so that they may be made the first grade of the public education, for of course such munificent benefactors as the lady who spends from thirty to forty thousand dollars a year on this charity, are not to be readily found—nor can be a permanent resource.

In New York and Philadelphia charity Kindergartens have been started and carried on for two years by a subscription of the members of churches, who give a room for the children of their neighborhood, irrespective of denominational name. An eminent success has attended that

of the Anthon Memorial Church of New York. Mrs. Kraus and Miss Peabody at different times addressed the ladies of that church, and Mr. Newton, the rector, followed it up by distributing freely Kindergarten tracts, which any one can procure by sending five cents to E. Steiger, 25 Park Place, New York. At the end of the year—rather in the Spring of 1878, he asked his people assembled who would subscribe for a charity Kindergarten. Eight hundred dollars was at once subscribed, and half a dozen young ladies volunteered to assist a Kindergartner trained by Mrs. Kraus Bœlte, to whom $600 was paid. The next year $900 was subscribed and some other ladies sent in a substantial dinner for the children. We trust this Kindergarten will prove a model for church work, universally. Nothing done for the poor has such gracious effect or gives such promise.

In Philadelphia a parochial Kindergarten is attached to a nursery in St. Peter's church, and is taught by Miss Fairchild, a graduate of Miss Burritt's, and some attempts have been made beside, in which Miss Stevens, Miss Dickey, and Mrs. G. Gourlay have begun good work. It is to be regretted that the church of the Epiphany did not continue Miss Sterling in her excellent beginning in their church parlor. Her success in winning the children and their parents was so signal that they expressed great grief in having to give it up, and if Miss Sterling could have found another rent-free room she would have gone on at her own expense, as the poor parents proposed to pay enough cents by the week to keep up the supply of *material*. It is necessary in all cases that the patrons of a Kindergarten should be fully apprised of the nature of the Kindergarten. In this case that requisite preparation was omitted and the whole expense fell on the purse of the rector, which could not be perennial.

In Chicago, Mrs. E. W. Blatchford has established at her own expense a Kindergarten under a graduate of Mrs. A. H. Putnam, and which has her valuable superintendence.

In Cincinnati a Charity Kindergarten has been established under the auspices of an association of ladies, and the immediate direction of Miss Shank of St. Louis, one of Miss Blow's pupils. The plan embraces a kitchen in which the older pupils will be taught practical cooking and all lighter house-work.

The most remarkable development of Charity Kindergarten is going on in California, under several organizations of workers, all of which aim to bring the most neglected children within the elevating and refining influences of the best Froebel training.

THE KINDERGARTEN AND HOMES.

BY MRS. MARY PEABODY MANN.

HOMES AS THEY ARE, AND THEIR IMPROVEMENT.

When we consider what homes and schools are in the present condition of the world, it is impossible for the thinking mind not to ask, What can be done to improve them? They surely do not produce the effect upon society that could be expected from ideal homes and schools, and it is these that we would now discuss.

The institution of home is a divine one, as far as we can judge of divine things. The family is eminently God's institution, and nothing should be allowed to mar it. It is based upon the most powerful and all-pervading sentiments of the human soul, and our quest should be to ascertain by reflection all its capabilities for influencing the destiny of man. The child is born into the arms of its parents who may well stand appalled before the magnitude of the duty it imposes upon them, if they have any adequate appreciation of it at all, for we know, alas! that the actual parents of the majority of the human race have a very inadequate sense of their duty to their children. Children do not come voluntarily into the world, nor do parents summon them from the abyss of time and space with an intelligent consciousness that they are new emanations or creations of God's Spirit, to be instructed in their relations to the glorious universe to whose study their faculties are adapted. Often unwelcome, the product of passion instead of noble and religious sentiment, they are largely left to find out through suffering and unaided experience those relations to the universe which are the earnest of their immortality. And because the endowment of nature is often so rich as to overcome all obstacles to the building up of that spiritual nature which it is their own part to erect upon that basis, many shallow persons idly say that the consequences of neglect and obstructions to progress prove that adversity and hindrances are the best circumstances under which to form character. Out of conflict and strife much truth is elicited, because these stimulate the intellect to action, but it is as idle to say that neglect and absence of love are in themselves good for the soul, as that the indigestible matter we often eat strengthens the powers of digestion. Souls are often starved for the want of proper influences, as stomachs are ruined by indigestible food. It is true that even the stomach will survive much abuse, and we know that souls have an immortal principle that will stand by them in some sphere of being if not in this—but why lose the highest benefits this life can bestow, the world that now is as well as that which is to come? The race has grown in spite of all the obstacles it has had to encounter, and the earnest inquiry that has engaged the greatest minds in it has resulted at last in the discovery of a method of improving homes and education within and out-

side of them. Madame Marenholz-Bulow, who may well be called the apostle of Froebel, having devoted thirty years of her life to the promulgation of his system in many lands, has of late issued a little book upon the evils of the present time, and she resolves them all into the deficient education of women. While women are of inferior education, how can homes be what they ought to be and evidently were intended to be? God does not do things arbitrarily. An eloquent preacher once said: "God takes care of the helpless babe, not by folding it under an angel's wing, but by pillowing it on a mother's breast." God does not speak from the skies to teach women to fit themselves to be good mothers, but having endowed the human race with faculties adequate to all their needs—and who can compass the glory of their possible destiny?—he inspires the mother's heart to learn by experience. If it is true that in early times men lived hundreds of years, it could have been none too long to learn the lessons of this great school of a world. At present we seem to live long enough only to catch a glimpse of what is left for us to do. Women were once, and in some places are still treated only as chattels, or at least merely as the bearers of bodies, and are not expected to educate the souls. Even in the most educating modern country (Germany) it was not long since considered best for the sons to be taken from the influence of their mothers as early as possible. It had not apparently dawned upon them that the mothers should be better educated for their office. May we not justly attribute to this custom the prevalence of irreligion among distinguished Germans? for if religion is not cherished at the mother's knee, by the mother's heart, where will it be likely to be done? The mother watches every motion of her nursing babe, and its organic life in her is thus far cherished, but when a little older the care becomes troublesome, especially if she is worldly, and she calls in the aid of—whom? Does she, like queens, appoint the best educated and most unexceptionable woman in her sphere to aid her in the holy duty? Should not every mother provide that none but good examples shall be set before the awakening mind and heart of her little immortal? and consult at every turn with assistant educators? And as her child increases in years, does she guard it on every side from evil influences? Does she especially watch her own words and acts, which have such powerful influence upon the child as long as its faith in her is unbroken, the faith that is the matrix of faith in God? Does she never break a promise, or present an unworthy motive, or use a subterfuge with her child? Did she come to her task prepared for it? or was she married, or did she become a mother without studying the subject? Probably nine-tenths of all the women who are married think only of the gratification of their own affections. When the relation of mother comes to a conscientious woman, the maternal sentiment awakes and absorbs almost her every thought, but how poorly does she find herself equipped for the new duty! She searches herself to know what are her resources, and deplores her deficient education when she finds how limited they are. New, pressing duties of many kinds prevent her from educating herself now, and she is obliged to depend upon her maternal instincts, whose scope she has never studied. These instincts, uneducated, may make her sacrifice every one else to her

child, which she has not the right to do. More children come and she is overwhelmed. How frequent is this history! She must now learn wisdom by her mistakes, and her children are the victims of this long-deferred training!

In reading the history of Froebel's life and study of man, and his final discovery of the true method of education, what woman is not mortified to think that it was not made by a woman and a mother? Froebel learned it from his observation of tender, noble mothers, who had learned wisdom by their costly experience, guided by the maternal instinct which makes the good mother obliterate herself for the good of her child. Standing a little apart from the duty, and bringing a cultivated, scientific mind to the subject, he saw where the difficulty lay, and why all mothers were not equal to their task, and why children were left to suffer uncomprehended, unsympathized with. This tender, womanly nature, from which he had suffered so much after losing his own mother, was enlisted in the reform of this world-wide evil, and he has shown mothers how to remedy it. This sentiment pervades all his works.

But this is not to be done slumbering. Woman must rise in her might and see that *all women* are educated for their vocation. It is not enough that a mother here and there studies the system, but every woman should be trained to the work, so that children may fall into no evil hands. No woman should consider herself educated who does not make herself acquainted with a method that is acknowledged by the highest thinkers to meet all the requisitions for the education of the little child; for the Kindergarten system provides for every want of human nature—physical, moral, and intellectual. If all women studied the principles of this science, for it is a science, no motherless child would be left to suffer, for nothing so draws out the maternal nature in woman as the profound study of child-nature. Every good Kindergartner finds the motherly element in herself, and by adoption makes every child she deals with her own, so that the most difficult cases do not discourage her, or wear out her patience, or exhaust her resources. She is sure the right germ is there if her skill can find it, and the challenge to the resources she has laid by seem to create new ones to meet every contingency.

HOW IS THIS TRAINING TO BE MADE UNIVERSAL?

Every public school organization should have appended to it a training school, in which all the girls of the school (subject to an examination for qualification) can take a course of this study after they have given all the time they can command to their general education. The most highly cultivated will then take their rank as Kindergarten educators—for a Kindergarten of practice must accompany such a training school, and the charity Kindergartens will afford ample field also—those of inferior grade can act as nurses, and every woman will be suitably educated for marriage. If marriage is, for any cause, not her lot in life, she will still have a vocation that will give her congenial employment in any sphere. When this matter is understood and appreciated, women will come forward and found such institutions in which all their sex can be educated to this work, the rich paying for their own instruction, the poor receiving

it gratis. One noble example of similar action is before us. Others would fill up the ranks and do likewise if they knew what the work is. It has not yet become general enough to show its effects saliently. When it has, the sun is not more certain to rise than that means will be offered and the work will be entered upon.

INFLUENCES OF KINDERGARTENS ON HOMES.

It is now the work of those who have had the opportunity to mark the beneficent effects of such trained care upon the rising generation, to spread the knowledge of it and point out its workings. We have already the means of doing this, although the field is yet a small one. Some thirty charity kindergartens of the last three years afford the material.* They have been carefully watched, not only in the school-rooms but in their influence on the families of the children. It is true that these families are not yet reformed so far as to be publicly conspicuous, but the kindergartners and the friends who have aided them and sympathized in the work have noted the changes wrought by these little ministers of the cause, who have gone home from the little paradises where their minds are organized to observe, wills educated to choose the right, and their hearts trained to love, and uttered sentiments in their childish prattle that have arrested the attention of the members of the families where for the first time the children are treated with respect, for when they hear profane language they manifest pain, and in the simplicity of their moral courage they check their very mothers in their rough speech, and show courtesy and disinterestedness to brothers and sisters. Their lives have been set to music, and the hard-looking and—alas! we must say it—hard-drinking parents are arrested by the spectacle and their hearts softened by the tender voices that chant the beautiful sentiments that have humanized the children out of their former savage demeanor (for the animal development was the first one in their case), and are now to humanize the parents who have hitherto met with a blow or a kick any disobedience or annoyance from their children. Men stay at home from the grog-shops to hear their four-year-old babes sing! and teach the older ones the pretty plays that symbolize all sorts of occupations, and hear them describe nature, flowers, birds, and the beauty in every thing. Children of the neglected class, who are left to find their own amusement, are often noted for early sharpness and cunning resource. Natural selfishness leads them specially to steal what they want, till they are taught that there is a golden rule by which alone justice can be done to all, themselves included. Little children that robbed gardens to gratify the lust of their eyes—for they love beautiful things as well as more favored children do, and perhaps better, since they are never surfeited with them—now go through the streets, hand in hand, singing songs, in obedience to their teachers' recommendation, and are easily distinguished from other children who watch their opportunity to pounce upon something displayed in shop windows, notably something to eat, which can soon be safely disposed of. Nothing is more striking in the way of improvement than these children's

* The Charity Kindergartens established and sustained by individual beneficence in Cambridge and Boston.

altered behavior to one another, as well as to their elders. Mothers, whose naturally tender hearts have been crusted over with the too heavy burdens of unassisted care and never ending recurrence of it, weep when they see their children grow in lovely traits, and gradually learn to believe that kindness is the best discipline, when they see how much better it works than the harsh word and the brutalizing slap. "My mother does not slap half as much as she used to before Harry went to the kindergarten," said a young girl, the eldest of nine children, most of whom were boys. "She thinks your way is the best."

When thirty-five mothers saw the orderly, courteous, obedient behavior of fifty children who had been under but three months training in two kindergartens, and were assembled together at a Christmas festival, in which there was not an instance of rudeness or misbehavior of any kind, with no *visible* restraints to curb them, some of them ejaculated "I never!" "How kind the ladies must be, they love them so!" "How patient the ladies must have been!" Others wept and could not speak. Some of them had pretty stories to tell of their children's politeness at home where they were characterized as "the best behaved people in the family." A new idea had entered their minds; their faces wore a different expression from the one with they had first assembled to "hear about kindergarten," and were thankful to be relieved of some of the care of their little ones, but without an idea of anything but this welcome relief of a few hours of the day—evidently incredulous of more!

Usually the poorer class of children go into the primary schools reluctantly—they have heard traditions in their short lives of tedious constraints, stupid times, ferulings, and school fights, but the children who attend kindergartens cry to go and wish to stay all day. Even in aristocratic kindergartens this is generally the case, so great with children is the love of that species of amusement in which they are themselves the factors and producers—in short, in which their faculties are brought into action, and the imagination and love of beauty addressed. It is found that very badly behaved children are the exception in kindergartens or elsewhere; faults are often merely experiments, mere natural expressions of their propensities, and something substituted for these idle experiments that occupies the faculties more agreeably, soon disarms them and opens a new vista in the universe into which they would fain enter, and whose delights obliterate the very memory of their own unaided and aimless endeavors after amusement and activity. Those children who are removed from the kindergartens to the primary schools often go with not only tears but screamings, having exhausted all their little powers to avert the calamity. But once transferred, if they have had a decent length of time in the kindergarten (it ought to be three years, if possible), their progress is very rapid and very satisfactory, for their habits of attention and observation make tasks easy to them which to those not so trained are uninteresting and apparently hopeless, and therefore do not chain the attention. It is impossible to test what the children learn in a kindergarten by any process of examination. All children can learn by rote, but there must be faith in the process which cultivates the powers and enables them to use their faculties intelligently, and to "do to others as they would be done by."

The true test is at a later stage, when they are found with their little minds fertilized with related facts which they apply to the exigencies of life, and are seen to think for themselves, to act in reference to conditions, to choose intelligently the good from the evil, to restrain their own passions, and to fulfill their little duties. It may be said these are the results of life-long exertions, and this is true; but the direction may be given in the earliest childhood, and children can learn in company with each other the duties of society. They are more influenced by each other as they grow older than by adults, but babydom turns to the mother or her substitute for guidance and protection, and at that age has an organic life in her which makes it all important *what she is*. To make herself what she should be is then her first duty. To those who study this new education, life is no longer a mystery. It is a frequent exclamation of its students: "I know now what I was made for!" Can there be a more eloquent commentary upon what the study is, when such an exclamation is heard from a young woman just entering life with all its hopes and enchantments and possibilities teeming in her imagination? Watch them afterward as they move round the little assemblies they take charge of, full of sympathy—I mean an understanding sympathy, not a sentimental passion for the little beings they are guiding and loving. They do indeed fill one's idea of ministering angels, especially when the children are gleaned from streets and hovels and neglected homes. One little boy, not four years old, came into a kindergarten drunk. It was learned from him, subsequently, that when father got his money the Saturday before, he bought whiskey, and all the children shared it! Instead of being punished for the naughtiness it had put into him, his ministering angel had investigated the case and discovered the secret of it. It will be her mission now to teach him to resist the temptation, and who knows but what he will save his parents yet? One bright little fellow in the same kindergarten, who had come in just before the summer vacation, in such a condition of neglect that it required some resolution to take hold of him, but who was now washed, combed, and prettily dressed, and had quite an aristocratic air by the poise of his fine head and the animated expression of his handsome face, amused himself with kicking all his little neighbors—not brutally, but "for fun." His ancles were tied firmly together till the end of the session, and when the others moved, one of the teachers drew him into her lap in a corner and had a long talk with him, as if he was her own dear, erring child, instead of somebody else's naughty boy, and when she put him down after this conference, his face was irradiated, and he was allowed to mingle with the rest as if all the lightning had been drawn from his cloud. He had a twin brother whom one could hardly distinguish from him, who had explained to me his condition as soon as I entered—"You see, he kicks"—and he was evidently of a different quality of character, though looking so much like the little kicker. He watched his discipline with great interest. Sometimes wonderful transformations take place at once, as if the mere substitution of the right motive for a wrong one, or for no motive at all, was all that was needed—but again, there are difficult cases that are only conquered by patient perseverance. Violence is not used; not only because

that is not the heavenly way, but because that was probably the cause of the whole difficulty, or if it was not personal violence, it was injudicious and reckless severity of judgment, at which the human soul revolts and stands on its own defence. A child will hang his head with shame at an astonished expression of countenance, especially from one he loves, who would perhaps resist opposition to the last extremity. If the way can only be found to remand him to the monitor within, and lead him to condemn himself, even silently, the work is well begun if not done.

The kindergartners should be looked upon as a holy order, as true sisters of charity, and should have every encouragement and furtherance that society can give, for their task is a hard one. When all women are educated in the science of child-culture, there will be no want of sympathy for them, for each one will feel it to be her vocation also, although all may not give their lives to it with the same devotion as those who make it their prime calling. The office of teacher has often been in past times looked upon as that only of an upper servant in a family or community. It is notably in places of the highest general culture that they take their true position. They rank in such communities with the clergymen, for they also have the care of souls, and in proportion to their enlightenment take rank with the philosopher, seeker of wisdom. The visitation desirable to be connected with the kindergartens is a most valuable adjunct. In this way families are to be reached, and the love of their children, shown and evidently felt by their teachers, will win its way to otherwise cold and suspicious hearts of poor mothers. Nothing so bridges over the abyss between the rich and the poor as these kindergartens. When the poor mother sees her child treated with respect, all her opposition vanishes, and in this country at least she can look forward to her children's occupying any position of which they will prove worthy. And if the early culture of the children morally and physically will help to elevate the families they belong to, there will not be that painful discrepancy between the uneducated parents and the educated children. So large a proportion of the foreign poor of our cities are wanting in any education whatever, that half the value of the early training of the children is lost, unless the minds of the parents are also reached. The most invaluable class of visitors of the poor therefore is the kindergartners, for with their passport into the families who require charity of all kinds, spiritual as well as material, they have an opportunity never offered before. It is a good gauge of the fitness of the kindergartner for her blessed task if she is found to see the importance of this part of her work. Let the idle, wealthy women who wish they had something useful to do, visit these divine institutions of modern benevolence, and they will find ample occupation in assisting in their work. Many helps can come from outside. Beautiful pictures are invaluable aids in the culture of children—not pictures of Johnny, in Mother Goose, tripping up his grandmother, or tying rags to an old man's coat, or Taffy stealing the pig. Such demoralizers as these should have the reprobation of society, but pictures illustrating moral beauty, such as those that adorn Froebel's Mother and Cosset songs and De Gerando's illustrated work of the prizes given by the French Academy for noble deeds of humanity—as well as pictures of nature, ani-

mals, sports, etc., of which the world is now full. A little child will see much in a picture that will escape an adult, and nothing will bring him forward so fast in expressing himself intelligently as the talk over beautiful pictures. The benevolent who befriend these kindergartens have after all limited means, both of multiplying the kindergartens and furnishing them with all the appliances they need. If the inhabitants of each ward could supply good places for kindergartens, or even *one* with ample space and in a quiet neighborhood, which are conditions absolutely necessary to their good success, it would be far better than to have them in public school-buildings in noisy streets. A commission of ladies formed for the purpose, as a regular board of visitors, would be an invaluable help to the kindergartens, and thus women could begin at once to assist in this best of charities. It is often sympathy rather than money that is needed for God's work in the world. Every one can emulate his moral government of it. One lady now furnishes food to one of the kindergartens for lunches for those children whose parents are too poor to furnish them, or if not actually too poor, too intemperate or too wicked, and whose children are, as it were, picked out of the street. Some of these very little waifs are among the brightest and most attractive when washed, combed, and dressed decently, and show an evident self-respect, which is a great change from the cowed, frightened, brutal condition in which they entered what to them must seem to be the gates of heaven.

The kindergartners are the educators to be consulted by mothers rather than wise men who exercise their brains about school curriculums and think very little in that connection of "love your neighbor," and "do to others as you would have them do to you." The kindergartners make the philosophy of the human mind their study when they have devoted themselves to child-culture, and they learn from Froebel's exposition of his principles why the artistic faculties and love of doing are to be trained joyfully before abstract ideas are offered them and before they are taught anything else. In one sense we understand nothing, in childhood, or ever. We can learn by observation that the germ of the seed throws out a root and a plumule, and that the pea, for example, throws out leaves and goes on growing until it blossoms and bears a pod containing other seeds like the one we planted; for every instant of this process can be watched for by placing the peas in a glass tumbler in the midst of wet cotton, every movement from the beginning can be seen, but the wisest of us do not understand the forces of nature that make it grow. This is the time when the intelligent child asks *why* and *how*, and the proper answer to the question here is, "No one knows *why* or *how* but God." This points out the unseen agency of the Creator, and will make him better understand the voice of God in his own breast. The faith of childhood will germinate belief, and when a child has watched the growth of a plant, it comprehends what is meant when it is told that its goodness can grow if it is cherished. We do not have to supply the consciousness that this analogy is true. God has planted that in the human soul, ready to be developed at the right moment, but let us not forestall the time when it can be recognized. Let the cultivated senses form a basis for the thought, which will then need no explanation in words. Nature is teeming with

similar analogies on every side. A cultivated mind (and only such should guide the development of children) sees a thousand illustrations of ideas that she can convey to them. I question if a well-trained kindergartner will ever have recourse to nonsense verses to amuse children. Brilliant verses, striking images, startling contrasts are all in order, but no words should be given them that have not a meaning. It is an insult to their understandings and often a cause of much after perversion of mind and confusion of ideas. Many confessions of great men, who remember something that puzzled their minds in childhood, intellectually and morally, testify to this.

MR. COMBE'S EARLY CHILDHOOD.

Idle and unconsidered words often make a deep impression upon children and lead to important consequences. In the Introduction to Mr. George Combe's little work upon the "Relation between Science and Religion," he recounts such an instance.* On the occasion of his dividing a bit of sugar-candy with his brothers and sisters (he was six years old) the nursery maid said to him, "That's a good boy—God will reward you for this." He says, "These words were uttered by her as a mere form of pious speech, proper to be addressed to a child; but they conveyed to my mind an idea; they suggested intelligently and practically, for the first time, the conception of a Divine reward for a kind action; and I instantly put the question to her: "How will God reward me?" "He will send you everything that is good." "What do you mean by good—will he send me more sugar-candy?" "Yes—certainly he will if you are a good boy." "Will he make this piece of sugar-candy grow bigger?" "Yes—God always rewards those who are kind-hearted."

Mr. Combe was a logical reasoner from childhood. If the nursery-maid had said, "God has made you so that you will always be happier for doing a good action," his experience would have verified the remark, and the consequences might have been beneficent to his character; but her words were destined to work in another way, long puzzling to his understanding. "I could not rest contented with words," he goes on to say, "but at once proceeded to the verification of the assurance by experiment and observation. I forthwith examined minutely all the edges of the remaining portion of sugar-candy, took an account of its dimensions, and then, wrapping it carefully in paper, put it into a drawer, and waited with anxiety for its increase. I left it in the drawer all night, and next morning examined it with eager curiosity. I could discover no trace of its alteration in its size, either of increase or decrease. I was greatly disappointed; my faith in the reward of virtue by the Ruler of the world received its first shock, and I feared that God did not govern the world in the manner which the nursery maid represented.

"Several years afterwards I read in the Grammatical Exercises, an early class-book then used in the High School of Edinburgh, these words: '*Deus gubernat mundum,*' God governs the world. '*Mundus gubernatur a Deo,*' the world is governed by God. These sentences were introduced

* This essay of Mr. Combe's upon the Relation between Science and Religion is a book that ought to be in every Kindergarten library.

into the book as exercises in Latin grammar, and our teacher, the late Mr. Luke Fraser, dealt with them merely as such, without entering into any consideration of the ideas embodied in them. This must have occurred in the year 1798, when I was ten years of age, and the words made an indelible impression, and continued for years and years to haunt my imagination. As a child I assumed the fact itself to be an indubitable truth, but felt a restless curiosity to discover *how* God exercises his jurisdiction."

The process that went on in his mind through long years of study is so minutely described that it is too long to be extracted here, but every word of it is of import. History disappointed him, because the great rulers of the world did not govern justly or appear to recognize God's action. At home, his parents administered their affairs pretty well, but with such evident imperfection that "it was impossible to trace God's superintendence or direction in their administration." Napoleon Bonaparte in France, George III, Mr. Pitt, and Mr. Melville, did no better. When he studied the literature, mythology, and history of Greece and Rome, he was equally disappointed. Most rulers and other people seemed to acknowledge in *words* that God governed the world, "but the belief seemed to be like a rope of sand in binding their consciences."

In studying the Old and New Testament, and the orthodox catechisms, he found more direct statements of God's moral government, but never could apply the examples to practical purposes. The pious frauds of the Catholic priesthood, and also of Protestant divines, formed farther stumbling blocks, and in his theological studies he was taught that God often leaves the wicked to run the course of their sins in this world without punishing them, reserving His retribution for the Day of Judgment. This seemed to imply "that God does not govern the world in any intelligible or practical sense, but merely takes notes of men's actions, and commences his actual and efficient government only after the resurrection from the dead." Such was the influence of his Calvinistic education, such the terrors inspired by it, that he wished himself an inferior animal without a soul. He used to climb high up on the rocks of Edinburgh Castle, which overhung his father's house, and gaze with intense interest on the evening star, and longed to see into its internal economy, with the thought that if he could but discover that summer and winter, heat and cold, life and death prevailed there as here, he should be happy, for then he could believe that this world was not cursed, but that it and the planet were both such as God intended them to be. His distress was aggravated by finding such doubts and difficulties described in the catechism as "punishments of sin," and ascribed to "blindness of mind, a reprobate sense, and strong delusions." He had never heard the truth of the catechism questioned, and it was not till a later period that he became convinced that the feelings he mentioned arose from the intuitive revulsion of the moral, religious, and intellectual faculties with which he had been endowed, against the dogmas of Calvin. When he studied the laws of the solar system and perceived the harmonies and adaptation of the revolutions of the planets, when new light broke in upon his mind from the pursuit of astronomy and physiology, from chemistry, and other sciences,

all which proclaimed the all-pervading God, he still asked how He governed the moral world, and it was not till Gall's discovery of the functions of the brain, that he was led step by step to understand God's connection with the soul of man.

Doubtless if he had been left to think for himself he would have arrived early and happily to a sense of the same, and when we think of the stereotyped utterances upon the subject of our relations to our Heavenly Father, which the little child believes as soon as he is intelligently told of it, we realize how immense is the importance of a cultivated mind to the educator of childhood. A cultivated mind does not mean a mind and memory crammed with facts and book knowledge, but the trained power of thinking, founded on the analogies of nature. Women, even more than men, are dependent upon others for their thinking, and it is because their minds are not scientifically trained to anything. The religious aspects of science can be inculcated upon the youngest children, and those minds that think no religious impressions can be made upon them can never have lived with children in the sense in which Froebel uses the words. No limit need be put to the acquisitions and learning of women, but what they are to do for society is first to make themselves acquainted with the nature of the new-born soul, and then to see to it that all other women share the knowledge, for the conscientious soul cannot rest contented till it shares with others all the good it enjoys, especially of a moral and intellectual nature. The human race is a solidarity, and never can advance much as a race till enlightenment is equalized as far as there is capacity to receive it.

The above is a strong case, but Dr. Channing relates one himself somewhat similar, and others recur to mind. Doubtless innumerable instances of perversion of mind occur that are never remedied by original thinking. It seems strange even that Mr. Combe did not throw it off earlier. It shows the power of accepted dogmas over a conscientious spirit, and shows also how unprincipled it is to exert such power. No disputed opinion should ever be uttered as a fact, and this idea of justice and truth should rule in education from the very beginning. A reasoning child should not be made to do anything solely from obedience to any individual, even its mother, except in some case of personal danger to itself or others. The motive inculcated should be a far higher one, or we should wait and trust the human soul meanwhile. We can do this if we believe the human soul is made aright by its Creator—that is, that it has recuperative power, and we should be satisfied with removing obstacles to its free action. This is what Froebel meant by telling us to study the child and never to force it. Arrest it in the wrong course, so far as to enable it to start afresh with a new idea for its guide, but respect the dignity of human nature from the first. We shall then have noble children and not puppets.

KINDERGARTEN WORK IN CALIFORNIA.

MISS EMMA MARWEDEL.*

Since its introduction into this State, about four years ago, the progress of kindergartening has been steady, though by no means as rapid as its advocates desire. The advance of Free Kindergarten has, perhaps, been more real than apparent. In 1876 Miss Emma Marwedel came to this State from Washington, D. C., whence she was called by the Frœbel Union, of which she is a member. Her success as a trainer in the National Capital was regarded as a certain harbinger of a brilliant career here. Her first year's experience, however, fell far short of expectations. Settling in Los Angeles, she opened a Kindergarten Normal Class, but secured only three pupils—Miss Katharine D. Smith, Miss Mary Hoyt, and Miss Nettie Stewart. These young ladies, all of whom were remarkably endowed by nature for the calling they had elected, graduated with high honors in the following year. Their proficiency in details and thorough knowledge of Frœbel's philosophy as an educational system were unusually marked, and awakened great expectations regarding their future as kindergartners. Subsequent events have demonstrated that the surmises of enthusiastic friends of the system and the graduates were far from chimerical. Upon graduating, Miss Katharine D. Smith returned to her home in Santa Barbara, where she taught over a year, and until she received a call from the Public Kindergarten Society of San Francisco in 1878. Her success in this institution has been the admiration of the many who have visited it. Miss Mary Hoyt remained in Los Angeles, where she is meeting with considerable success. Miss Nettie Stewart opened a kindergarten in Los Angeles, which she conducted with flattering success until she received a position in the Deaf and Dumb Asylum at Berkeley, where she has charge of the primary department.

Shortly after the graduation of her first class in Los Angeles, Miss Marwedel was called to Oakland, where she remained about a year and until last August, when she removed to Berkeley. Among the young ladies who graduated with her in Oakland were Miss Elizabeth Reed, Miss May Benton, Miss Mary Conness, Miss Van Den Bergh, and Miss Allen. This is the Miss Lizzie Reed who did so much to build up the Jackson street Kindergarten on its organization by Mrs. Sarah B. Cooper. Miss Conness is connected with Mrs. West's Seminary, where she has charge of the kindergarten and primary department. Miss Van Den Bergh is engaged in Miss Colgate Baker's Seminary, and Miss Allen has a private kindergarten in Oakland. Miss Marwedel has since removed to this city. Miss May Kittridge is engaged in the Jackson street Kindergarten as Principal, vice Miss Lizzie Reed, resigned. Miss Lizzie Muther is now in charge of the free kindergarten under the management of the Young

* From the San Francisco Herald, July, 1880.

Women's Christian Association, which has been re-organized on the Frœbel system. She also has had the advantages of a lengthy experience in the Silver street Kindergarten. Miss Fanny Woodbridge is first assistant in the Silver street Kindergarten, and Miss Annie Stovall is first assistant in the Jackson street Kindergarten school.

Young Women's Christian Association.

On the 8th of last April a grand dramatic and social event occurred which resulted in giving to the Silver street and Jackson street kindergartens nearly four hundred dollars each. Such large returns from but one entertainment are accounted for by the fact that there were no expenses attached to it worth mentioning, as those interested in it vied with one another in the liberality of their contributions. Encouraged by this success, and aware that the Young Women's Christian Association had thoughts of abandoning its infant school, the committee in charge volunteered to repeat the comedies for the benefit of a new kindergarten to be conducted by the Association, instead of the one heretofore under its care. The proffered aid was gratefully accepted, the entertainment repeated, and between $100 and $200 realized. With this fund the Association has opened a free kindergarten on Minna street between First and Second, with new benches, tables, (gifts,) material for occupations, etc., required in a thorough prosecution of this incomparable system of mental, moral, and physical culture. Miss Lizzie Muther, the Principal, says that she finds the children very old in their ways; that they do not take to the games in the manner customary among children. Members of the Association also frequently lend their assistance. It will be readily seen that although $100 is of great assistance to an institution of this kind, it serves only to liquidate present demands, while current expenses accumulate with clock-work regularity and must be met. For this reason the committee express a sincere hope that their friends and a generous public will sustain them with liberal and correspondingly regular contributions. The Kindergarten Committee are: Mrs. J. J. Bowen, Mrs. D. Van Denburgh, Mrs. C. R. Story, Mrs. Fisher Ames, Mrs. G. P. Thurston, and Miss Atkinson. The volunteer teachers are Miss Carrie Story, Mrs. A. E. Stetson, Miss Florence Follansbee, Miss Kate McLane, Miss Kate R. Stone, Miss Mary Bates, Miss McLane, Miss Sophie McLane.

Little Sisters Kindergarten.

Last November the ladies of the Little Sisters' Infant Shelter at 512 Minna street, founded a kindergarten in connection with their establishment, which is in a flourishing condition, having thirty scholars, who are under the direction of Miss Fannie Temple. Since the introduction of the kindergarten there has been an increase in the number of children admitted to the Shelter.

The Ladies' Protection and Relief Society, which is a similar institution, is considering the expediency of establishing a kindergarten in connection with their school. The obstacle in the way of a favorable decision is purely one of dollars and cents. With funds forthcoming they would launch out at once. Good news is, however, anxiously awaited from the committee that will report at the next regular meeting to be held this month.

Shipley Street Kindergarten.

Recently several benevolent ladies interested in kindergartens opened a new school at 146 Shipley street, near Sixth, with Mrs. Lloyd, an experienced kindergartner, as Principal. The opening took place under most favorable auspices, and "Kindergarten No. 4," as it is called, promises to be the peer of any in the city. There is a daily attendance of about fifty bright-faced, intelligent children.

Jackson Street Kindergarten.

Among the most indefatigable workers in behalf of free kindergarten is Mrs. Sarah B. Cooper. Since her first visit to the Silver street Kindergarten she has worked by day and planned by night, till now she has the gratification of seeing a first-class kindergarten on Jackson street, built by her own labor and protected by her own motherly love. In this she has been ably assisted by the members of her Bible-class in Calvary Church, many of whom take turns in assisting Miss Mary Kittridge, the principal, who, by the way, is a member, as is also Miss Kate Smith of the Silver street, and Miss Lizzie Muther of the Young Women's Christian Association Kindergarten.

Prominent citizens have come forward and generously contributed five dollars per month toward the support of her kindergarten, and many others give two or three dollars per month, according to their means or inclination. Well does this good Christian woman deserve such support and encouragement in her philanthropic labors, for never was any one more devoted than she to ameliorate the condition of the ignorant, poor, and needy.

The following are the officers of the Jackson street Kindergarten: Mrs. Edward Rix, President; Miss Hattie Cooper and Miss Nellie Van Winkle, Vice-Presidents; Miss Jennie Fitch, Treasurer; Miss Hattie Horn, Sec.

Last February, Mrs. Cooper founded a receiving class, assisted by John Swett, Principal of the Girls' High School, who secured benches, blackboards, desks, chairs, stove, etc., by requisition upon the School Department. He also sent Normal Class pupils to teach, thus accomplishing a dual benefit—the children's gratuitous instruction and the teacher's practical application of theories of education.

Silver street Kindergarten.

The history of the Silver street Kindergarten alone would make a volume in itself, so many interesting incidents occur there daily. There is not a phase of human nature the Principal has not seen during the two years she has been in charge. In visiting families, she has been called upon to perform the duties of spiritual counselor, physician, mother, nurse, provider, benefactor, and general guardian; with what success may be learned from scores of parents in the neighborhood who have been raised from squalor, drunkenness, and crime to cleanliness, sobriety, and virtue, and who now speak in terms of enthusiastic and unqualified praise, tinged with reverential awe, of "Miss Kate." The Silver street Kindergarten originated as follows: In July, 1878, Professor Felix Adler, the New York philanthrophist, came to San Francisco and delivered a series of lectures on various topics, in which frequent allusion was made

to the astonishing beneficial results, morally, intellectually, and physically, of free kindergartens. On one occasion he said: "If we apply the spirit of preventive charity to our age, we must face the evil of pauperism, the root of which lies in a lack of education of the children. In the United States the social question is not yet acute, as it is in Europe, and we are called upon to prevent it from becoming a menace to our republican institutions by building up a class of voters—inaugurating the Kindergarten system of education, and so save the rising generation from destruction." In private he sought out Solomon Heydenfeldt, S. Nicklesburg, Dr. J. Hirschfelder, and other friends, all of whom he so thoroughly convinced that kindergarten was unapproachable as a moral, benevolent, and educational agency, that they agreed to organize a Kindergarten Society, if meeting with public support and encouragement. Accordingly, they set out to secure subscribers, and in one day they obtained one hundred. This was considered sufficient to form a nucleus, and a card bearing the following call was mailed to each:

DEAR SIR: A meeting for organization of the Public Kindergarten Society of San Francisco will be held Tuesday evening, July 23d, at 9 o'clock P. M., in the Baldwin Hotel parlors. The assistance and countenance of your presence at this first and most important meeting is especially and earnestly requested. For the Committee,

FELIX ADLER.

Pursuant to this call a meeting was held that evening. The attendance was very large, and Mr. Heydenfeldt was elected Chairman, and Dr. J. Hirschfelder Secretary. The proceedings were characterized by great enthusiasm and unanimity. At another meeting held two days subsequent, the "Public Kindergarten Society of San Francisco" was organized by the election of the following officers: S. Heydenfeldt, President; S. Nicklesburg, Vice-President; Dr. Jos. Hirschfelder, Secretary; Julius Jacobs, Treasurer. Board of Directors—Rev. Horatio Stebbins, John Swett, Frederick Roeding, Mrs. L. Gottig, Mrs. H. Behrendt, Mrs. H. Lessing, Miss E. Marwedel.

So faithfully and well have they discharged their duties that they have been unanimously re-elected every term, and now hold the same positions. The Directors were Schueneman-Pott, Mrs. H. Behrendt, Mrs. L. Gottig, afterwards increased by the addition of Mrs. H. Lessing and Miss Marwedel. In June, 1870, another addition was made to the Board, including Rev Dr. Stebbins, John Swett, Professor Hilgard, Dr. Fisk, Fred. Roeding. The directors now stand: Rev. Dr. Stebbins, John Swett, Dr. Fisk, Professor Hilgard, Fred. Roeding, Mrs. L. Gottig, Mrs. H. Behrendt, Mrs. H. Lessing, and Miss E. Marwedel.

A Teacher's Trials and Troubles.

On the recommendation of Miss E. Marwedel, Miss Kate Smith, who was then in Santa Barbara, was selected as teacher. Miss Smith experienced great difficulty at first in getting mothers to understand the nature and object of the new school, but succeeded in a remarkably short time. On the opening day, which was the first Monday in September, she had eight pupils, and before the week was out she had over fifty applicants and a full school. The regular attendance now is about forty. The roll numbers fifty. There are several hundred applicants. Many of the

children being street Arabs of the wildest type, the prosecution of her multifarious duties were fraught with incalculable vexation and hardships during the opening days. On the first afternoon there were several free fights, resulting in scratched and bleeding noses and faces. During a momentary and ominous silence on the second day that foreboded little good, the electrifying clang of the fire-bell brought every youngster to his or her feet, and pell-mell they rushed in an eager go-as-you-please contest for the scene of the conflagration near by. Miss Smith's warning voice was unheard or unheeded. She called after them in vain, with hands convulsively clasped, great tear drops dewing her eye-lashes, and her countenance wearing a most woe-be-gone expression. She sank upon a settee in despair, deploring from the bottom of her heart that she ever left her peaceful home and school in Santa Barbara. But the little scapegraces all returned and day by day they were gradually weaned from their unruly conduct and taught to find pleasure in obedience, and the musicians of "Sunny Italy" may grind their most heart and ear-piercing strains of unrecognizable operas under the very windows of the schoolhouse without disturbing Miss Smith's equanimity or mental serenity, for not a child will turn its head in that direction. The transformation which takes place in some children is truly marvelous, a fact strikingly illustrated in a most cruel and selfish overgrown boy, about four years old, who was among the first admitted. Both his parents were drunkards, and made a precarious livelihood by retailing liquor. The youth had been raised in the full enjoyment of the concentrated essence of malicious mischief. He had been given up as intractable at home, and so was sent to the Kindergarten, out of the way. Here his worst passions found a wide field of activity. He proved domineering and cruel to his childish associates, whom he viciously attacked on the slightest provocation. Self-willed and rebellious, he would violate every injunction of his teacher, whom he bit, scratched, kicked, and cursed from pure ugliness—often anticipating and violating her wishes with aggravating delight. From his advent he was a terror in the school-room, and was given a wide berth. Within six months he was remolded into an exemplary child, and became a favorite with all. His less robust companions looked up to him for encouragement and assistance, and he was ever ready to lend a helping hand. He grew to fairly worship his teacher, whose hands and clothing he would caress with childish expressions of spontaneous endearment, and found perfect happiness in performing for her any little favors she might ask. All his apples, oranges, sweets, cake, and flowers were brought to her, and he would refuse the use of any till she accepted a portion. He "graduated" last Christmas, and now stands at the head of his class in the primary school. This may be said of nearly every child who has gone from the Kindergarten into the public schools.

One difficulty and source of great annoyance to Miss Smith was that of striving to clean the children and keep them so. If every child required one or two daily washings at her hands, she might as well change the establishment into a bath-house, and devote her energies to ablution. Miss Smith wracked her brain for a remedy. She was well aware that to go and tell a mother that her offspring was too dirty to come to school,

would result in an open breach of friendship, if not of the peace. The plan she adopted, and which worked to perfection, was to see the mother and make a friend of her—listen to all her woes, secrets, and gossip, meanwhile, little by little work upon her self-respect and better nature till ultimately, not only the child but the whole family were transformed from mire-wallowers to paragons of cleanliness. After two years' unremitting strife, toil, and trouble, Miss Smith has the rare satisfaction of seeing grand results attend her efforts, and now she has gone East on three months' leave of absence to compare notes with leading minds in the work there. Miss Smith has been materially assisted by the young ladies of the High School Normal class, two or three of whom are in daily attendance in her Kindergarten.

Among the generous-hearted supporters of this institution are Wm. M. Lent, who was the first to avail himself of the privilege of becoming a life member of the Society by payment of $100. His daughter, Miss Fannie, also became a life-member nearly a year ago. Hundreds of ladies and gentlemen who have visited the Kindergarten and examined its method of operation and results, have attested their unqualified belief in the system, and left substantial evidence of the fact in the hands of Dr. Hirschfelder, the Secretary. Mrs. R. Johnson, the almoner of the late Michael Reese, donated the institution $500 last December, and $400 more was realized from the dramatic benefit entertainment already alluded to; yet it requires a large amount of money to continue the successful prosecution of the work, and contributions are always welcome.

KINDERGARTEN WORKERS.

Solomon Heydenfeldt, the President, is an earnest advocate of kindergarten, and has a proposition in mind to lay before the pastors of the various churches with a view to getting them interested in the work in their respective Sunday-schools. He claims that at present only the very poor and very rich may derive benefit from kindergartering, while the great middle class is excluded. He thinks that by a very little effort a kindergarten could be opened in connection with every church and conducted at a trifling expense, till such times as provision can be made for the accommodation of all in the School Department.

Since his identification with the public Kindergarten Society, Rev. Dr. Stebbins has been a most zealous and active member. To his efforts is largely due the favorable action recently taken by the Board of Education, which seems disposed to do what lies in its power towards engrafting the kindergarten system on to that of the public schools. Dr. Stebbins, with Prof. Swett, Dr. Fisk, and Professor Hilgard were appointed by the society a committee to confer with the board upon this subject. The result of the conference was that a special meeting was held in the Board of Supervisors' Chambers, new City Hall, on February 27th, for the purpose of hearing the views of the Committee and their friends. The attendance was one of the largest ever seen there, and included scholars of every profession, educators, philanthropists, and business men. Stirring addresses were made by Dr. Stebbins, Judge Heydenfeldt, Mrs. Sarah B. Cooper, Miss Kate D. Smith, Prof. Swett, John W. Taylor, A. McF. Davis, and others, all of whom testified to the transcendent merits of kin-

dergarten over all other known systems of juvenile training, and strongly urged its adoption by the board. The benevolent side of the question, which is one of its strongest, was not advanced, but only the educational pure and simple.

Kindergartens in the Public School System.

The meeting resulted in the appointment of Rev. Dr. Stebbins, School Director Kimball, and School Superintendent Taylor, as a committee to investigate the system of kindergarten instruction, to ascertain what has been its fruits in those portions of the world where it has been generally adopted; whether it is advisable to adopt it in connection with the public-school system of this State, etc. The subsequent illness of Dr. Stebbins, chairman of the committee, prevented it from performing its duties for a time, but on his recovery the matter was pushed energetically forward to a happy consummation, for on May 24th, the committee reported in favor of establishing kindergartens, recommending the Jackson street one to be first thus recognized and adopted.

The board adopted the report, and the Freeholders' Charter contains a provision authorizing the incorporation of kindergartens in the public school system.

Who shall become a Kindergartnerin?

Miss Marwedel answers this question in the opening address to her Normal Class of 1874–5 as follows :

Only those who—

1. Are able to depend on a healthy, graceful body ; a perfectly balanced, serene temper ; a *good voice;* a lively, sympathetic countenance ; and a loving heart for children.

2. Those who have already not only a good foundation of general knowledge, but who themselves are interested in all questions about causes and effects ; able to catch at once the ideas of the child, and to illustrate them in such a manner that they shall instruct and interest the child, sufficiently to make its *own original* representation according to Frœbel's laws: dictating to develop the child's own knowledge, leading it to observe and compare for itself, from the general to the special, from the concrete to the abstract, always in direct connection with what is at hand, to make an impression upon the child's senses.

3. Those who have practical ability to learn, and artistic talent to execute Frœbel's occupations, and are able to impart them to the child without any mechanical drill (though instruction in order and accuracy in detail are essential), always bearing in mind that *these occupations* are only the *tools* for a systematic educational development of all the faculties born *in* and *with* the child; and that the explanation of *how* and *why* these tools are to be applied, according to obvious laws contain the most important points of the system, and. further, that these laws have to be fully understood in the movement plays and use of the ball, as well as in the weaving and the modeling, so that their profound logical connection, for the rigorous, systematic appliance, may be recognized. This philosophic insight into the depths of the system is needed to mature you to independence of thought and originality in arrangements,—for kindergartnerinen are *nothing* if not original,—and that you may do justice to your

individual talents, your own conceptions, your own observation of nature and life, and of their educational relation to the child and its human existence; to be saved from the great danger of debasing the system to a repetition of mere words, phrases, and dead actions, thereby introducing more monotonies, more mechanism, and narrowing influences into *this* educational training than exists in the ordinary school methods. There never was a more liberal, tolerant leader than Frœbel himself, who, in all his works and all his letters, addresses the motherly and individual *natural* teaching power and ingenuity,—the source of his own ideas.

4. Those who are able to observe, to study, and describe, the wonders and the beauty of nature and man, in that elevating, poetical, and moral sense we call *religion*,—a religion which teaches the tender heart of the child what is right and wrong, by filling its sweet mind with taste for beauty; to reject the wrong instinctively and habitually, unconsciously becoming aware that it is born to serve itself and others, and that life has no other value than what we make of it by our own work, and that each one is responsible to the *whole* of which even the child is a part; every play, every song, every little gift made by the child, being presided over by this spirit.

5. And, finally, all those who are earnestly striving to fulfill these conditions may joyfully enter the glorious field of this educational mission, known under the name of the Kindergarten system. And if ever any earthly work does carry its own reward, it is the teaching and loving of our dear little ones according to Frœbel's advice; making the teacher a child among children, and the happiest of all, because she feels that she is a teacher, a mother, and a playmate, all in one! But she must not only be the youngest and the oldest of her circle: she must also unite them. The power she exercises will lead the children, unconsciously, either to wrong habits or right power. Her unworded but powerful example is to impress the young mind with all the higher aims and laws of life.

She has to be true, firm, just, and above all, loving. The few rules, once given, have to be strictly kept; orders, when given, must be fulfilled. She must live *in* all and *for* all, never devoting herself to one while neglecting others. She must hear and see, have an eye for every thing, good and bad. Then the child will feel bound under the spiritual power, which will fill his whole imagination, his faith, his love, his veneration. She will be a teacher who never fails! And this finally is the only key to discipline. Without it all other powers will be powerless.

CALIFORNIA KINDERGARTEN UNION.

In 1879, at a meeting of Kindergartners held under the call of Miss Marwedel at Berkeley on the 8th of November, an association was formed, with the avowed objects: "to preserve the doctrines of Frœbel in purity, to encourage closer unity among his disciples, to interchange ideas, and discuss plans for improving materials, methods of teaching, and the Kindergarten."

Officers for 1879–80.

Miss Emma Marwedel, President; Miss Kate D. Smith, Vice-President; Miss M. F. E. Benton, Secretary.

PLEA FOR FROEBEL'S KINDERGARTEN

AS THE FIRST GRADE OF PRIMARY ART EDUCATION.

BY ELIZABETH P. PEABODY.

ARTIST AND ARTISAN IDENTIFIED.*

THE identification of the artisan and the artist, which Cardinal Wiseman proves to have been the general fact in Greece from the sixth century, and in Rome from the second century, before Christ, was no accident, but the result of the education given to *the initiated* of certain temples, especially those of Apollo, Mercury, Minerva, and Vulcan.

In Greece and Rome, there was an aristocracy of races and families, each of which had its own traditions of wisdom and art, connected with the names of tutelary divinities, whose personality presumably inhered in leaders of the emigrations from Asia, who were doubtless men of great genius and power, and served with divine honors by their posterity, and the colonies which they led.

This service, in the instance of the gods above named, involved education in the Fine Arts, just as that of Ceres and Proserpine taught *the initiated* of one degree the science of Agriculture, and those of a higher degree the doctrine of Immortality (which vegetation symbolizes in the persistence of its life-principle and deciduousness of its forms).

In the far East, the productive arts were early included under the word *magic;* whose secrets, as an ancient historian tells us, were reserved as the special privilege of royal families, and hence died out.

Under despotic governments, the inspirations of Science and Art invariably have died out into formulas to be worked out mechanically; as has happened in China. But, in Greece and Rome, freedom, though it only existed as a family privilege, fostered individual originality. *The initiated,* believing themselves subjects of inspiration, would have that confidence in inward impulse, which, when disciplined by observation of nature conceived as living expression of indwelling gods, could not but be beautiful and true. High Art excludes the fantastic, and is always simple,—because it is useful, like nature. The identification of the artist with the artisan will restore it, because the necessities of execution control design when artist and artisan are one. The modern artist is apt to design with no regard to use or nature. He needs the check of the executing hand upon his impracticable conceptions; and will be no less a gainer thereof, than the artisan, by identification with him. Hay, in his several works, especially in the one on "Symmetrical Beauty," shows that the generation of the forms of the ancient vases rested on a strict mathematical basis; and there is abundant evidence that the study of mathematics was quite as profound in antiquity as it has been since; though then it was applied to art, rather than, as now, to the measurement

* The title given to a republication in Boston, in 1870, of Cardinal Wiseman's lecture on the "Relations of the Arts of Design and the Arts of Production," to which this paper of Miss Peabody was appended. The lecture and plea had a wide circulation.

of nature. The wars and revolutions which convulsed the world in the declining days of the old Eastern Empires, and even of Greece and Rome, broke up the ancient schools of magic and art. They never, however, were quite lost in the darkest ages, but preserved a shy and secret existence; and, at the revival of letters in the twelfth and thirteenth centuries, were restored for a splendid season of about three centuries, by secret societies, like the Freemasons, and in many ecclesiastical cloisters. Then building and other mechanical work again became High Art.

This adequate education, with its elevating effect on the laborer, both in respect to his inner life and outward relations, can be given now, and in America, only by making our Public Schools give the same profound and harmonious training to the whole nature of *all the people* that those ancient secret societies gave to *the few*,—a thing that is to be expected much more by reforming and perfecting the primary department, than by endowing universities; though the latter are the cap-stones of the educational edifice. Even the late (1870) act of the Massachusetts Legislature, requiring a free drawing-school in every town of five thousand inhabitants in the State, though it is a move in the right direction (and it is to be hoped that the working men will not let the law lapse by neglecting to call for its enforcement), will be of very little use unless the children shall be prepared for these art-schools in the primary department. It is the main purpose of the present publication to set forth that this can be done, and therefore ought to be done at once. Froebel's Kindergarten is a primary art-school; for it employs the prodigious but originally blind activity and easily trained hand of childhood, from the age of three years, in intelligent production of things within the childish sphere of affection and fancy; giving thereby a harmonious play of heart and mind in actively educating—without straining the brain—even to the point of developing invention, while it keeps the temper sweet and spirits joyous with the pleasure of success. Childish play has all the main characteristics of art, inasmuch as it is the endeavor "to conform the outward shows of things to the desires of the mind." Every child, at play, is histrionic and plastic. He personates character with mimic gesture and costume, and represents whatever fancy interests him by an embodiment of it,—perhaps in mud or sand or snow; or by the arrangement of the most ungainly materials, such as a row of footstools and chairs, which become a railroad train to him at his "own sweet will." Everybody conversant with children knows how easily they will "make believe," as they call it, out of any materials whatever; and are most amused when the materials to be transformed by their personifying and symbolizing thought are few. For so much do children enjoy the exercise of imagination, that they prefer simple primitive forms, which they can "make believe" to be first one thing and then another, to elaborately carved columns, and such like. There is nothing in life more charming to a spectator, than to observe this shaping fancy of children, scorning the bounds of possibility, as it were. But children themselves enjoy their imaginations still more, when they find it possible to satisfy their causative instinct by really making something useful or pretty.

It was Froebel's wisdom, instead of repressing, to accept this natural activity of childhood, as a hint of Divine Providence, and to utilize its spontaneous play for education. And, in doing so, he takes out of school

discipline that element of baneful antagonism which it is so apt to excite, and which it is such a misfortune should ever be excited in the young towards the old.

The divine impulse of activity is never directly opposed in the kindergarten, but accepted and guided into beautiful *production*, according to the laws of creative order. These the educator must study out in nature, and genially present to the child, whom he will find docile to the guidance of his play to an issue more successful than it is possible for him to attain in his own ignorance.

Intellect is developed by the appreciation of individual forms and those relations to each other which are agreeable to the eye. There are forms that never tire. In the work of Hay, to which allusion has been made, it is shown that every ancient vase is a complex of curves that belong to one form or to three forms or to five forms; but all vases whose curves belong to one form are the most beautiful. These ground forms are of petals of flowers; and the mathematical appreciation of them is very interesting, showing that the forces of nature act to produce a certain symmetry, as has been lately demonstrated in snowflakes and crystals, that have been respectively called "the lilies of the sky, and the lilies of the rocks," (for the lily is the most symmetrical of flowers). Froebel's exercise on blocks, sticks, curved wires, colors, weaving of patterns, pricking, sewing with colored threads, and drawing, lead little children of three years' old to create series of forms, by a simple placing of opposites, which involves the first principle of all design, *polarity*. By boxes of triangles, equilateral, isosceles, right angled, or scalene, the foundations of mathematical thought may be laid to the senses. Before children are old enough for the abstract operations of simple arithmetic, they may know geometry in the concrete. And, in these various games of the generation of form, the greatest accuracy of eye, and delicacy and quickness of manipulation are insensibly acquired, precluding all clumsiness and awkwardness.

Froebel's exercises with block, sticks, curved wires, triangles, which lead the children to make an ever-varying symmetry by simply placing opposites, are concrete mathematics, which become the very law of their thoughts. The mind is developed by appreciated forms and their combinations. The same law of polarity is followed in the weaving of colored papers, where harmony of colors is added to symmetrical beauty; and from the moment when a child can hold the pencil, and draw a line a quarter of an inch long, he can also make symmetrical forms upon a slate or paper squared in eighths of an inch.

But to conduct such education as this is a great art, founded on the deepest science both within and without the human soul; and therefore, preliminary to its being undertaken, there must be a special training of the kindergarten teacher. Froebel never established a kindergarten anywhere that he did not also establish normal training for young women, who were to supervise the children at their play and work, so as to make these guided exercises of the limbs and hands a moral, artistic, and intellectual education, all in one.

For moral culture, it is necessary that the children produce things, and play with each other, from self-forgetful motives of gratitude to parents and affection for their companions, or a gentle sympathy for the unfortu-

nate. Moral culture cannot be given in a didactic manner. Sentiment becomes selfish weakness unless it is embodied in disinterested action. Even successful and happy play involves mutual consideration. It is necessary that children should act from a motive leading them from within out of themselves. There is no way to learn goodness but to be practically good. Froebel would not have children make things to hoard, or merely to exhibit their power, and stimulate their vanity; but to give away to some object of their affection or respect or pity. Before anything is done, the question always arises, Who is to be made happier or better by it? They can be kept busy the whole year in providing gifts for all their friends' birthdays, new-years-day, and the Christmas-tree; and, especially, if the poor and sick are remembered. Thus their activity is disciplined by their hearts, that supply the motive, no less than by their intellect, that accepts the law according to which the thing is made.

They become intellectual by learning that there is always a law as the innermost secret of every object of nature and art. The rule involving the law is suggested in words at each step of the procedure, and repeated until the idea of the law is caught. As crude material and simple ground-form is varied into varieties of beauty, they get a knowledge, deeper than words can convey, of the substantiality of law, seeing it to be no less a factor of the thing than the material out of which it is made. In its turn, the material itself becomes the subject of an object lesson, not only as to its structure, but its origin; and this, when considered in its use, or the delight it gives, leads the mind inevitably to the spiritual Fountain of all good things.

The child's own active heart witnesses to a heavenly Father, and precludes any necessity for didactic teaching on that point. It is only necessary to refer to Him when the little heart is full of generous love, and the little mind is realizing that its own *thought* is an indispensable factor of the thing done. Thus art-education is religious; because art is the image in man of God's creativeness. It has been profoundly said that, if science is irreligious in its effect, because it deals only in appearances, and its method is analysis which murders, art is necessary to strike the balance in education, because it deals in substances, and not only produces, but makes alive by giving expression to matter. Since what makes the crude and unformed material which the child uses a thing of beauty or use, is the immaterial æsthetic force within him, which applies the law (itself an immaterial entity), he necessarily infers and appreciates that the universe as a whole is the guarantee of an immaterial Creator who loves its intelligent denizens.

It is impossible for a kindergarten to be carried on by a teacher who does not understand this constitution of human nature on the one hand, and the laws of the universe, in some degree, upon the other. No mechanical imitation, and no patterns are permitted; but the children are led on to act from their own thoughts by first acting from the teacher's suggestion or direction of their thoughts. It is astonishing to most persons to see how, almost immediately, they begin to invent new applications of the laws given. Originality is fostered by questions leading them to give an account of how they produce effects, which prevents destructive tendencies, and gives clearness of intellectual consciousness; and no strain

is put upon the brain, because the child is always kept within the child's world and made of ability there. In the moral sphere, also, questioning is a better mode of suggestion than precept. Unless there is a certain freedom of feeling, and virtue preserves a certain spontaneity, hypocrisy may be superinduced. Children love others as naturally and well as they love themselves, if not better; and love has its own various creative play, and its own modesty, which should be sacredly respected. Wake up the heart and mind, and moral dictation will be as superfluous as it is pernicious : and, above all, children should not be led into professions, or praised for goodness; but goodness should be presumed as of course.

In short, kindergarten education is INTEGRAL, resulting in practical religion, because it gives intelligence and sentiment to the conception of God and his providence, and prevents that precocity which is always a one-sided, deforming, and ultimately a weakening development. It is greatly in contrast with the ordinary primary-school teaching, which generally begins by antagonizing all spontaneous life (keeping children *still*, as it is called), in order to make them passive recipients of knowledge having no present relation with the wants of their minds or hearts.

But if the training which fits for kindergarten teaching not only involves knowledge of the sciences of outward nature to a considerable extent, but a study of the philosophy of human nature also, yet it is such a philosophy as any fairly cultivated, genial-hearted young woman, of average intellect, is capable of receiving from one already an adept in it; for it is the universal motherly instinct, appreciated by the intellect, and followed out to its highest issues. Froebel's philosophy and art are just the highest finish to any woman's education, whether she is to keep a kindergarten or not. Froebel considered women to be the divinely appointed educators of children, for the first seven years of their lives at least, until they become fully conscious of their power of thought, and know how to apply thought for effect. For two or three years their place is in the nursery, whose law is *acknowledged* to be amusement. The nursery method of sympathetic supervision of children's spontaneity (which never should be left to uninstructed nurses) is simply continued in the kindergarten, where symbolic plays, for general bodily exercise, and the "occupations," as the quieter games of production are called, suggest conversations which are the first object lessons. It is quite enough intellectual work for children under seven years of age to learn to express their thoughts and impressions in appropriate words; to sing by rote the songs which describe their plays; to become skillful in the manipulations that the occupations involve; with such objective knowledge as is directly connected with the materials used. They can then go, at seven years old, from the kindergarten to the common primary school, with habits of docility, industry, and order already acquired; wide-awake senses and attention; tempers not irritated by stupid and unreasonable repressions of their nature, and wills unperverted, and reasonably obedient. Is it not plain that, thus educated, they will easily learn to read ? and the knowedge acquired from books will stimulate production in large spheres of life, and the love of labor will not be in danger of dying out when the progressive rise into "the perfect, good, and fair" is guaranteed by works, that shall bring the life which is to come into that which now is.

The immoral—some go so far as to call it the demoralizing—influence of our public schools, which now at best sharpen the wits, and give means of power to do evil as well as good, has called attention of late to the character of State education, and the necessity of making it industrial, if only to save the masses of children from the temptations that now assail those who need to earn their living at once, but who leave school at fourteen or fifteen years of age unskilled in any species of labor. The only way to elevate the laborer to equal social position with the professional man, or even to self-respect, is to make labor spontaneous and attractive. But to make industry ARTISTIC is the only way to make it attractive, and supersede that spirit of gambling in business and politics which so fearfully weakens and corrupts our national character, and threatens the liberties which rest on truth and justice.

Finally, unless the right thing is done at once, and this reform of the fundamental education is initiated by competent teachers, a very great evil will arise. Already children's schools, assuming the name of kindergarten,—sometimes innocently, because ignorantly,—are growing up at different points in this country, which necessarily disgrace the principle of Froebel, who worked out, by a whole life-time of experimenting, the true processes of the first stages of human education. These pseudo-kindergartens are a mere alternation of the old routine with plays and imitative working by patterns, making children frivolous, or little machines, or else disgusting them; for, in proportion to their natural abounding life, children tire of what is merely mechanical.

The first thing we have to do, then, is to train teachers in Froebel's science and art. There is one training school (1870) at 127 Charles street, Boston, kept by Mrs. and Miss Kriege, educated in the best training school in the world,—that of Baroness Marenholtz-Bulow of Berlin, who is chief of Froebel's personal disciples and apostles. It is to be hoped that the city or State will make this a public institution. A very superior expert in the Froebel philosophy (Maria Boelte) now engaged in Lubec, Germany, and perfectly skilled in the English language, might be induced, by adequate compensation, to come and found another in some more southerly or western State.* If there could be raised by private donation, or public appropriation, a loan-fund to enable many young women who ardently desire this education to attend the private school of Madame Kriege, in a year we might have enough trained teachers to open schools all over the country; and effectually commence that radical reform of primary education which shall ultimate in the Indentification of the Artist and Artisan. 'What is well begun is halfdone.'

*In 1872 this lady, who was of high social position, and had, from pure love of the Art and Science of Froebel, studied with his widow three years, came to America at the instance of the celebrated Henrietta B. Haines of New York, and the next year set up a training school in New York. This she still keeps in that city—7 East 22d Street, being married to John Kraus, a graduate of Diesterweg's Normal School, who emigrated some years previous to this country, and wrote in newspapers, especially in the *Army and Navy Gazette* on the subject. He assists his wife in her kindergarten with his fine music, and supplements it with an intermediate and connecting school.

In the same year, 1872, Miss Mary J. Garland, a pupil of Mrs. Kriege, opened her kindergarten school, as successor to Mrs. Kriege in Boston.

CLAY MODELING FOR KINDERGARTENS.

EDWARD A. SPRING.

INTRODUCTION.

With a few exceptions, laughed at as mere child's sport, or remembered in biographies of artists as indications of genius, clay modeling was, until Friedrich Fröbel's time, a technical process in the art of sculpture; but it may be called a natural process.

Some Modoc Indians told me that on the outskirts of one of their villages their children would make little clay men and animals, the wigwams, horses and riders; thus representing the whole life of the village. That was modeling. There is the sweet legend of the Child Jesus from the early centuries. He and his playmates modeled doves of clay, and his dove flew.

If I say, "*Voice une femme et un enfant;*" if I say, "*Hier ist eine frau, und ein kind:*" if I write this, "*Mulier et infans;* if I do this (*making a sketch on the board of a woman and baby*), or if I do this (*modeling rapidly a mother and baby in clay*), it is merely using five different languages to express the same idea.

A French child would understand the first, a German child the second, a graduate of a European or American university the third, written there on the board; any child of any nation or race, who was not blind, would understand a carefully finished drawing,—but all of the reasonable inhabitants of the earth, including the blind, could understand the idea expressed by the modeled group. A language, therefore, that appeals so generally to all intelligences, it surely is wise to use as *one* means of training.

In my studio, for the past twenty years, I have been in the habit of setting little children to modeling.

I soon found that with a rough lump of clay they seemed to have little ability to do anything but crush and crumble it, by themselves. But give them the idea of laying out the masses, and securing the main forms, and they accomplish, at least, something educational. Children are imitators. I have very seldom, if ever, known of a young child shaping anything in clay that was not suggested by some near association of ideas, or some other person's influence.

Little Johnny F., held in his nurse's arms, was eager to get some clay, too, seeing his little sisters making the kindergarten standby—the "bird's nest." So I took a little piece in my hand and while watching Johnny's face, with my head a little one side, I rolled it into a ball, with the palms of my hands, and then I rolled it on the table. Giving Johnny a similar piece he made a ball, round enough to roll, about as quickly as I had made mine. Johnny was about a year old and could neither speak nor step. There was one very funny thing—I could not get him to look at the clay in his hand for some time. He would

watch my face with his head on one side, a caricature of my action, and not until I had kept my sight riveted on several balls while I was making them, denying myself the study of his baby eyes, could I start him on the track of attending to his work, by sight as well as feeling.

They are greatly pleased, when I give them a soft clay face, head, or animal, pressed in a plaster mold, with a suggestion from me of some change for them to make in it.

One little fellow who had been visiting his older brother at West Point, added a soldier cap and military moustache to the head I gave him. West Point must have made a powerful impression on him. Commonly, I find that they go but little way, unless told, for their subjects. Very possibly, in this case, some accidental scratch or bungling had given the face a likeness to an officer he had seen.

Two little brothers, one with a long, and the other with a broad and very different face, were given "presses" of a face from the same mold. It was their first clay work, and each exaggerated his own peculiarities—a tendency towards self-portraiture, frequently shown by beginners in modeling and drawing, and from which many artists are not quite free. I was modeling in the next room, and they worked in unbroken silence for over two hours. Troubled that I had let them go on so long, I went to look after them; but though they were tired, they did not want to stop, and when the elder attempted to correct the other's work, the little one burst out with great indignation: "No, you must n't touch it, that's mine!"

According to the principle of the new education, that whatever work is natural and pleasing to children, only needs guidance to become educational, Fröbel made clay, which, when unsystematized, is hardly more valuable than any other substance to the child, a means of great use. In a substance so plastic as clay, the making of a desired form is reduced to the least mechanical difficulty. Fröbel was a practical geometrician, and when Curator of the Geological Museum and later, took special interest and did practical clay work in crystallography, but he did not attempt to give young children a comprehensive understanding of all geometry, crystallography, or of all natural science; nor did he divide the cube to show the tetrahedron, and the octahedron within the tetrahedron. He gave the child two standards of measure or form; the ball, symbolic of organic things, and the cube, symbolizing inorganic things; thus making the clay an essential part of his system of human development, while through several simple exercises some of his most important principles were rendered clear. These exercises and the occasional free use of clay, making it possible for the child to approach his baby ideals; to feel that out of earth he can make something, have made modeling perhaps the most welcome and engrossing of all the kindergarten occupations. A ball is one of the easiest and best things for a child to make in clay.

A word about so-called birds' nests. I am unable to see what educational purpose it can serve to encourage children to punch a hole in a

ball and call it a birds' nest. I never knew the birds that would lay an egg in the hundreds of birds' nests I have seen in many kindergartens. Where the children have known what real birds' nests are, I have seen some very typical forms modeled for nests of particular birds, but there is danger in falsely naming things to children.

Children must and will learn, at an early age, certain properties of matter. Give them a little lump of soft clay to pull and cut apart. Then, after awhile they will find that by pressing and knocking, the divided pieces will stick together again. Thus they are prepared by experience for a later knowledge of physics. Also at once the baby experiences a thrill of delight. He has made something. As soon as a child has made a change in a piece of clay, even if only to obliterate the nose of a fine face, he claims the whole as his work and his property, in opposition to all comers. This feeling is so strong that I have found a very safe rule is, that " the modeling work of a pupil must not be touched by the teacher nor by any one else."

In regard to the use of these molds, if a whole class in a school have impressions from the same mold, each one shows just what has been done, but with children in the kindergarten it would be very unwise to make use of molds of finished work, as the falsehood would grow of the claim, " *I* did that," when all the child has done is injury.

Care should be taken not to let the first times of using clay be for so long continued as to be fatiguing. I should say, beginning with fifteen minutes as a first touching of the clay for such young children, the time might be extended by degrees to one or two hours without danger, provided there is no attempt to compel any particular work. Care should be had that every crumb of clay is saved and the place made tidy by the children themselves, to give them practice in elements of neatness and dexterity.

Children have a wonderful quickness at distinguishing types of form, if they have opportunities of comparison, and this ability to see resemblances should be encouraged. The baby will announce what he fancies his work is like with the exultant, " I did it all myself." The delight of the artist in his highest success seems to be felt also by the child in his first essays, and like the artist the interest is centered upon the work in hand.

Experience proves in hundreds of cases, that very young children will manipulate the clay more skillfully, up to a certain point, than the majority of adults if left entirely to themselves. Over zealous teachers sometimes prevent, by doing too much, what the children would accomplish spontaneously if let alone; still guidance is necessary. In my own case, I could have been saved years of practice if I had been started in the art work, as I can now see is done in the kindergarten. Palissy said, in his " Art de Terre," that he learned most by his own failures. Of course it is not the simple realization that we have failed which helps us, but the perception of how near we were to success. The educator should not lay stress upon the pupil's failures, but show

how a little step more would have accomplished good results. If the ring fingers or little fingers spoil the work, "Never mind; try again," for a question, leading to the cause of mischief, is better than theoretical explanation. In the season of rapid growth, have a care how you disturb the root. In trying something new, the common difficulty is, too much muscular action; the skilled hand being able to stop when it should, and the little steps less, many a time present greater difficulty than the little steps more.

"Oh when will men learn how much strength lies in poise—
That he goes the farthest who goes far enough.
And all beyond that is just bother and stuff."

SOME PRACTICAL HINTS ON CLAY MODELING.

Modeling will keep little children engrossed in silence for the longest time, and the greatest delight is manifested in a school when clay time comes.

Very little instruction is needed in order to set a child or adult on the way to help themselves.

Then the outfit for months of work in clay and tools need not be more than three or four dollars.

There are very few, if any, accomplishments or arts that can be followed at so little expense—and very often the best progress is made by those who have never tried to draw.

The following five maxims will be readily understood by one who has modeled—and will be found wise to follow.

Practical Maxims for Modelers.

1. Add smooth to smooth.
2. "The modeling is in the half light."—Hunt.
3. Be neat. Keep the hands free from dry clay. Do not work in mud.
4. "Use the largest tool."—Ward.
5. "Make plaster molds, when needed, to serve as modeling tools."—Spring.

1. *How to Use the Clay.*

Add smooth to smooth.

See that in joining clay to clay both surfaces joined are smooth. Ragged and torn surfaces of moist clay will not adhere together. Leave no air confined, and the clay work will stand firmly, and, if terra cotta clay is used, can be baked in a kiln.

2. *How to see the Work.*

"The modeling is in the half light."

A strong light is wanted, from above the level of the eye. Turn an object in the hand, or the hand itself, and you will see that the slightest roughness of surface is clearly visible only between the lightest and darkest places—i. e., in the "half light." Therefore, in finishing, especially, the delicate modeling must be done by frequently turning the clay or moving the light, so as to work on the "half light."

3. *How to be Neat in Clay Work.*

Keep the hands free from dry clay and do not work in mud.

Whenever clay begins to dry on the hands, wash them with a few rapid sweeps of a wet sponge, and rinse them well in several waters. This will keep the hands soft. Do not dry them on a dusty towel. If clay dries upon the hands it falls at every movement, and gets tracked about. It also scatters on the work and destroys the finish.

Avoid touching the clay with wet hands, as that makes mud. The finger tips are sometimes used dry and sometimes wet. A modeler generally keeps a damp sponge, to be touched by the tips of the fingers and the tools.

4. *What kind of Tools to use.*

Use the largest tool that is fit for the work. In modeling, there can be only three kinds of surface to make, viz.—Plane, Convex, Concave, and their combinations. Any tool that will produce a given result with the fewest motions of the hand is the best to use. Clay could be shaped by simply pricking and scratching it with a point. But as such a point would be the least effective and slowest kind of tool, we may conclude that, to accomplish the most at each stroke, the largest tool should be used. It is the knowledge of these details of manipulation that saves the learner from discouragement or loss of time, and a few lessons from a competent teacher may do much towards starting anybody in modeling, and removing the idea that great talent is required to become an expert modeler.

The mere practical work of modeling bears much the same relation to sculpture that hand-writing does to poetry. Anybody can learn to write, sing, draw or model, and yet great poets, great singers, painters, or sculptors will always be rare in the world. A few hundred years ago writing was as much a separate occupation as modeling is now.

5. *The Use of Plaster Molds.*

If there is a wish to produce the same, or nearly the same, form in clay several times over, it would be convenient to have a tool so shaped that by simply pressing, the form could be repeated. Such a tool is found in a plaster mold. The resources for accurate scientific study and comparison, and the various practical ways of utilizing this method of work, it will doubtless take years to develop.

To make the mold—(1.) Surround the area for each mold, or piece of mold, with a "fence" of clay or other material. (2.) Spray it with a solution of soap. (3.) Mix plaster, and fill the space so prepared, and in half an hour the mold can be used.

For modeling, procure clay such as potters use, either in the native state, moistened simply, or "washed," by mixing it to a thin "slip" with water, and letting the sandy portion settle, when the clear water can be run off, leaving the clay fit for use.

The more clay is worked over the better; so by carefully keeping the scraps and dry clay very clean, to be put in water and used again, a few cents worth of clay may do much service.

Keep the clay in anything air-tight; and after kneading it like dough, it is always ready for use.

Finally: Never destroy your work when you are tired, nor from the disgust which comes too often in such work to every one; perhaps as a reaction from its ennobling and intense enjoyment.

MORAL AND MENTAL EFFECTS OF CLAY MODELING.

The gardener has a love for his plants, and an acquaintance with them, such as no mere visitor to his garden ever can enjoy.

The artisan takes pride in his work, and feels the triumph over matter at each step of his progress.

The artist is thrilled with a glow of inspiration, as his ideal lives before his mental eye, and his hand seems about to give expression to that ideal; and while he has a work on hand, nothing to him is so important. Wherever there is a growth, from imperfect to perfect—from beginning to end, the interest is kept up, and where such growth is the result of mental action, as it is in skilled labor, the interest seems to be in proportion to the quality of the mental effort.

In fact our own work is a part of ourselves; and as the bird has not the feeling for some other nest that it has for the one it is building, nor such care for other eggs as for those in its nest, nor such affection for other young as for those it feeds, so there is that powerful love of the parents for their children, and it is that relation of parent which the producer of anything bears to the work produced, that gives much of the zest to the work.

How wise then, for educators to supply the conditions for those relations of mental and physical action which draw out the powers to their best results. How wise to let the little hands make what the mind is busied with, and thus fix early in life a clear understanding of certain fundamental principles of the properties of matter and our relations to it, and give by steps of prudent length an assurance of power and skill to do good honest work, and a love for it. It is not the theoretical that is needed. We have too much of that already—we are talked dry.

History, as now read by many, proves that the success and the mastery reside on the side of the skillful hand, with the sound practical judgment and common sense growing out of experience. After a generation of kindergartens, I believe that the art academies would *begin* instruction when now they give diplomas and medals to "those who have it in them," and the average amateur might stand on the level of our artists. I would have very few professional artists, but I would aim at universal appreciation for their works. With such educational advantages in view, the question of children's modeling rightly appears as highly important. Two or three repetitions of an impression are sometimes enough to produce a habit in a baby. As we grow older we grow more slowly and are dulled, and things that could have easily become automatic in childhood, are only learned with the greatest

pains. For instance, many are rendered clumsy for life by using only the right hand. Modeling necessitates a skill of both right and left, and children acquire it rapidly. The training seems also to lead to appreciation of art work, and it is my happy experience that, after twenty years with children, singly and in large companies in my studio, with hundreds of fragile objects all about the place, I have never known of a child's doing the least damage, while grown people have meddled with and broken things. I believe, moreover, that were all children trained to use their hands in such work, the natural respect could be increased and the civilizing influence of beautiful and delicate objects would be known in our cities and our homes even still more than now they are in the older countries.

"The moral effect of this occupation, is special, the yielding nature of the clay seems to develop conscious power, to prophecy the dominion over material nature, commanded in the morning hymn of creation, that begins the bible; while the indestructibility reveals the inexorableness of law; truths which are opposite but not contradictory." Beginning with simple known forms, every day objects, pupils can be led to model in clay a connected series of objects to illustrate natural history, and finally, the unknown and inaccessible things, the furthest out-reachings beyond our limited eyes which the Scientist has attained through the telescope or the microscope which bring them to broad fields of interest and beauty. Let the mind be filled with lofty themes and the petty details of life become, not the end in view, but the steps upon which we rise to higher levels, and the scholar finds that he is surrounded by pleasant ways leading to those delights.

Modeling inexorably combines the real and the ideal, those extreme contrasts whose combination makes the true man. For modeling begins in the ideal which moves the will, the will being kept from transgressing the real by the nature of the material upon which the instinct acts.

The novelty, as to the mere material will pass, but though the worker live as old as Michael Angelo or Leonardo da Vinci, the enthusiasm for learning will never pall.

In Fröbel's system, the child is not to become a botanist, a geometer or an artist, but is to develop toward roundness of character and general preparation for life; and blocks, clay, paper, thread, sticks, pencils and paints are only as so many rounds of the ladder. There can be very little of importance done as free modeling in the kindergarten or school. Sculpture is a fine and subtle art which even the Greeks could not exhaust. Children are almost sure to copy or adapt in a weakened way, and unless they have before them the geometrical ideals and standards they become vague botchers full of chagrin. But neatness, skill in controlling both hands, and a knowledge of many properties of matter can very easily be gained by all children through clay, while the few who are born artists will expand in natural growth from the beginning.

FREE KINDERGARTEN AND WORKINGMAN'S SCHOOL.

WORK-EDUCATION FOR THE WORKINGMAN.

Supported by the United Relief Works of the Society for Ethical Culture.

INTRODUCTION.

The Institution—of which the Free Kindergarten located (1881) at 1521 Broadway (corner of 45th street) is the first grade—was founded in 1878 by the New York Society for Ethical Culture, under the lead of Prof. Felix Adler, Ph. D., as a model of the instruction which can be and should be given to the children of the people—to enable them, when grown up to be men and women, to help themselves, and at the same time to give the dignity of intellectuality to labor, and to workingmen as a class. Prof. Adler, in a Discourse before the Society, in October 1880, and in a report as Director of the Institution, sets forth with great clearness the aims and methods of its founders, and from these documents (a well-printed pamphlet of fifty-eight pages,) we give the following statement.

THE INSTITUTION.

The workingman's School and Free Kindergarten form one institution. The children are admitted at the age of three to the Kindergarten. They are graduated from it at six, and enter the Workingman's School. They remain in the School till they are thirteen or fourteen years of age. Thereafter those who show decided ability receive higher technical instruction. For the others who leave the School proper and are sent to work, a series of evening classes will be opened, in which their industrial and general education will be continued in various directions. This graduate course of the Workingman's School is intended to extend up to the eighteenth or twenty-first year.

THE FREE KINDERGARTEN.

The characteristics of our Free Kindergarten may be briefly summarized as follows:

It is a *Kindergarten.* It has the merits which belong to the Kindergarten system generally. It is a *Free Kindergarten* for the poor, that is, it brings Kindergarten education to the poorest class, who are not able to pay for it themselves. It has the negative advantage of taking little children from the streets, where they would otherwise be exposed to bad companionship and pernicious influences of every kind. If it accomplished nothing more than this, our Kindergarten would be rendering no little service. But it has also the positive merit of placing the poor children under the best educational influence which modern times have devised. It is moreover the first step in a *rational system of education.* Kindergartens exist in great number. But a very large part of their benefits is lost because the rational method which they begin is not followed up in the later education of the child. That our Kindergarten is

connected with and followed by a Workingman's School, is one of its characteristics upon which I lay especial stress. Of other features of the Kindergarten, I mention the following:

It has a *Normal Class* attached to it. This was founded by and is in charge of the Principal. The lady pupils of the Normal Class receive instruction gratis in the theory and art of Kindergartning. In return, they devote their service for a year to the Kindergarten, and assist in its practical management. We have thus every year a corps of eight or nine Assistant-Kindergartners supplied to us by the Normal Class.

The Kindergarten has a *Ladies' Committee* directly concerned in the care of it. The ladies are members of the general Executive Committee, but they exercise especial watchfulness over the pupils of the Kindergarten. It is their duty to visit the home of every applicant for admission, in order that we may be sure that only the really poor are taken into our Institution, and we may thus be protected against imposture. The ladies also undertake at least one annual visitation of all the families connected with the Kindergarten, in order to foster healthful relations between the home and School.

Warm Luncheons are provided for the children daily in the Kindergarten. The little children often came to us hungry. We found it difficult to give them instruction on an empty stomach. A Free Kindergarten for the poor must look to the bodily wants of its pupils as well as to their minds. Garments and shoes are also distributed among the children by the Ladies' Committee, whenever cases of great destitution, such as often occur, are reported.

The results already achieved by our Kindergarten work are satisfactory. Children came to us who could not smile; some of them remained for weeks in the Kindergarten before they were seen to smile. In the Kindergarten these sad little faces were gradually changed. The children were taught how to play; they learned how to be joyous. The children came to us unclean in every way; in the Kindergarten they are made clean, and a neat appearance and habits of tidiness are insisted upon. The children's minds were awakened; their faculties—physical and intellectual—were developed. And here, of course, the degree of success achieved in each individual case varied with the natural ability of the pupils. Best of all, a powerful moral influence has been brought to bear on the children of the Kindergarten. Even the fact that they live in a little children's community, and are compelled to submit to the laws of that community, is important. Then, too, direct moral suasion is brought to bear upon the children by their teachers. The faults of each child are studied; obstinacy is checked, selfishness is put to the blush, and, by a firm, yet mild treatment, the character is improved.

THE WORKINGMAN'S SCHOOL.

The school, in which *work* will constitute an essential feature, not for its future productive value, but for its current educative influence, was opened in February, 1880, under the direction of G. Bamberger, a native of Hesse, and trained in the best methods, of which it is the aim of the founders to make this institution a model—"in which the entire system

of rational and liberal education for the children of the poorer class might be exhibited from beginning to end." The example, "having once been set, would not be without effect upon the common school system at large," which is thought by the projectors (in the light of an article in Harpers' Magazine for November, 1880), not to be altogether satisfactory, at least for those who are to get their living by the labor of their hands, or to discharge the duties of men and women in American society. Assisted by the munificent gift of $10,000 from Mr. Joseph Seligman, the "United Relief Work" of the Society for Ethical Culture added to the Free Kindergarten, which had already attained to seven classes, the two lower classes of the Workingman's School—composed of twenty-five graduates of the Kindergarten. The Principal (Mr. Bamberger), in his first report at the Class of 1880, makes a statement, of which the following are paragraphs:

Our School is to consist of eight classes, of which two are now in operation. The scheme of studies will be found appended at the close of the report. It embraces four hours' instruction weekly in the use of tools, and to this I beg leave to call especial attention.

First, we begin industrial instruction at the very earliest age possible. Already in our Kindergarten, we lay the foundation for the system of work instruction that is to follow. In the School proper, then, we seek to bridge over the interval lying between the preparatory Kindergarten training and the specialized instruction of the technical school, utilizing the school age itself for the development of industrial ability. This, however, is only one characteristic feature of our institution. The other, and the capital one, is, that we seek to combine industrial instruction organically with the ordinary branches of instruction, thus using it, not only for the material purpose of creating skill, but also ideally as a factor of mind-education. To our knowledge, such an application of work-instruction has nowhere, as yet, been attempted, either abroad or in this country.

The softest wood is too hard for the delicate fingers of children seven years old, and, moreover, requires the use of heavy and sharp tools, such as are not willingly entrusted to little ones at so tender an age. We finally decided to use clay. Clay, after it has been prepared in a special way for this purpose, is easy to cut and to manipulate, does not stick to the tool, and is not brittle enough to break and crumble. This proved entirely successful.

A complete series of patterns had to be invented which might be worked by young pupils out of this material. Thirty such patterns have been produced, and in them we have the system of elementary industrial exercises, with which we begin.

[Not having the use of the illustrations we must omit in this place the description of the exercises.]

By means of a simple arrangement the school desks are converted into work-tables. Every child is supplied with a set of cheap and suitable tools. The work lessons occur in the afternoon on two days of the week, and last two hours each time. The pupils are obliged to behave as quietly during work as in the other school hours; only just so much whispering is permitted as is necessary for the requesting and rendering of necessary assistance. We endeavor to give the school-room the air of a well-conducted workshop. Each pupil-workman has his own place and tools, for which he is held responsible so far as possible. All begin work simultaneously, and stop at the same moment. . . .

These exercises possess educational value in many different ways, and may be shown, as we have said in the beginning, to be in close connection with many branches of instruction, and with the collective education of the pupils. Instruction in drawing must of necessity go hand in hand with the modelling. What is drawn here is manufactured there, and *vice versa*.

Further, the rudiments of geometry are taught by means of this work far better than with the aid of mere diagrams. And a large number of definitions and propositions, which are commonly remembered by routine, are, by our method, demonstrated to the eye, and thus remain stamped on the mind forever.

Knowledge of arithmetic is also incidentally acquired. The children learn to cipher practically, to add and subtract, to read the figures on the scale, to divide and multiply them in the most various combinations.

Even certain of the facts of natural history may be taught in connection with the work. The children learn to know the material which they are handling; they study various kinds of wood, their properties, marks of recognition and adaptation. The teacher goes back to the tree out of which the wood has come, and explains the formation of the annual rings so easily perceptible to the children. They are taught from these how to determine the age, quality, and value of the wood. Forms of nature, also, are actually copied in wood, clay, and plaster, whenever such imitation is possible; and when it is not, recourse is had to drawing.

In this way we endeavor to make work-instruction contribute towards the general development of the child. The hand is educated by the mind, the mind by the hand.

What further advantages does the introduction of this species of work-instruction offer? A great moral advantage, besides the purely intellectual ones. The habit of working together, of living, as it were, together, exercises the best moral influence. At an age when they are most susceptible to educational influences, the children learn to live harmoniously in social groups, and become accustomed to mutual aid and support. No individual can place himself above another; all have similar duties, equal rights, equivalent claims. But, on the other hand, there is no false, artificial equality. The children are taught from the beginning the necessity of subordinating themselves to the more able and skillful, while, warned by their own failures, they learn to sympathize with the weak and helpless.

We endeavor to teach thoroughly, whatever branches are taught in our School at all. We teach reading according to the synthetic analytical method. The child does not spell, it reads phonetically, and what it has read in this manner, it writes; and what it has written it reads again, and understands. The reading of print is reserved for the second school year. Why should we begin by placing two difficulties, two alphabets, in the child's way? Why should children be taught to write, or rather draw, printed letters—characters which they never use, and which only serve to render the hand stiff and ungraceful?

In the study of geography we pursue the method that has proved successful in some of the best schools abroad. A very great number of men and women live in astonishing ignorance of their immediate vicinity. They may have learnt by rote to repeat the names of distant countries, the capital cities of those countries, the size of the population, the staple products, etc., but of real geographical knowledge they are destitute

Our pupils are taught, in the first instance, how to make diagrams and maps of their own school-room, of the streets leading to their several houses, then of the city and its adjacent territory, etc. They are thus led, in the study of geography, step by step, to practical acquaintance with what is unfamiliar to them by comparison with what is familiar. The progress is logical—from the near to the remote, from the known to the unknown.

In the teaching of history to these young children, we hold it essential that the teacher should be entirely independent of any text-book, and able to freely handle the vast material at his disposal, and to draw from it, as from an endless storehouse, with fixed and definite purpose. We attach even greater importance to the moral than to the intellectual significance of history. The benefits which the understanding, the memory, and the imagination derive from the study of history, are not small. But history, considered as a realm of actions, can be made especially fruitful of sound influence upon the active, moral side of human nature. The moral judgment is strengthened by a knowledge of the evolution of mankind in good and evil. The moral feelings are purified by the abhorrence of the vices of the past, and by the admiration of examples of greatness and virtue.

Instruction in the system of duties is a necessary element of all education, is, indeed, the keystone of the whole arch of education, without which any plan of studies must remain essentially incomplete. We propose to offer such instruction to our pupils, and thus, to the best of our ability, to round off the scheme of their education.

Prof. Adler, in the Discourse referred to in the opening paragraph, thus speaks of the design of the Workingman's School to diffuse sounder views than now prevail on the subject of equality and right.

A pauper class is beginning to grow up among us, incapable of permanently lifting themselves to better conditions by their own exertions, incapable of obtaining the satisfaction of their most natural desires, and only rendered the more dangerous and furious by the sense of equality with all others, with which our political institutions have inspired them. If the evil has not yet become so aggravated as it is in the Old World, let us utilize the time of respite which is given us by undertaking earnest and vigorous measures to check the evil's growth. And, of all these possible measures of prevention, a suitable, a sensible system of education is assuredly the most promising. Let us use what influence we have to correct the false idea of equality which is everywhere current around us. Let us teach the people the true meaning of the great principle of equality —namely, that all men are created equal in respect to certain fundamental *rights*, such as liberty, the protection of the person, and a right to the pursuit of happiness, but that there is by no means equality of natural fitness and endowment, and that the offices of life must always therefore be unequally divided. Let us impress upon the minds of the children that the business of life will always be carried on in a hierarchy of services, and that there is no shame in doing a lesser service in this hierarchy; that all honor accrues to us only in doing that function well to which we are committed, and taking pride and finding dignity in its performance. And to enable the working people of the future to take pride and find dignity in the work of their hands, is the object of the work education which we are seeking to introduce into our school.

ANALOGIES OF TONE AND COLOR.

Read by Prof. D. Batchellor, of Boston, before the American Fröbel Union, March 1879.

On the Use of Color in Teaching Children to Sing.

In our day there is a growing tendency to look at the arts and sciences in their relation one to another. The past age was mainly one of analysis, in which each seeker selected his own special study, and directed all his energies to find out the truth of that particular thing. In this way, a vast number of facts were observed, and underlying laws brought to light. The work is not by any means complete, and many earnest minds are still following up the separate paths of scientific discovery. But from the treasures already lying before them, some of our thinkers are now trying to deduce general principles, so as to arrive ultimately at the universal truth, of which all created things are but forms of expression.

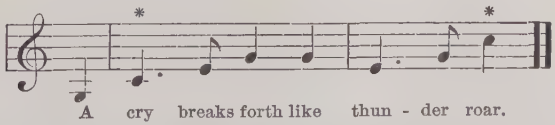
It is everywhere seen that however complicated the details of any art may be, its fundamental laws are few and simple. The sculptor finds that beneath all the manifold changes of form, there can be but three ultimate principles; his surfaces must be either convex, concave, or plane. The musician may exhaust his ingenuity to produce the most varied musical effects; but all possible combinations fall back upon three tones, and these at last merge into one—the *key-tone* of music. The painter may revel in endless effects of shade, tint, and hue; but they are all based upon three primary colors, and indeed, many suppose these to be only different degrees of one—the primal red.

And not only do we find that the fundamental principles of each art are few and simple, but we also begin to perceive that a common relationship subsists between them—that the elements of one are mystically joined to all. No one art stands alone and separate from the rest, for each is allied to and dependent upon the others. Just as recent discoveries have shown that there is no clear boundary line between mineral, vegetable, and animal organizations, so if we look beneath the surface and study deeply into any art, we shall find it insensibly blending into the other arts.

This is especially the case with the kindred arts of music and painting. Probably there are not many persons among those who have given the subject a moment's attention but do somehow feel that there is a mystic relation between colors and tones. It is true that their ideas upon the subject are too vague and shadowy to be grasped in thought; but this is because they do not understand the relation of either tone or color to the mind. It is the writer's purpose to look into the matter a little more closely, to see whether this general consciousness is confirmed by systematic observation.

And first we will turn our attention to the effect which musical tones produce upon the mind. Music has been well defined as the language of emotion; but the knowledge of how and why it appeals to the emotions has been hitherto confined to the few who were gifted with rare musical insight, and even in their case, it is doubtful if it has not been more a matter of intuition than of understanding. The ordinary teaching of this emotional language has been entirely empirical, being, in its earlier and more important stages, a stereotyped routine of mechanical drilling, about equally wearisome and unprofitable. The philosophic method of instruction would be to find out the central fact or root-principle of music, and then, having implanted it in the student's mind, to let it develop itself naturally, taking on signs—i. e. notation—as it needed visible embodiment. Instead of a method like this, the student is set to study a complicated set of signs, which are nothing, after all, but the accidental surroundings of music.

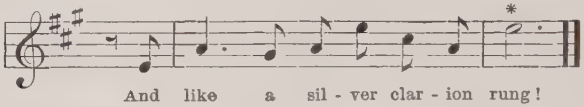
A noble exception, however, to the general rule is to be found in the Tonic Sol-fa Method, which has been so successful in England. This system from the beginning and throughout clearly sets forth the fundamental principle of key-relationship;—i. e., the relation which each tone of the scale bears to its key-tone. The thorough application of this principle led to another very interesting discovery. In comparing these tones one with another, and observing how the composers used them in their works, the tonic sol-faists found that each tone had a distinct character, and produced an impression upon the mind peculiar to itself. Thus the key-tone gives the impression of firmness and strength. The ear is filled with it at the commencement; we want to hear it frequently in the course of the music, and if it did not come in at the close, the mind would be kept waiting in suspense for a more restful finish. This is the foundation tone of musical structure; but although it is essential to every tune, and lies firmly imbedded in the harmony, it does not necessarily arrest the attention of the listener. More often, like the strong foundations of a building which are buried out of sight, the tone produces an unconscious impression of strength and satisfaction. This strong tone, however, is quite noticeable in melodies of a bold character, e. g.:—



And in the following example the tone happily expresses confident assurance:—

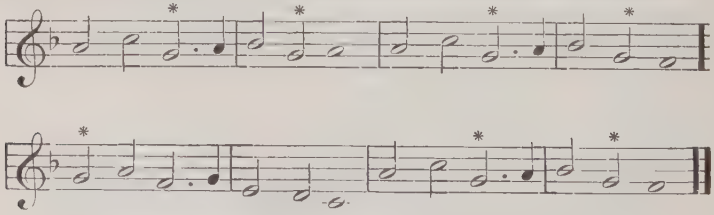
The *fifth*, or Dominant, which is the first to respond to the call of the Tonic, is a clear ringing tone, and generally gives the impression of joyous activity. In this respect it is in marked contrast with the firm repose of the keytone. The following illustration from Handel shows the bold stirring effect of the fifth :—

Or for a clear and sweet effect take this :—

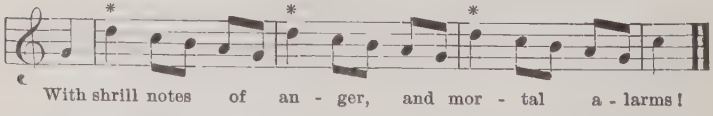


The *third*, or Mediant, is of an altogether different type: it has neither the firm strength of the Tonic, nor the ringing clearness of the Dominant; but is distinguished by its steady calmness. Its peaceful effect is beautifully shown by Mendelsshon in his "*O rest in the Lord*," the spiritual restfulness of which is due largely to the prominence given to this tone.

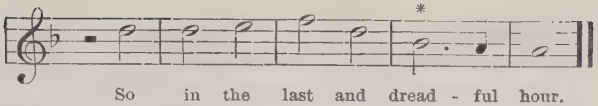
These three tones form a harmonious combination, each supplying something which the others lack, and altogether making a perfect whole. They are the principal constituents of the scale, and serve as points of support upon which the other four tones may lean. But although these latter are dependent in their nature, each has a distinct character and produces its own impression. For instance, the *second* of the scale is of a hopeful or prayerful character, undecided in itself, but finding a sweet resolution upward into the third, or a strong resolution downward into the keytone, as in Pleyel's German Hymn :—



Here is the same tone in a higher and more excited strain :—

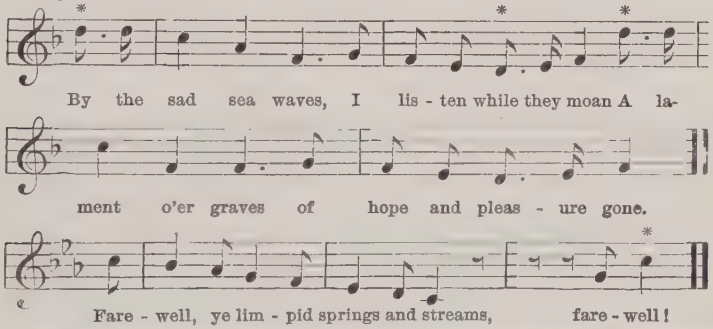


The *fourth* of the scale is an awe-inspiring tone, and takes a very prominent position in the solemn Dead March in *Saul*. It is well suited to express despondency or foreboding, e. g.:—



At the same time, it is capable of expressing grand outbursts of religious enthusiasm, and there are some fine passages of this nature in the Hallelujah Chorus. The natural resolution of this tone is downward, into the peaceful third.

The *sixth*, when taken slowly, is expressive of wailing sorrow, and it is the predominance of this tone which gives to slow minor music its peculiar sadness. Its effect may be seen in these two snatches of melody:—


By the sad sea waves, I lis - ten while they moan A la-
ment o'er graves of hope and pleas - ure gone.
Fare - well, ye lim - pid springs and streams, fare - well!

The *seventh* is a sharp piercing tone which often expresses eager desire, as in "*Angels ever bright and fair*" and in "*Waft her, angels.*" The resolution of this tone is strongly upward, into the keytone.

These tonal effects can only be very imperfectly stated in words: they must be felt, to be understood. It must also be remembered that they only hold good when the tones are taken slowly, and in key-relationship. Then, too, they are subject to considerable modification from differences of pitch, speed, force, grouping and harmony. But notwithstanding these changes of mood, they never lose their individual character. This fact is kept constantly before the Tonic Sol-fa students, and as a result, they are able not only to sing at sight with great confidence, but also instantly to recognize the tones of a musical phrase upon hearing it.

Turning now to the colors of the prism, we see that they differ in appearance, and that they do not all produce the same impression upon the mind. The first difference of impression which we perceive is that some colors are suggestive of warmth, others of coldness.

Red, for instance, is *par excellence* the warm color. It is the color of blood and of fire; it reminds us of the ripened fruit, blushing under the sun's warm kiss, and it is likewise suggestive of the rosy cheek of health. Hence red is associated with the idea of warmth and strength.

This color has always been the chosen emblem of love;—especially

the beneficent love of the Heavenly Father, or that which most nearly resembles it,—maternal love. Conversely—for each color has its opposite signification—red expresses vital hatred or animal passion.

Blue, on the contrary, impresses us with an absence of warmth. Look at the cheeks and hands of a shivering child, and you will observe a blue tinge struggling with the natural red, which indicates a lack of vital warmth. Doubtless we have all experienced a chilling sensation upon the receipt of bad news, and we all know the vulgar idiom which describes such a check upon the vital energies as "a fit of the blues." Similarly a lack of generous vital impulse is implied by the expressions "blue-stocking," "blue-spectacles," "blue-laws", etc. Some such feeling as this must have actuated the barbarous people who stained the bodies of those whom they intended to offer as sacrifices with blue. We find also that the ancient Egyptians represented the disembodied soul as of this color.

Apart from human associations, blue impresses the mind with a sense of clearness and distance. It is the color of the atmosphere, and carries the vision away into boundless space; hence it is the emblematic color of eternity. Blue has always been regarded as bearing a relation to the intellectual side of human emotion. In sacred symbolism it is the emblem of Divine Truth.

Yellow is the medium between these extremes. It has neither the warmth and strength of red, nor the clear coldness of blue; but it forms the bond of union between the two opposites. Yellow is expressive of softness and gentleness, and when it deepens into golden, is emblematic of moral excellence; hence in mediæval paintings and illuminations, the saints are represented with a golden halo around their heads, and in the MSS. the name of God is inscribed in letters of gold. In its bad sense yellow signifies spiritual apostasy. Hence we find that at one time in some European countries, the Jews were obliged by law to wear a yellow badge, and Judas Iscariot is often represented as wearing a garment of that color. This reminds us that even to the present day English convicts who have attempted to make their escape enjoy the distinction of a yellow suit of clothes, and are popularly known as "canary-birds."

Having proceeded thus far, let us review the ground over which we have passed. We have seen not only that music makes a general impression upon the mind, but that each tone of the scale differs in character from the others, and impresses us in a way peculiar to itself. We have seen also that the colors of the spectrum produce mental impressions, differing in kind one from another. It now becomes an interesting inquiry whether these tone and color impressions are of the same nature; and if so, where they coincide.

That the mental effects of the two things are similar may be argued from the almost universal consciousness of a hidden sympathy between them. We observe too that the technical terms of the one art are con-

stantly running into those of the other. Thus while the painter uses such expressions as tone and harmony in connection with his art, the musician constantly speaks of chromatic tones, color effects, light and shade, and so forth. This tendency to confound the art-terms has sometimes been condemned by purists; but it is a natural and almost necessary way of describing impressions which are so nearly alike in the mind. Indeed the more we turn our attention to this subject, the more evident becomes the analogy between tone and color.

Although we are not discussing the matter upon its physiological side, it is perhaps worth while to glance at a few points of agreement in this direction. Observe, then, that the tone and color scales resemble each other in their origin,—both being simply forms of motion. In the one case, the waves of motion fall upon the ear, through which channel they are conveyed to the brain, and mysteriously produce the sensation which we call sound; in the other, the exceedingly minute and rapid waves strike the eye, and being through that medium carried to the brain, cause the sensation of light or color. Further than this, Sir Isaac Newton himself pointed out that the relative length of the sound waves in the tone scale was exactly proportioned to the relative length of the light waves in the color scale. One striking point of difference is that whereas we can hear several octaves of tones, we cannot see one full octave of color, the eye stopping short at violet, instead of seeing through crimson to the higher red. But this discrepancy may be more apparent than real. It only proves that the ear has a more extended range of faculty than the eye. Now it is known that we can only see a small portion of the rays of the prism; far down below the deepest red extends a series of invisible rays, called thermal or heat rays; and far more the violet extend other invisible rays, whose presence is demonstrated by their chemical action. In this wide range there is room enough for several octaves of color. And in proof that the colors do not end abruptly at the point where they become invisible to the eye, it is well known that under favorable conditions we see a deeper shade of red and brighter tint of violet. Then there are some persons who claim that they are able to see not only crimson and a finer grade of red beyond the violet, but also a whole octave of color of exquisite fineness and beauty. If this ever comes to be substantiated by more delicate scientific methods it will establish another beautiful point of agreement between tone and color.

But passing by these physical analogies, we will consider the matter from a psychological point of view. And first we find that just as we distinguish out of the indefinite gradation of sounds a scale of seven distinct tones, so we are conscious of seven definite colors amid the blending hues of the spectrum; and if we take into account the intermediate hues, we find that they have their counterpart in the chromatic semitones.

Now let us compare the base of the spectrum, which is red, with the

first tone of the musical scale. We have seen that the mental impression which the key tone makes is that of firmness and strength. We saw also that the color red gave the impression of warmth and strength and so was allied to the most vital of our emotions—love and hate. It is worthy of note that while in music we have a constant tendency to fall back upon the key-tone for satisfaction, the poets in their word picturing use red—or colors which partake of red, such as rosy, crimson, purple, etc.,—far more frequently than blue or green. And in proof that this is based upon a natural instinct, we find on the one hand that as a rule very little children, and also savages, first distinguish and take delight in red color; while on the other hand, a tune to be really popular with the uneducated class of people, must be of a simple character, and must give special prominence to the key-tone. As good illustrations, we may refer to two songs, very different in character, and yet having this strong and popular element in common: the first is that famous German war-cry, "The Watch by the Rhine," and the other well known revival tune, "Hold the Fort." *

Surely enough has been said to show the emotional connection between Red, the foundation of the color scale, and Doh, the foundation tone of the sound scale. Both tone and color evidently make a strong appeal to our *vital* emotion.

Let us next compare blue with the fifth tone of the scale. It was seen that this tone had not the strength and restfulness of the key tone; but that it possessed considerable brightness and vigor. Its essential characteristic is a clear ringing effect, which often suggests the idea of going to, or coming from, a distance. Hence it is used by Handel in such passages as these, "The trumpet shall sound," "Their sound is gone out," "Arise, shine," etc. So much for the tone; now for the color. In blue we noticed an absence of that vital warmth which characterized the red. It is clear, and often gives the impression of being much farther off than it really is. This illusion is very effective in a picture, where some object stands in relief against a distant background of blue; or it is perhaps even more striking in a stained glass window, where a figure is set in a background of blue glass, which appears to retire and leave the form standing prominently forth. From the same cause the effect is incongruous when patches of transparent blue form part of the figure itself. Doubtless this effect of distance is due to the fact that blue is the color of the boundless firmament and that all distant objects have a bluish tinge.

Now here again is a close agreement between tone and color impressions. Each of these seems to provide a bright outlook for the mind, and to excite the imagination, which may be called the poetry of thought; we therefore regard them as motors of the intellectual emotions.

We have now to compare yellow with the third tone of the scale.

*The rhythmic movement is an important factor in popular tunes; but to speak of that here would carry us away from our present subject.

Remember that yellow or gold bears the signification of spiritual excellence. This is possibly largely due to the fact that the color is associated with the sun, which in the early ages was worshiped as the chief divinity among the hosts of heaven. Bear in mind also that the tone is of a calm, peaceful nature, and although it fails to give the strong satisfaction of the keytone, it produces a feeling of spiritual restfulness which makes it beautifully appropriate in such music as Mendelssohn's "O rest in the Lord," and "Consolation." Here once more we trace a sympathy between the tone and color, both of which appeal to our moral or religious emotions.

But now let us group these tones together, and compare the effect with that of the grouped colors. It is well known that the 1st, 3rd, and 5th of the scale sounded together produce perfect harmony; they constitute the fundamental chord upon which all the other chords depend. It is equally well known that red, yellow, and blue form an harmonious combination which is more used in decorative art than any other color grouping.

Again, if we place red (not scarlet) and blue together, the effect is not altogether pleasing. The colors agree perfectly, but we are left with a sense of something wanting. In like manner the keytone and its fifth when sounded together are perfectly concordant; and yet they produce a hard, bare effect, which is carefully avoided by musicians. But place yellow with the red and blue, or add the third of the scale to the other tones, and in each case a feeling of relief and pleasure is the result. This opens up an interesting psychological study. It reminds us that a person with developed vital and intellectual powers, but destitute of moral feeling, would hardly be a satisfactory bosom companion. At the best, it could only be a beautiful Undine before she had found her soul. Add the moral feeling, and we get a complete human nature.

One more analogy between the two groups may be noticed. In the chord we can double either the root or its fifth with advantage, as a reinforcement of the root adds to its strength, and an additional fifth imparts brightness; but a doubling of the third is generally unsatisfactory, too much sweetness without sufficient strength and crispness making the chord sound effeminate. A corresponding effect is seen in the colors. To produce the most pleasing effect, there must be more of red and blue than of yellow; if the latter color preponderates, the effect is somewhat sickly.

The foregoing analogies will suffice for our purpose. If we have succeeded in showing that a natural connection exists between the first, third, and fifth—the most prominent constituents—of these two scales, there is a strong presumption that the other colors and tones will also correspond. Further research tends to strengthen this belief, and we are at last brought to the conviction that the tone and color scales are but two modes of expressing one and the same great truth. This result is just what we might have expected, for all the discoveries of

science are leading to a grand centralization. Amid the endless variety of created things, there are unmistakable traces of a wondrous unity, and we are beginning to understand how at the foundation of all there is "one God, one law, one element."

But what is the practical outcome of this inquiry? Granting that the tones and colors do produce similar impressions upon the mind, can this fact be turned to account in the education of the children? Yes. Let the two things be made mutually interpreting. The eye and ear are the chief avenues through which the mind is impressed; of these, the eye takes in the wider range, but the ear is the more profound, and the tone impressions stir us most deeply. The fable of Orpheus making all things dance to the music of his lute embodies a truth. It is a childlike way of showing what a moving power lies in harmonious sounds. See how a concourse of people will listen with breathless attention to the tones of a sweet singer; or again how the tired soldiers on their forced marches will pluck up their drooping spirits and step forward with renewed energy as the strains of martial music fall upon their ears. See, too, how the practised orator can move the vast audience to laughter or to tears with the tones of his voice. And this suggests the remark that we are probably not aware how much our opinions of people are influenced by their manner of speaking. It has been noticed that the blind often form a truer estimate of a person's character than those who have the advantage of sight, because their sense of hearing is more highly developed, and they have learned to trust it implicitly. For the same reason, they probably have a more exquisite enjoyment of music than we can have. Our nearest approach to it is when we close our eyes and give ourselves up to the captivating influence of sweet sounds. We have dwelt at some length upon this point for the reason that it is so generally misunderstood. Because sight is the more obvious, and also is educated out of all proportion to the sense of hearing, we are apt to form an unworthy estimate of the latter, and to ignore its wonderful possibilities of improvement.

The sound impressions are deeper, and therefore more difficult to grasp, than the sight impressions. Children generally learn to distinguish between colors before they can catch and reproduce different tones of the scale. A visit to the Kindergarten will make this plain. There it will be found that while the color sense in the youngest children is well developed, the tone sense is very imperfect. Now if it were simply a question of later growth this early imperfection would not matter much; but the evil is that many people have to go through life with what is called "no ear for music," and all for want of early culture. Of a truth there is an urgent demand for better educational methods of ear-training.

The chief difficulty lies in the abstract nature of sound. Children learn the properties of things by seeing and handling them; but tones are neither visible nor tangible, therefore it is necessary to represent

them by signs or *notation*. But the ordinary symbols which are used to indicate tones are entirely arbitrary, having no natural relation to the thing symbolized. The notes on the staff, for instance, only vaguely indicate that one tone is higher or lower than another, but show nothing of its character. Dr. Lowell Mason found the written signs of music so devoid of suggestion as to the real character of the tones that he once expressed a wish that the children could be blindfolded while they were learning to sing the scale. Where the eye receives an impression at variance with the ear, this would certainly be an advantage; but a better plan would be to engage the eye in sympathy with the ear, i. e., to use symbols which would naturally suggest the thing symbolized. This has to some extent been done. Mr. Curwen, the founder of the Tonic Sol-Fa school of music, prepared a chart called the "Modulator," which shows exactly the position of the tones in the scale, and the relation of the different keys one to another. This is a great improvement upon the staff, with its complicated system of sharps and flats; but still it fails to represent the *mental effect* of the tones. Another advance was made when, in a happy moment of inspiration, Mr. Curwen conceived the idea of representing the tone-characters by hand signs. In this way, the strong effect of the *key-tone* is represented by the firmly closed hand; the hopeful *second*, by the upturned hand; the peaceful *third*, by the open hand with palm downward, as if in pacification; the solemn *fourth* with its leaning tendency to the *third*, by the forefinger pointing downward; the clear open *fifth*, by the extended open hand turned sideways; the sorrowful *sixth*, by the hand drooping from the wrist; and the sharp aspiring *seventh*, by the forefinger pointing upward. The success which has attended the use of these simple manual signs has been very marked. By means of them any succession of tones can be sung by a large number of persons, at the will of the hand performer, and many a tune has been dictated and sung in this way. But however great their advantage as a means of instruction, or for social recreation, of course they cannot be used as a written notation.

It is here that we can make a practical application of the tone and color relations by using a color symbol to represent its related tone. Thus red stands for the keytone; orange for the second: yellow for the third, and so on through the scale. Even as arbitrary symbols they would have one great advantage over other arbitrary symbols, viz.:— that children take a natural delight in colors, and so their sympathies would be enlisted on behalf of this notation. But when we add to this the suggestiveness of the color symbols, their value will be recognized by all who are interested in educational methods.

We have now to say a few words about the working of this color-tone method in the Kindergarten. Not that this is to be considered by any means as a complete account of the children's musical exercises, for in that case considerable space would be required to explain the

subject of rhythm, which constitutes the chief part of their earlier training. We pass this subject, not as unimportant in its place, but as not essential to a proper understanding of tone and color relations.

In teaching the elements of tune, the children are led to listen to the keytone, its fifth and third; and to notice how very different they are in character, and yet how well they agree together. Next, upon any keytone being given, they will produce its fifth and third. After this is done readily, they are expected to tell the name of any one of these tones upon hearing it sung or played. To assist them in their study of the tones, the children have the hand-signs, and the sol-fa names, as used by the Tonic Sol-faists.

Their first association of tone and color is by means of the colored balls. It is very interesting to the children to discover that their familiar playthings have a new meaning. The red, yellow, and blue balls can be personified as robin, canary, and bluebird; and little musical games may be made up, so as to present the tones in many ways, thus constantly deepening their impression. The children are then taught to associate them with other objects of the same color, and afterwards to see them arranged in their order upon the color chart. In the rhythmic exercises which precede this, the comparative length of tones has been learnt in connection with lines or sticks of different lengths. Now we combine these two forms of notation, color and length, i. e.—we use *colored lines*, by which means time and tune can be represented in one symbol. When the tones have become familiar in connection with the color chart, the teacher with colored crayons writes down a fragment of melody upon the blackboard. First, the children go through with the rhythmic form, using a set of simple time-names for the purpose, then sing through the tones slowly, and lastly sing in correct time and tune, thus getting their first idea of the construction of melody. They are now provided with colored sticks or narrow strips of card, and upon a given rhythmic form set to invent a line of melody. Then "the concert" begins, in which each child in turn sings his own composition, the teacher sometimes pointing out a fault, or suggesting an improvement.

When the foundation is securely laid with these three tones, the dependent tones are introduced in their order, until the scale is complete. The mental effect of the tones is then studied more thoroughly, and the children—whose perceptive faculties are now more alive—constantly discover fresh characteristics in them. Of course various means have to be employed to give the tones a sort of personal reality. Of these, the children take most interest in what is called "The Musical Family." We have already discovered that some of the tones seem masculine while others by their comparative gentleness seem feminine, and we now decide that they shall be grouped into a family. The children have generally worked out the idea as follows:—Doh is the father; he is a strong, self-reliant man with a firm and full voice. Me is the

mother, because she is so gentle and full of sympathy. SOH, the eldest son, is a young man of joyous disposition, with a clear ringing voice. FAH is the younger brother, but not at all like SOH, for he is of a serious disposition, and often has turns of gloomy despondency; though he sometimes gets roused into grand outbursts of religious enthusiasm. He is very fond of sacred music; but we like him best because he shows such a constant attachment to his mother ME. LAH, the eldest daughter, is often found in a sad, complaining mood, and shows more tendency to tears than to smiles; but she is apt at times to swing off into the opposite extreme of yaiety. There is considerable sympathy between her and her brother FAH; she lacks his intensity of character, but in his company generally shows to good advantage, being then full of sweet seriousness. The younger sister, RAY, is of a hopeful, confiding nature, and it is beautiful to see with what tender affection she turns to her mother ME, or with what confident assurance she goes to her father DOH. Let it not be supposed, however, that she has a weak or vacillating nature, for when the occasion calls for it, she can rouse us with terrible earnestness. There is one member of the family not yet introduced, and that is the baby TE (*Si*). The chief things that strike us about this little fellow are his shrill voice, and the habit he has of continually crying after his father DOH. This baby is a great favorite.

By such methods as this the children learn to distinguish very readily between the different tones of the scale, and they soon gain the power of singing them at sight, as well as of recognizing them by ear. In their ear exercises they first learn to distinguish any one tone, then two or three tones in succession, and from that they are soon able to name all the tones in a line of melody which is sung to them. Their answers may be given either in the tone names, by the hand-signs, or, if they are able, by writing on the blackboard, while the others watch carefully for the chance of a mistake.

Their construction exercises in rhythm and melody now become more elaborate, and they are led to see the relation which one phrase should bear to another. After they can produce two lines which agree well together they may attempt four, and so make complete tunes. They receive help in this direction by each in turn standing out before the others, and dictating exercises with the hand-signs.

The introduction of harmony marks a distinct advance in musical education, and requires care on the part of the teacher. The children find the compound impression of hearing two tones together rather perplexing. The teacher prepares them to hold their own part side by side with another part by dividing them into two groups, and getting some to sing the tones which he indicates with his right hand, while others sing to his left hand-signs. He thus drills them upon strong fifths, sweet thirds, and tender sixths. Then a short and simple phrase is written down, with a second part below it; at first the teacher sings the second part while they sing the first; but afterwards they sing both parts themselves.

By this time, too, the staff notation may be introduced, and as soon as the symbols are explained the children will have no difficulty in singing from it. Just at first, it may be well to place colored notes upon the staff, especially to show how the key-tone changes its position; but as the symbols become more familiar, the colors may be dispensed with, for they will have accomplished their purpose. Yet it will be a good plan for some time longer to mark the key-tone in every key and transition by its color red.

This color-tone method has been in operation for about two years in one of the kindergartens, where children varying from 3 to 8 years of age have been trained with very satisfactory results. At the beginning a few of the children seemed to have no musical faculty, and in them it has been like the growth of a new sense. It is very interesting to follow them and see how they first gain the power to recognize a tone by its character, and then by degrees to produce it themselves.

The method is being used this year in all the free Kindergartens of Boston, but as yet the exercises have been almost entirely confined to rhythmic development. Upwards of eighty Kindergartners in this city are now being trained for the work. Training classes have also been held in Philadelphia, and the new method is being taught there.

In the course of this work, four things have become evident:—

1. The musical faculty is as capable of being trained as the mathematical or any other faculty. What is called "no ear for music" means simply a sluggish sense which needs quickening, and which may be educated to an unlimited extent.

2. The sense of time or rhythm manifests itself before the sense of tune, and consequently the earliest music lessons of children should be chiefly of a rhythmic nature.

3. Children very readily associate the ideas of tone and color. There can be no doubt about this. When the color method of teaching music was introduced into the Kindergarten, it was found that the children in their other occupations often substituted the name of the tone for that of the color. One lady was for a time troubled because her three-year-old child was continually running about the house and pointing out every red object as "doh." This apparent confusion of ideas, however, soon rights itself.

4. The sense of harmony is of much later growth then that of rhythm and melody. This may be seen in the musical history of the race. The rudest savage has some idea of rhythm which he tries to express by clapping his hands or beating on his drum while he performs his grotesque dance. Sense of melody marks a higher order of growth, for there is in it something of intellectual refinement. But the introduction of harmony is of comparatively recent date, even in the most highly civilized countries. This fact alone should teach us that it ought not to be prematurely forced upon the children. Let them for the present work out their ideas of rhythm and melody, and in due time their minds will grasp and understand the complicated impressions of harmony.

THE FREE KINDERGARTEN IN CHURCH WORK.

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CHURCH WORK—EDUCATION.

Church work is slowly coming to be read, I think, in the light of those great words of the Church's Head, which illumine his personal mission. "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book he found the place where it was written—The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." "Now when John had heard in the prison the works of Christ, he sent two of his disciples and said unto him—Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the gospel preached unto them."

The Master's mission was to heal the sickness and sorrow and suffering and sin of earth, in the power of that Holy Spirit which was to continue his work, slowly developing "the regeneration" of all things, in a new heavens and a new earth. His credentials were the signs of his power to effect this herculean labor. The Church's work must then be the carrying on of his task of social regeneration; a labor of practical philanthropy led up into the heights of spiritual re-formation; and the "notes" of a true church will lie in its possession of the Master's power to further the slow evolution of the better order. If only to make earth the nursery for the heavens it must be put into order, the frightful ills of civilization be healed, the dreadful disorders of society be righted, and man be breathed out into the son of God. The magnificent aspiration of St. Paul is the ideal unto which all church work yearns—"Till we all come, (beggarly, diseased, vicious, malformed runts of humanity) in the unity of the faith, and of the knowledge of the son of God, unto a perfect man (manhood); to the measure of the stature of the fullness of Christ."

Such a church work must plainly be a task of education. And unto this form of philanthropy every labor of love for suffering humanity is coming round. The experience of all who grapple with the legion forms of social ill results in one conclusion. Prevention is better than

cure; and prevention is—education. Sanitarians, prison reformers, temperance advocates, charity administrators, pastors, all alike are joining in one cry—educate. We grow hopeless of making over again the wrongly made up, misshapen monstrosities charitably called men and women, and feel that the one hopeful work is in seeing that the unspoiled raw material, ever coming on, is better made up in the start. Given a true education and we may hope for a true manhood and womanhood, a true society growing steadily towards St. Paul's far off ideal. The Church's work would then seem to be that which the Master outlined in his parting word—"Go ye, disciple all nations;" teach men in the life of the perfect man, train them towards the ideal manhood;—a charge of education.

1. *Defects of the People's Schools.*

Education of one sort and another we have no lack of, but thoughtful people are coming to see, that which the wisest educators have known for no little time, that it is mostly very crude and raw. Along with the conviction that education is the solvent of the social problems, there is spreading fast and far the conviction that we have not yet educated the true education; that our present systems are viciously unsound and so are building up the old diseased body social instead of the new and healthy organism of the Coming Man. With all that is good in our People's Schools they seem lacking in certain vital elements. They fail to provide for a true physical culture, which, since health is the capital of life, is the prime endowment for every human being. They fail also to provide for any industrial training. Nearly all men and a large minority of women must earn their daily bread, and the majority of women must care for the bread their husbands earn. The great mass of men and women must be chiefly busied with manual work in the field, the factory or the house. To prepare this mass of men and women to do this necessary work successfully and happily, finding their bread in it honorably, and that bread of thought and sentiment on which the finer part of their beings live in the interest it calls forth—this would seem to be an essential part of a rational education for the common necessities of the common people; all the more imperative since the old time apprenticeships have disappeared. In the absence of this practical training all ranks of labor are crowded with incompetent "hands," and domestic economy is caricatured in most homes; a restless discontent with manual employments is pushing a superficially educated mass of men and women into the over full vocations supposed to be genteel, and storing up slumberous forces of anarchy among the workingmen; thus sapping health and wealth in the homes of the poor who must need both.

Then, to pass by other grave defects best behooving professional educators to speak of, there is a still more serious lack in our Common School system which the churches are naturally quick to feel. The

greatest minds have always united in the view so tersely expressed in Matthew Arnold's familiar phrase, "Conduct is three fourths of life." The end of all culture must be character, and its outcome in conduct. The State's concern in education is to rear virtuous, law-abiding, self-governing citizens. The Church's concern is not something different from the State's; it is the same plus something more. She too seeks to grow good subjects, only running their relation to Law up and on; men whose citizenship is in heaven. State and Church alike would nurture good men, for this world or the next. To this the Church believes with the State that moral culture is needful, but she believes also that religious culture is none the less needful. The churches feel the need of supplementing the education of the common schools with some ampler provision for moral and religious training. If the homes of the land were what they ought to be they would supply this lack. But because of the utter imperfection of education in the past, they are unfortunately far from being seminaries of character. Some other provision must be made.

2. *Inadequacy of Sunday Schools and Parish Schools.*

The churches have utilized a simple mechanism for moral and religious education in the Sunday-school. No word from one who owes so much to this institution can ever detract from its just honor. It has been and still is an indispensable provision for our present stage of development. It is doing a noble work which else were left largely undone. But its best friends are not blind to its limitations. The clergy generally are painfully aware of its utter inadequacy to the great task it has assumed. Superintendents and teachers feel that they are asked to make brick without being supplied with straw. For an hour or an hour and a half, sometimes two or three hours, on one day of the week, a crowd of children, often reaching into the hundreds, are gathered into one room, placed in the hands of a changing corps of volunteer teachers, mostly very young, animated generally with laudable motives, but too often painfully unconscious of the momentousness of the task they have lightly undertaken, and all untrained for the delicate work of soul fashioning. As a system of education in Christian character, such an institution is grotesquely inadequate. For that education must be chiefly a nurture, a tenderly cherished growth under the right conditions duly supplied; a training rather than an instruction, a daily not a weekly work. The ideal of such an education of course will be the story of the Perfect Man; a growth, gently nurtured, in a pious home, at the knee of a holy mother, through patient years; hastened to the flower, under the soft springtide of the soul, within the warmer atmosphere of the Temple, in the opening consciousness "Wist ye not that I must be in my Father's?" But again I say we are concerned with the unideal state of earth to-day, whereon homes are not like the Nazarite cottage and mothers are far below the stature of the great souled Mary.

What is to be done now? *Something*, plainly, the churches feel, and are sore perplexed as to what that something is to be. A portion of the churches seem inclined to try in some way to make the Common Schools attend more carefully to moral and religious education. But how to do it does not yet appear. The religious phase of this problem is beset with baffling perplexities. Others of the churches are tending in the direction of Parish Schools. But these cannot hope to compete with the State Schools in mental culture, and so must offer to the parents of the land the choice between a good general education with a defective moral and religious training, and a good moral and religious training (possibly) with a narrower and feebler general education. The average American will not long hesitate in that alternative, when he can relieve his conscience by falling back upon the Sunday-school. Our people are thoroughly committed to the system of State schools, and will not favorably view any apparent sectarian opposition to them. We need, not a system substituted for the State schools and benefiting only a small portion of the people, but, one supplementing the State schools and benefiting the whole people. Is such a system discoverable? And can such a system for moral and religious nurture be made to supplement the Common Schools also in the other defects alluded to, the lack of physical training and industrial education?

3. *Importance of Infancy.*

The most valuable period of childhood for formative purposes is unclaimed by the State. The richest soil lies virgin, un-preëmpted, free for the Church to settle upon and claim for the highest culture. It is no new secret that the most plastic period lies below childhood, in infancy proper. Thoughtful people have long ago perceived that the chief part of all human learning is wrought in these seven years; the greatest progress made, the largest acquisitions won, the toughest difficulties overcome. No pretentious culture won in later years is really half so wonderful as the almost unconscious education carried on in the period of infancy. Dame Nature is busy with her babes and has them at incessant schooling. From the first dawn of intelligence they are under an unceasing series of lessons, in form and color, in weight and resistance, in numbers and relations, in sound and speech. Every sense is being called into exercise, cultivated, refined. The perceptions are ever at work observing, comparing, contrasting. Mastery is being won over every physical power; the eye, the ear, the hand, the feet being trained into supple, subtle skill. The bewildering fingering of Rubenstein or Von Bulow is not a finer discipline than the games of the active boy.

The sentiments, the imagination, the reason, the conscience are undergoing a corresponding development in this period we think of as all idleness. Here and there we get hints of the reach of infant mind in its beautiful thoughts, its fine feelings, its ethical distinctions, its

religious musings. The vail lifts from the greatest of wonder lands, in which we all lived once and out from which we have passed through the waters of the river Lethe. We think lightly of the inner life of infancy because we know so little of it. We fancy that we are to teach our little ones religion. At the best we can only formulate the mystery which lies all round them, vague and nebulous but profoundly real. Below the best we succeed in botching and marring the divine growth going on within their souls, unseen by our dim eyes; in imposing our adult conceptions injuriously on souls unprepared for them; and so make the windows through which our sin-seared souls see light, the shutters closing the light off from those holy innocents whose inner beings, angel-wise, do always behold the face of their Father in heaven. Wordsworth's ode is the very truth of the spirit world. The garden of the Lord, where God himself walks amid the trees in the cool of the day, is behind us all; and our best hope is to climb round to it in the "lang last," as the seer visions in the far future of the race and of the individual; when having been converted and become as little children we enter once more the kingdom of heaven. For, as these words remind us, it is no less an authority than that of the Lord Christ that teaches us to view in childhood the spiritual ideal.

Infancy then, (the first seven years), is the most vital period for the formative work of a true education, whether we have regard to physical, mental or moral and spiritual development. Plato saw this long centuries ago. "The most important part of education is right training in the nursery." [Laws 1 : 643.]

As late as our greatest American theologian—the noblest of English theologians himself being the judge—this view reiterates itself with especial reference to the task of moral and religious culture the churches have in hand. Dr. Bushnell's "Christian Nurture" insists upon the prime importance of infancy.

4. *Educative Function of Play.*

If then the only period of childhood not foreclosed by the State be precisely that which is most hopeful for the true education, the education which aims for something like an integral culture, a fashioning of the whole manhood into health, intelligence and virtue buoyant with the love of God, the question becomes one of technique. How are we to utilize this most plastic but most delicate of periods? How teach and train the tender lives which seem unready for anything but play? All high and serious labor upon this period seems ruled out by the fractible nature of the material upon which we are to work. These fragile bodies can bear little fatigue, these tender minds can bear little strain, these delicate souls can bear little public handling without spoiling. "O, slow of heart to believe all that the prophets have written!"—must we not hear the Spirit of Truth still sadly whispering? Centuries since did not the teacher sent from God to the Greeks,

the wisest mind of the wisest people of antiquity, tell the world—if, having ears to hear, they would hear—the riddle of this Sphinx?

"Our youth should be educated in a stricter rule from the first, for if education becomes lawless and the youths themselves become lawless, they can never grow up into well conducted and meritorious citizens. *And the education must begin with their plays.* The spirit of law must be imparted to them in music, and the spirit of order attending them in all their actions will make them grow; and if there be any part of the state which has fallen down will raise it up again." [Republic 4 : 425.]

"According to my view, he who would be good at any thing must practice that thing from his youth upwards, both *in sport* and earnest, in the particular manner which the work requires; for example, he who is to be a good builder, should play at building children's houses; and he who is to be a good husbandman, at tilling the ground; those who have the care of their education should provide them when young with mimic tools. And they should learn beforehand the knowledge which they will afterwards require for their art. For example, the future carpenter should learn to measure or apply the line in play; and the future warrior should learn riding, or some other exercise for amusement, and the teacher should endeavor to direct the children's inclinations and pleasures by the help of amusements, to their final aim in life. . . . The soul of the child *in his play* should be trained to that sort of excellence in which when he grows up to manhood he will have to be perfected." [Laws 1 : 643].

Plainly the natural activity of infancy is play, and as plainly the only possible education in this period must be through play. This is precisely the method of Mother Nature. She teaches her little ones all the marvellous knowledge they master in infancy through pure play of body and of mind.

So far from play being at all inconsistent with learning, the best work in education does in fact take on the character of play. A critic as unsentimental as Mr. Herbert Spencer lays down the law that all education, in so far as it is true, tends to become play. He tests all methods by this criterion—is it task work or is it to the child as good as play? It is our ignorance of child nature, our poverty of invention, our mechanicalness of method which leave learning mere work. All learning ought to be spontaneous, joyous. Calisthenics is turning into a semi-dancing, to the music of the piano; natural sciences are coming to be taught through excursions in the field and wood, and by experiments in the laboratory; the dry drill of languages is brightening into the cheery conversation class; the catechism in the Sunday school is yielding room for the music of hymns and carols. There is nothing incompatible between the merry play of the nursery and the school into which we would turn it, if only we can be cunning enough to devise a subtle illusion wherein as the children think they are only playing we shall see that they are also learning. Leaving them their free, sponta-

neous, natural impulses of playfulness, we may then lead these impulses up into a system which shall, with benign subtility, unwittingly to the children, school them in the most important of knowledges, train them in the most valuable of powers, fashion them into the most precious of habits, open within them the deepest springs of eternal life. Only for this finest and divinest of pedagogies we must, as the greatest of teachers has taught us, get low down to the plane of the little ones, and ourselves become as children, that we may enter the kingdom of heaven. For as Sir William Hamilton, and long before him Lord Bacon, pointed out, childlike docility of soul is the condition of entering into that province of the kingdom of heaven which is truth, as well as into that which is goodness, the secret of philosophies and sciences as of theologies and life. To construct the true system of child-schooling we must be humble enough and wise enough to go to Mother Nature's Dame Schools and learn her science and art of infantile pedagogy. If some genius, child-hearted, should seriously set himself to study sly old Mother Nature in her most trivial actions, patiently watching her most cunningly concealed processes, he might steal upon her thus and catch the secret of the Sphinx's nurturing by play, and might open for us the ideal education for the early years of childhood. And this is just what Fröbel did. With unwearied patience and in the very spirit of this childlike teachableness he studied the plays and songs of mothers and nurses and children left to their own sweet will, till divining at last the principles underlying these natural methods he slowly perfected the kindergarten; verifying it by faithful personal experiment and bequeathing to the generations that should come after, the child-garden, the sunny shelter wherein in happy play the bodies, minds and souls of the little ones should beautifully grow out into health, intelligence and goodness.

5. *Purifying Influences of Happy Play.*

Visitors in a kindergarten watch its occupations and leave it with the somewhat contemptuous criticism—oh! its all very nice and pleasant, a very pretty play.

Were this all, the Kindergarten might enter a strong plea on its own behalf. In the foul tenements and the dirty streets and alleys of our great cities the tainted air is sapping the vitality of the children, poisoning their blood, sowing their bodies with the seeds of disease, and educating the helpless hosts who crowd every market place of labor, unfit physically to contend in the struggle for existence. In these dull and depressing surroundings a gradual stupefaction is stealing over their minds, preparing that unintelligent action wherein those whom Carlyle called "The Drudges" are taking their place in society as the human tenders of our super-human machines. In the sad and somber atmosphere of these homes, whose joylessness they feel unconsciously, as the cellar plant misses the light and shrivels and pales, the inner spring of energy and its strength of character, the *virtus* or virtue of the

human being relaxes, and their souls become flabby and feeble. Lacking the sunny warmth of happiness in childhood they lack through life the stored up latencies of spiritual heat which feed the noblest forces of the being. "We live by admiration, *joy* and love," Wordsworth says; which implies that we may die by joylessness.

True, the child nature will not wholly be crushed out, and in the most squalid so-called "homes" in the saddest streets it will play in some-wise, though it is literally true that not a few have their playfulness smothered within them. But what play! How dull and dreary, how coarse and low,—imitation, as the great Greek said of many of the stage-plays of children of a larger growth, "of the evil rather than of the good that is in them." A veritable mis-education in play, as all who are familiar with the street plays of our poor quarters too sadly know, copying the vile words and brutal manners which are the fashion of these sections, feeding the prurient fancies which Mr. Ruskin says are the mental putresence gendered of physical filth in the over-crowding together of human beings. The play not as of the children of the Father in Heaven but as of the abducted little ones of the Heavenly Father, reared in the purlieus of their false father the Devil. So that there is a vast deal of philosophy in the remark contained in a Report of a certain Children's Asylum in London, to the effect that the first thing the matron found it necessary to do with many of the waifs brought into the Home was to teach them to play!

If only the little ones in their most susceptive years are gathered in from harmful surroundings, are shielded from scorching heats and chilling winds, are warded from the wild beasts that lurk around the valleys where the tender lambs lie, though in pastures dry and by turbid waters; if only, fenced in thus from the hearing of harsh, foul words, and from the seeing of brutalizing and polluting actions, they are left for the best hours of each day to disport themselves in innocent and uncontaminating happiness amid these "pretty plays," it would be an inestimable gain for humanity. For thus, in its native surroundings, the better nature of each child would have a chance to grow, and the angel be beforehand with the beast, when, not for an hour on Sundays, but *always*, their angels do behold the face of the Father in Heaven.

The Lord God made a garden, and there he placed the man. So the sacred story runs, deep-weighted with its parable of life. A garden for the soul, bright and warm in soft, rich happiness, sunning the young life with "the vital feelings of delight"—this is the ideal state, or as we now phrase it the normal environment, for child growth. As much of the conditions of such a child-garden as can be secured in "this naughty world" is the first desideratum for that education which looks on towards the second Adam, the perfect manhood, the measure of the stature of the fullness of Christ. To open such Child Gardens and to place therein loving, sympathetic women to mother their plays and keep them sweet

and clean and gentle, this were to do for the growth of the Christ Child a work worthy of the Christian churches.

But this is far from all the good of the Child Garden. It is indeed only its outer and superficial aspect, in which, even before its most carping critics, who know not what they say and so are forgiven, Wisdom is justified of her children. Underneath these "pretty plays" there is a masterly guidance of the play instinct in the direction of the wisest and noblest culture. They are faithful reproductions of Mother Nature's schooling in play, and every part of the carefully elaborated system has a direct educative value in one of the three lines in which, as already indicated, our State system seems most defective; all three of which, in differing degrees bear upon that culture of character with which the Church has need to busy herself, in disciplining men into the perfect manhood of Christ.

6. *Physical Training of the Kindergarten and its Bearing on Character.*

The kindergarten plays form a beautiful system of calisthenics, adapted for tender years, and filled out with the buoyancy of pure sportiveness. The marching, the light gymnastic exercises, the imitative games, with the vocal music accompanying them, occupy a considerable portion of the daily session in an admirable physical culture. If ordinary attention is paid to ventilation, and the room be, as it ought to be, a sunny room, guarded against sewer gas and other "modern conveniences," this physical culture ought to have a most positive and beneficent influence on the health of the children. If a good substantial dinner is provided for them, one "square meal" a day added to the pure air and judicious exercise ought to lay well the first foundation, not alone of material, but of moral success in life. Health is the basis of character as of fortune. There is a physiology of morality. Some of the grossest vices are largely fed from an impure, diseased and enfeebled physique. Drunkenness, especially among the poor, is to a large extent the craving for stimulation that grows out of their ill-fed, ill-housed, ill-clothed, over-worked, unsunned, sewer-poisoned condition. Lust is intensified and inflamed by the tainted blood and the over-tasked nervous system. Purity of mind grows naturally out of purity of body. Physiologists understand these facts far better than ethicists. Then, too, lesser vices are in their measure, equally grounded in abnormal physical conditions. Faults of temper, irritability, sullenness and anger are intimately connected with low health, the under vitalized state which characterizes the city poor.

Perfection of character implies a happy physical organization, or that masterfulness of soul which is the rarest of gifts. Moderate appetites, a serene disposition, generous feelings, with their fellow excellences, may be the victory of the exceptional saints; but they may also be the natural endowment of the healthy common people. A harmonious body will sublimate the finer qualities of the soul. In man, as

in the animals, when we see such physical organizations we look to find such moral natures. Axiomatic as this is, it none the less needs to be reiterated in the ears of moral and religious teachers. To claim this is to raise no question concerning the relative priority, in genesis or in importance, of body or mind. Even if the body be, as I certainly hold, the material envelope drawn around the spirit, molded and fashioned by the quality of the soul; and the prime concern be therefore with the vital energy and purity of the spirit; still according to the materials supplied in food and air, will the body thus organized be determined, and its reflex influence tell imperiously upon the inner being. In striving to grow healthful souls we must, to this very end, grow healthful bodies. While feeding assiduously the forces of conscience and affection and will, we must largely feed them indirectly, by filling the physical reservoirs on which these virtues need must draw with sweet, clean, pure, full tides of life. The Church must learn a lesson from its Master, and be at once Good Physician and Merciful Savior; restoring health as well as remitting sin. And the beginning of this dual work seems to me to lie in some such system of infantile physical nurture, carried on under the name and in the spirit of the Lord Jesus Christ. Our churches are all more or less busied with feeding the hungry, and otherwise caring for the bodies of the poor. Will it not tell more on the work of saving men out of sin to put the money spent in alms to adults—largely misapplied and nearly always harmful to the moral fiber—into a culture of health for the children?

7. *Industrial Training of the Kindergarten and its Bearing on Character.*

The kindergarten plays form a most wise system for culturing the powers and dispositions which lay the foundation for successful industrial skill; and this also bears directly upon the supreme end of the Church's work—the turning out of good men and women.

The fundamental position of the kindergarten in a system of industrial education is recognized in Germany, and must soon be perceived here. The natural instinct of childhood to busy itself with doing something, its spontaneous impulse to be making something, is in the kindergarten discerned as the striving of that creative power which is mediately in man as the child of God. It is utilized for the purposes of education. Pricking forms of geometrical figures and of familiar objects on paper, weaving wooden strips into varied designs, folding paper into pretty toys and ornaments, plaiting variegated strips of paper into ingenious and attractive shapes, modeling in clay—these, with other kindred exercises, "pretty play" as it all seems, constitute a most real education by and for work. By means of these occupations the eye is trained to quickness of perception and accuracy of observation, the hand to deftness of touch and skill of workmanship, such as a child may win, the sense of the beautiful is roused and cultivated, the fancy fed and the imagination inspired, the judgment exercised and strengthened, original-

ity stimulated by often leaving the children to fashion their own designs, while habits of industry are inwrought upon the most plastic period of life, and the child accustomed to find his interest and delight in work, and to feel its dignity and nobleness. How directly all this bears upon the Labor Problem, the vexed question of philanthropy, is patent to all thoughtful persons. Every market place is crowded with the hungry host bitterly crying "no man hath hired us," utterly unconscious that no man *can* hire them save as a charity. For skilled workmen and work-women there is always room in every line. Employers are importing trained work people in most industries, while all around lies this vast mass of people who never were taught to find the pride and pleasure of life in doing thoroughly their bit of daily work.

Simply as a question of the prevention of suffering, the immediate step to be taken by those who would wisely help their poorer brothers is the provision of schools for technical training in the handicrafts, such as exist notably in Paris and in parts of Germany. And as the place to begin is at the beginning, any attempt to construct such a system of industrial education should start with the training of early childhood in the powers, the habits and the love of work, as in the Kindergarten. Miss Peabody's open letter to Mrs. Elizabeth Thompson arguing for the Kindergarten as a potent factor in the solution of the Labor Problem was thoroughly wise. In so far as education solves the problem, the Kindergarten is the first word of the answer yet spelled out.

But the Labor Problem is not only the dark puzzle of want, it is, in large measure also, the darker puzzle of wickedness. Want leads to very much of the wickedness with which our courts deal. The prevention of suffering will be found to be the prevention of a great deal of sinning. How much of the vice of our great cities grows directly out of poverty, and the lot poverty finds for itself. Drunkenness among the poor is fed not only from the physical conditions above referred to, but from the craving for social cheer left unsupplied in the round of long, hard work by day, and dull, depressing surroundings by evening. Who that knows anything of the most pitiable class our communities show does not know whence and how their ranks are chiefly recruited. Of old the fabled city, to save its homes from being devoured, chose its fairest, noblest and best to offer up in propitiatory sacrifice, and bound Andromeda to the rocks a victim for the monster of the sea. Our cities send press-gangs through the humbler quarters, entrap their hungry daughters with baits of food, their struggling work girls, mis-educated to the ambition of becoming ladies, with seductive snares of ease and luxury and gentility, and bind their poor maidens to the rocks of pitiless publicity with chains forged from poverty, welded in famine, and riveted with sham pride; and thus, so say our wise men, preserve our homes intact. To eke out the insufficient wages of unskilled work there is one resource for working girls. To realize the day-dream of the fine lady there is the whispered temptation of the

Spirit of Evil. If the church would preserve the virtue so earnestly inculcated upon its Sunday-school children, it must not rest with inspiring the right spirit, it must impart the power to fashion the right conditions for virtuous life. It must not only teach the children to pray "Lead us not into temptation;" it must train them so as to lead them out of temptation.

Nor is it only a negative good thus won for character in laying the foundations of industrial education. The more manly a boy is made, the stronger he becomes for all good aims, the larger the store of reserved forces on which he can draw if he really seeks to win a noble character. The more of "faculty," as our New England mothers called efficiency, a girl is endowed with, the robuster is her strengthfulness of soul; every added power of being garrisoning her spirit with a larger force for the resistance of evil. The mastery of the body, the culture of mental and moral qualities carried on in the process of developing a skilled worker, finding delight and pride in doing the daily work well, help mightily towards the supreme end of life. Patience, perseverance, strength of will, sound judgment, the habit of going through with a thing—these all tell on the great job the soul takes in hand. A number of years since Cardinal Wiseman's lecture on The Artist and The Artisan called the attention of the public to the necessity, not only on economic but on ethical grounds, of investing labor with dignity and clothing it with delight; of filling out the common tasks of the artisan with the spirit of the artist, and thus transfiguring manual labor into a spiritual education. Mr. Ruskin has been for years preaching sternly this new gospel. He finds in it a clue to the discontent and consequent demoralization of the mass of our unintelligent and thus uninterested labor, which turns from its ordained springs of daily joy, finding them empty, to drink of the turbid streams which flow too near to every man.

Again the ancient parable speaks unto us. In the garden the Lord God placed the man *to dress it and to keep it*. The divine education of man is through some true work given him to do. While he does that well, finding his delight in it, all goes well. Sin enters when, discontented with the fruit that springs up beneath his toil, he covets that which grows without his toil. The use of the world as abusing it, in drunkenness and lust and every prostitution of natural appetite, is found in the classes whose joy is not in their work, either as having no work to do, or as despising that which is necessarily done.

One of the finest and healthiest creations of the lamented George Eliot was Adam Bede, the carpenter whose work-bench was his lesson-book, whose daily tasks were his culture of character, and whose common labor of the saw and chisel fashioned thus a noble manhood. Is not this the inner meaning of the fact that the world's Savior came not as the princely heir of the throne of the Sakya-Munis, in the splendid palace of the royal city of Kapilavastu, but as the carpenter's son in

the cottage of Nazareth? So that again we see the need that the churches should make a Child Garden, and place the infant Adams therein to dress it and to keep it.

8. *Moral Culture through the Social Laws of the Kindergarten.*

And thus we come at last to the *crux* of the case. The Kindergarten is a system of child occupation, a curriculum of play, looking straight on to the supreme end of all culture—character; a child-garden whose fruitage is in the spirit-flowering induced therein, beautiful with the warm, rich colors of morality, fragrant with the aromatic incense of religion. It is essentially a soul-school, reproducing on a smaller scale God's plans of education drawn large in human society.

The little ones just out of their mother's arms are gathered into a miniature society, with the proper occupations for such tender years, but with the same drawing out of affection, the same awakening of kindly feeling, the same exercise of conscience in ethical discriminations, the same development of will, the same formation of habits, the same calling away from self into others, into the larger life of the community, which, in so far as civilization presents a true society, constitutes the education of morality in 'Man writ large.' Morality is essentially, what Maurice called it in his Cambridge Lectures, "Social Morality."

An order is established round about the little ones, environing them with its ubiquitous presence, constraining their daily habits, impressing itself upon their natures and moulding them while plastic into orderliness. Certain laws are at once recognized. They are expected to be punctual to the hour, regular in coming day by day, to come with washed hands and faces and brushed hair, to be obedient to the Kindergartner etc. A sense of law thus arises within their minds. It steals upon them through the apparent desultoriness of the occupations, and envelopes their imaginations in that mystery of order wherein, either in nature or in man, is the world-wide, world-old beginning of religion; while moulding their emotions and impulses into the habitudes of law wherein is the universal beginning of morality.

All of the special habitudes thus induced tell directly and weightily upon the formation of character; so much so that it is unnecessary to emphasize the fact, except perhaps in the case of the habit of cleanliness and the care of the person in general. "Cleanliness is next to godliness" ran the old saw, with a wisdom beyond the thought of most of those who glibly quote it in their missions of charity to the homes (?) of poverty, wherein to bring any true cleanliness needs nothing less than a new education. Cleanliness is essential to health, the lack of which saw, as already hinted, has so much to do with the temptations of the poor. It is equally essential to that self respect wherein ambition and enterprise root, and out of which is fed that sense of honor which so mightily supports conscience in the cultured classes. It is also, under the all-pervading law of correspondences which Swedenborg has

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done most to open, inseparably inter-linked with purity, the cleanliness of the soul. Physiology and psychology run into each other undistinguishably in a being at once body and spirit, so that the state of the soul is expressed in the condition of the body, and is in turn largely determined by it. To care for the purity and decency of the temple used to be priestly service. To care for the temple of the Holy Ghost still should be viewed not only as the task of the sanitarian sexton but as the charge of the spiritual priesthood; not a policing of the building but a religious service in the building, an instruction in purity, a worship of the Lord and Giver of Life.

9. *Moral Culture through the Social Manners of the Kindergarten.*

In this miniature society there is a school of manners. One smiles in reading the account of the back-woods log school-house where the gawky lad Abraham Lincoln was taught manners. But indeed is not this bound up with any good training of character? The noblest schools of manhood have always laid great stress upon manners; whether it has been the Spartan discipline of youth in respect to their elders, through every attitude, as the expression of that reverence which they felt to be the bond of society; or the training of noble lads in the days of Chivalry to all high bred courtesy and gentle-manliness, as the soul of the true knight whose motto should be *noblesse oblige.* Goethe in his dream of the ideal education, in 'Wilhelm Meister,' made the training of youth in symbolic manners a conspicuous feature. So great a legislator as Moses was not above ordering concerning the manners of the people in his all embracing scheme of State education; "Ye shall not walk in the manners of the nations whom I cast out from before you." So scientific a critic as Herbert Spencer finds in manners the outcome of a people's social state, *i. e.* of its moral state. True, the manners may be the superficial crust, the hardened conventionalities which neither express nor cherish the inner spirit, but so may ritual religion, the manners of the soul with God, become wholly formal and dead. Nevertheless we do not decry the ritual of religion, nor should we any more depreciate the ritual of morality, manners. The aim of the true educator should be to find the best ritual of morality and spiritualize it; present it always lighted up with the ethical feeling of which it is the symbolic expression. The homes of really cultured and refined people carry on this work, among the other educational processes which Emerson says are the most important as being the most unconscious. For the children of the very poor, whose homes are rough and rude, unsoftened by grace, unlighted by beauty, uninspired by an atmosphere of gentleness, unadorned by living patterns of cultured courtesy, the need is supplied in the Kindergarten, the society of the *petite monde.* Herein the little ones have before them daily, in the persons of the Kindergartner and her assistants, a higher order of cultivation, all whose ways take on something of the refine-

ment that naturally clothes the lady; and, seen through the atmosphere of affection and admiration which surround them, are idealized before the little ones into models of manners, which instinctively waken their imitativeness and unconsciously refine them and render them gentle, a very different thing from *genteel*. To the Kindergartner is drawn the respect and deference which accustom the children to that spirit which a certain venerable catechism describes as the duty of every child; an ideal we may pray not yet wholly antiquated in these days of democracy, where every man thinks himself as good as his neighbor and a little better too, if the hierarchy we find in nature is still any type of the divine ordinations or orderings of society: "My duty towards my neighbor is . . . to love, honor and succor my father and mother, to honor and obey the civil authority, to submit myself to all my governors, teachers, spiritual pastors and masters, to order myself lowly and reverently to all my betters."

Among themselves in the daily relations of the Kindergarten, in its plays and games, the children are taught and trained to speak gently, to act politely, to show courtesy, to allow no rudeness or roughness in speech or action. The very singing is ordered with especial reference to this refining influence, and its soft, sweet tones contrast with the noisy and boisterous singing of the same class of children in the Sunday-school not only æsthetically but ethically.

The importance given to music in the Kindergarten, where everything that can be so taught is set to notes and sung into the children, is the carrying out of the hints given by the greatest thinkers, from Plato to Goethe, as to the formative power of music. One who knows nothing of these hints of the wise, and who had never reflected upon the subject, in watching a well ordered Kindergarten would feel instinctively the subtle influence of sweet music in softening the natures of the little ones, in filling them with buoyant gladness, in leading them into the sense of law, in harmonizing their whole natures. I remember a late occasion when I was profoundly impressed with this and felt the words of the masters, long familiar to me, open with unsuspected depth.

10. *Moral Culture in the Nurture of Unselfishness.*

In this miniature society there is a schooling in all the altruistic dispositions,—to use the rather pretentious phraseology of our later ethical philosophers, in lieu of any better expression—an education of the individual out of egoism, self-ism and the selfishness into which it rapidly runs; an instruction in the principles, and a training in the habits of those duties each one owes his neighbor, which constitute morality. As in the association which civilization begins, and in whose increase civilization develops, so in this miniature society, individualities are brought together from their separate homes in a common life, a community whose occupations, aims and interests are one; where the

pleasures of each one are bound up with the pleasures of his fellows, his own desires limited by the desires of his playmates, his self-regard continually brought into conflict with the resistance offered by the self-regard of others, and he is taught to exercise himself in thinking of his companions and to find a higher delight than the gratification of his own whims in the gratification of others' wishes. The law of this little society is the Golden Rule. This law is made to seem no mere hard imposition of a Power outside of them which they are painfully to obey, but the pleasant exposition of the Good Man within them, the law written in their hearts, which they can happily obey, finding that indeed "It is more blessed to give than to receive." The little ones are accustomed in their plays to consult each other's wishes and to subordinate their individual likings to the liking of some friend. "What shall we play now?" says the Kindergartner; and up goes the hand of some quick moving child—"Let us play the farmer." "Yes, that would be nice, but don't you think it would be still nicer if we were to ask Fanny to choose? She has been away you know, and looks as though she had a little wish in her mind. I see it in her eyes. Would n't it be the happiest thing for us all if we let our dear little sick Fanny choose?" And this appeal to the generosity and kindliness instinct in all children, but repressed in all from the start by the barbarism into which the neglected nursery runs and unto which the competitive school system aspires, draws forth the ready response, "Oh! yes, let Fanny choose." Thus the little ones have their daily lesson, changing form with each day, but recurrent in some form on every day, in the meaning of the Master's word and the spirit of his life.

By the side of Johnny, who is bright and quick and is finishing his clay modeling easily, sits Eddie, who is slow of mind and dull of vision and awkward of hand and can't get his bird's nest done. The Kindergartner can of course help him, but a whisper to Johnny sets his fingers at work with Eddie's in the pleasure of kindly helpfulness, and the dull child is helped to hopeful action, while the bright child is helped to feel his ability a power to use for his brother's good. If any joy or sorrow comes to one of the little company it is made the occasion of calling out the friendly and fraternal sympathy of all the child community. "Have you heard the good news, children? Mary has a dear little baby brother, ever so sweet, too! Are n't we all glad?" And every face brightens and all eyes sparkle with the quick thrill of a common joy. "Poor dear little Maggie! Is n't it too bad! Her papa is very sick and she can't come to Kindergarten to-day. She is sitting at home, so sad, because her papa suffers so much and her mamma is so anxious. Don't we all feel sorry for her? And sha' n't we send word to her by Bessie, who lives right near her, that we all feel so sorry, and that we hope her papa will soon be well?"

Scarcely a day passes without some such occasion of calling out the sympathies of the individual children into the feeling of a larger life in common, in which they are members one of another and share each

other's joys and sorrows. "Bear ye one another's burdens and so fulfill the law of Christ," may not be written upon the walls of the Kindergarten, but is written, day by day, in living lines upon the inner walls of those temples of the Holy Ghost, where it is read by the Spirit.

11. *Moral Culture through a Life, Corporate and Individual.*

In manifold ways each day also brings opportunities of impressing upon the little ones the mutually limiting rights of the members of a community, the reciprocal duties each one owes to every other one with whom he has relations, and to enforce the lesson, "No man liveth unto himself." A sense of corporate life grows up within this miniature community, which floats each life out upon the currents of a larger and nobler life. Each action shows its consequences upon others, and thus rebukes selfishness. Each little being is bound up with other beings, with the whole society, and his conduct affects the rest, changes the atmosphere of the whole company. Injustice is thus made to stalk forth in its own ugliness, falsehood to look its native dishonor, meanness to stand ashamed of itself in the condemning looks of the little community. Justice rises into nobleness, truth into sacredness, generosity into beauty, kindness into charming grace as their forms are mirrored in the radiant eyes of the approving company. That very deep word of the Apostle, "Let him that stole steal no more; *for* we are members one of another," grows in such a child community, a living truth, a principle of loftiest ethics; and in the sense of solidarity, the feeling of organic oneness, the highest joy of goodness and the deepest pain of badness becomes the perception of the influence, mysterious and omnipotent, which each atom exerts on the whole body, for weal or for woe, in the present and in the future.

And into this topmost reach of social morality the little community of the kindergarten begins to enter, blessing the individuals and preparing the soil for a higher social state, that life in common of the good time coming.

This social morality is cultured at no cost of the individuality. The sense of a life in common is not made to drive out the sense of a life in separateness, in which each soul stands face to face with the august Form of Ideal Goodness, to answer all alone to the Face which searches him out in his innermost being, and wins him to seek Him early and to find Him. The true Kindergartner is very scrupulous about lifting the responsibility in any way from the conscience of the child. In these appeals to the better nature of all, it is that better nature of some child which is left to decide the question, only helped by the way she puts the case. Even in a case of disobedience to her command she is careful not so much to be obeyed as to be obeyed by the self-won victory of the little rebel, who is given time to get over his sulk and to come to himself, and so to arise and say, in his own way, "I have sinned." Nothing in the whole system is more beautiful than this effort to have the child conquer himself.

The appeal is always through the sympathies, the affections, the imagination to the sense of right in each child, to the veiled throne where silent and alone Conscience sits in judgment. Only it is an appeal carried up to this final tribunal by the persuasive powers of social sympathy, the approbation of one's fellows, the judgment in its favor already pronounced by speaking faces and glowing eyes. As society affords the sphere for the development of conscience, so it furnishes the most subtle and powerful motives to conscience, and the individual life is perfected in the life in common.

12. *Moral Culture through an Atmosphere of Love.*

An atmosphere of love is thus breathed through the little society of the Kindergarten under which all the sweetness and graciousness of the true human nature, the nature of the Christ in us, opens and ripens in beauty and fragrance. All morality sums itself up into one word—Love. "Owe no man anything but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor, therefore love is the fulfilling of the law."

To teach children to really love one another, to feel kindly, generous, unselfish dispositions towards each other, and to act upon those dispositions, is to write the whole code of conduct in the heart. And plainly this is not a matter for mere precept. It is not to be effected by the most eloquent exhortations of Sunday-school teachers or of pastors. It is a spirit to be breathed within the very souls of the little ones in their tenderest years, from an atmosphere charged with lovingness. This is what makes a loving mother in the home the true teacher of character in the true school, vastly more influential than the most perfect Sunday-school or the most wonderful church. And the Kindergarten is only a vicarious mothering for those whose homes lack this divine nurturing, a brooding over the void of unformed manhood and womanhood by a loving woman, bringing order out of the chaos and smiling to see it "very good." Nothing that can help this quickening of love is neglected in the Kindergarten. The daily work is wrought with some special aim in view, some thought of affection in the heart. It is to be a gift for father or mother, brother or sister, aunt or uncle, perhaps, unknown to them, for Kindergartner or for pastor.

As I write I lift my eyes to look at a horse pricked out on white paper and framed with pink paper strips, wrought, with what patient toil of loving fingers, by the cutest of little darkies, the baby of our Kindergarten, for his pastor; and duly presented—not without being lifted high in air and kissed most smackingly—to me on our last Christmas celebration. Thus the daily toil weaves subtle fibres of affection around the heart, models the soul into shape of gracious love.

All this beautiful moral culture is wrought through the happy play of the Child-Garden, with a minimum of talk about the duty of these simple virtues and with a maximum of influences surrounding the children to make them feel the happiness and blessedness of being good. The atmosphere is sunny with joy. The constant aim of the Kindergarten is to fill all with happiness. Cross looks and hard words are banished. The law of kindness rules, the touch of love conquers. No work is allowed to become a task. It is all kept *play*, and play whose buoyancy each child is made to feel inheres in the spirit of kindness and affection and goodness which breathes through the Kindergarten. They are all trying to do right, to speak truth, to show kindness, to feel love, and *therefore* all are happy. Now to be thoroughly happy, overflowingly happy, happy with a warmth and cheeriness that lights up life as the spring sun lights up the earth, this is itself a culture of goodness. It is to fill these tender beings with stores of mellow feeling, of rich, ripe affection which must bud and blossom into the flowers of the goodness which are briefly comprehended under the one name of Love.

"Virtue kindles at the touch of joy,"

wrote Mrs. Browning, knowing well whereof she wrote. Joyousness pure and innocent and unselfish, overflowing all around like the rich gladness of the light, is the very life of the children of God. "Thou meetest him *that rejoiceth* and worketh righteousness." The "vital feelings of delight," of which Wordsworth spake, feed the vital actions of righteousness, in working which God is met. The happiness the little ones have, whose angels stand ever before the face of their Father in Heaven, to become like whom is to enter even here the Kingdom of Heaven, must be something like the pleasures which are at God's right hand for evermore, a joy which expresses and which feeds the purity and the goodness of the children of the Heaven-Father.

Is not an institution which provides for the cultivation of such social morality, under such an atmosphere of sunny joy, a true Child Garden, for the growth of the soul and its blossoming in beauty?

13. *Religious Culture in the Kindergarten.*

What is thus true of the Kindergarten as a school of morality is equally true of it as a school of religion. In carrying on such a culture of character as that described above, the Kindergarten would be doing a religious work even though no formal word were spoken concerning religion. It would be culturing the spirit out of which religion grows.

Love is the essence of religion. All forms of religion in their highest reach express this. Christianity positively affirms it. The very being of the Source and Fount of all spiritual life is essential love; "God is Love." He who manifested God to man summed the whole law in two commandments, the dual-sphered forms of this life of love in man—"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy

neighbor as thyself." In the order of nature, love to our neighbor precedes and prepares for love to God. Mother and father, brother and sister awaken love in us, drawing it out toward themselves, and thus educating the soul to flow up in love unto the life of which these earthly affections are seen to be but the shadows. Human affections are the syllables which when put together spell out the love of God. They are the strands which twine together into the "bands of a man, the cords of love" wherewith,

"The whole round earth is every way bound by gold chains about the feet of God."

They are pulse beats in the earthly members of the Eternal Life which

"Throbs at the centre, heart-heaving alway;"

the Life

"Whose throbs are love, whose thrills are songs."

The love of the dear ones in the home is not something other than the love of God, to be contrasted or even compared with the love we cherish towards the Father in Heaven; it is part of that love, its lower forms, through which alone we climb up to a St. Augustine's passionate "What do I love when I love Thee, O my God?" "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." Every true love is the respiration from the soul of man of the inspiration of God Himself, the Essential and Eternal Love. Could the Church succeed in making its members so live that it should again be said—"See how the Christians love one another"—the world would own a new inspiration of religious life, a new revelation of religious truth. If the Kindergarten succeeds in making a child-society, filled with gentle, kindly affection, pervaded with the spirit of love, we should rest persuaded that herein it was working the "preparation of the heart" for the higher love, to open duly in the Temple consciousness—"Wist ye not that I must be in my Father's;" because in the flowing up of these springs of human love we should recognize, deep down below consciousness, the tiding of the Eternal Love, the well of water springing up within them unto everlasting life.

But indeed there need be no lack of direct words of the Heavenly Father and to Him, such as make up what we ordinarily think of as religious education. The Kindergarten provides for a natural child religion, in its talks and songs and simple prayers. In the games wherein the little ones are familiarized with the processes by which man's wants are supplied, their minds are led up to see the Fatherly Love which thus cares for the children of earth. Awe, reverence, worship, gratitude, affection are suggested and inspired, and the child soul is gently opened towards the Face of Holy Love shining down over it, casting its bright beams deep within the innocent mind in thoughts and feelings we dimly trace. Of this speech about God there is a sparing use, according to the wisdom of the truest teachers.

George McDonald tells how Ranald Bannerman's father never named GOD, till one rare, high moment, when nature spread her spell

of gladsome awe, and invited the utterance of the ineffable name and the revelation the marriage of word and work should make.

Glib garrulity about God is the vice of most religious teaching, "falsely so called," the bungling job-work of spiritual tyros who never should be set upon so fine a task as the culture of the soul. The simple child-songs, full of the spirit of religion, with so little about it, delicately uplifting the thought of the little ones to the Fatherly Goodness; the sacred word of child-hearted prayer in its one perfect form, "Our Father who art in heaven,—" as the old rubric would have ordered it, "said or sung" in the opening of the daily session; envelop the Kindergarten in a gracious sense of God, subtle as the atmosphere, and like it pervasive and all inspiring. Fröbel was profoundly religious himself, and sought to make his new education above all a true religious culture. If it had stopped short of this it would have been to him maimed and mutilated. But he was too humbly true to Nature's mothering to spoil, in trying to improve, her gentle, quiet, unobtrusive ways of opening the child soul to God. He knew that the crowning consciousness of God in the child soul must bide its time, and cannot be forced without deadly injury. He knew that the twelve years in the home go before the hour in the temple; are the rootings for that beautiful flowering.

To create such an atmosphere around the tender buds of being, and enswathe them ere they consciously open to know God with the felt presence of a Fatherly Goodness; to teach the little ones their duties one to another as brothers, in such wise that they shall come to recognize them as the mutual obligations of the common children of this Fatherly Love; to guide their inquiring minds to see through all the law and wisdom and beneficence of nature the care of this Fatherly Providence; to lift their tiny hands in simple, daily prayer to this Fatherly Worshipfulness—is not this a beautiful culture of essential religion in its child stage?

14. *This Complete Child Culture the Foundation of Church Work.*

Combining this physical, intellectual, industrial, moral and religious culture, does not the Kindergarten become a veritable Child-Garden, where the tender saplings of the Heavenly Father are well started towards symmetric, rhythmically rounded wholeness, or holiness? Is it not the cradle for the Christ Child, the infancy of the Coming Man, in whose unspoiled childhood growing normally towards perfection "The White Christ," as the Norsemen call him, the pure, clean, holy Image of the Father in the Son, is to be "formed in" men, to be "born in" them, till "we all come to a perfect man, to the measure of the stature of the fullness of Christ?"

I make no exaggerated plea for the Kindergarten. To its defects and limitations I am not wholly blind. Its imperfections, however, are not serious, its limitations are no valid objection to it. It is confessedly only a stage in education, not a complete system. But that

stage is the all important one of the foundation. True—"and pity 'tis, 'tis true"—we have no series of such Child-Gardens, transplanting the children, stage by stage, after Nature's plans, on into manhood and womanhood. After this fair beginning we have to transfer them to schools wholly uncongenial, not only to the best life of body and mind, but alas! of the soul also; where competition and rivalry, selfish ambition for priority of place, hard law and a stern spirit, chill and deaden the life so graciously begun, and prepare the children for the false society of strife and selfishness, "the world" which "if any man love, the love of *the Father* is not in him." Nevertheless, the foundation of the true education must be laid, in the assurance that it well laid the life will plumb somewhat squarer, and that upon it, shaped and ordered by its better form, string by string, the layers of the nobler education must rise, lifting humanity towards that blessed society yet to be upon the new earth over which the new heavens arch. Its mechanique, however wonderfully wise, truly carries within it no such regenerating power unless a living soul vitalizes it. As a mechanism, it seems to me the most perfect the world has known. But the finest thing about it is the imperious demand it makes for a true personality at the centre of its curious coil. No other system of education is so insistent upon the necessity of a soul within the system, depends so absolutely upon the personal influence of the teacher, and recognizes this subordination of method to spirit so frankly. It claims for itself that its mechanism provides a true means for the exercise of personal influence upon the lives of the little ones, prevents the waste of misdirected effort, and the worse than waste such labor always leaves. It then seeks out and trains the true mothering woman, sympathizing with children, drawing out their confidence and affection, apt to teach, quick to inspire, an over-brooding presence of love, creative of order in the infantile chaos. The machinery can be worked in a woodenish way by any fairly intelligent woman. It can be successfully worked to accomplish its grand aims only by a noble woman, a vitalizing personality. The Kindergarten is the wonderful body of culture whose animating soul is the Kindergartner. Its power is that on which Christ always relied, that on which the Church still leans—personal influence upon individuals; and its sphere for that influence is the most plastic period of all life. The women whom the Kindergarten seeks to win to its cause are those who come to its work in this spirit; women who want not only an avocation, a means of winning bread and butter, but a vocation, a calling from God for man.

My claim for the Kindergarten is that it is a wonderfully wise system for utilizing the most valuable years of childhood, hitherto left to run to waste, in a beautiful provision for turning the play instinct of childhood into a genuine education of body, mind and soul; that it lays the foundation for a really integral culture, a culture of the whole man, i. e. of holiness; that it specially supplements the State system of education in the points where it is most lacking, the nurture of

health and industrial training; that in so far as it does all this it commends itself most strongly to the churches as a branch of their work, which is on every hand tending towards education, as the only means of preventing those unfavorable conditions for character which the poor find surrounding them, in their low health and their incompetency for skilled work; and that above all this it avowedly seeks, and is admirably adapted to secure, an initial culture of morality and religion patterned upon nature's own methods, i. e. God's own plans, whose fruition, if ever carried on through successive stages into adult life, would be that society of the Brotherhood of Man, in the Family of the Heavenly Father, which is the ideal unto which the Church slowly works, the Kingdom of God upon earth.

If the Church be sent to heal all manner of diseases, physical, mental and moral, in the spirit and power of its Lord, by disciplining men into the name—the truth, the life—of that Head of the new Humanity, then is Church Work the education of men and women towards that ideal of St. Paul—"Till we all come in the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ."

And for this task of Christian Education, wherein lies Church Work, the foundation must be laid—next above the lowest string in the building, the Family, and in its place where it does not truly exist—in some system of Child Culture, under the laws of Nature and in the Spirit of Christ. The only approach to such a system the world holds to-day is the Kindergarten. Therefore I claim it as the fundamental Church Work; the Infant School of the Future; the Child Garden wherein the little ones of the poor shall grow day by day in body, mind and soul, towards the pattern of all human life.

The day is not far off when our present pretense of Christian Education in the Sunday School will be viewed as the mere makeshift of a time of zeal without knowledge, a provisional agency awaiting the coming of a real soul-school; always perhaps to be continued for certain fine influences inherent in it, but at best only a supplement to the true culture of character; needing to be molded upon that wiser system. The day is not far off when every church aiming to carry on any real mission work will have, as the foundation for whatever system of schools it may be trying to build up, a Free Kindergarten. Meanwhile every church founding one becomes a pioneer of the true Church Work.

The thoroughly religious tone of this work can be secured, if any churches distrust the general supply of Kindergartners, by the pastor's selecting one of those blessed women whom almost every congregation develops—apt to teach, full of love to children and to God—and persuading her to train as a Kindergartner, and then take charge of the Parochial Kindergarten.

True, this work will be costly in comparison with the poor work now done so cheaply and with such apparently large results. But as the

real spirit of love to God and man inspires the activity of the churches, and a true discernment of what is needing to be done grows upon them, the cackling and crowing of congregations over their ever-to-be-so-much-admired works, will give place to a quieter and humbler feeling; and churches will be glad to do some smaller work, as men judge, if so it may only be true work for man well done in the Spirit of Christ; and will rest content to sink a thousand dollars a year in nurturing fifty or a hundred little ones. Only poor work is cheap. And church work must needs first be sound, and only then be cheap as may be.

True also the State may be appealed to for this pre-primary schooling, and may engraft the Kindergarten upon the Common School System, as has been done in some places, and thus relieve the Church of this charge. But if what has been here said commends itself to the minds of the clergy, and of those interested in Church Work, it will suggest to them strong reasons why the Church should not seek to be thus relieved, should be even positively unwilling to be thus relieved, should hasten to occupy the ground with Church Kindergartens. So fine and delicate a work, on the most plastic of all material, by the most personal of powers, seems greatly jeopardized by being made part of a cumbrous official system. It may hold its subtle spirit within this sphere, but there is great risk of an unconscious lowering of tone, an insensible evaporation of the spirit of the Kindergarten in the routine-working of its mechanism. Above all other branches of education it needs to be fed from the deepest springs of motive power, to be tided with a holy enthusiasm, to be made a real religious ministry. And because, with all its defects in other respects, the Church best supplies this spirit which is the vital essence of the Kindergarten, I hope to see it taken up by the churches. The nurture of early childhood is so pre-eminently the very task of the Church that I am persuaded she needs only to understand this blessed institution to claim it, as the development of that Spirit of Truth who is ever revealing to men, as they are able to bear them, the things needing to be done for the health of humanity, for the perfecting of the body of Christ.

15. *Providential Preparation of the Churches for Welcoming this Work.*

As I thus urge upon the careful consideration of my brethren of the clergy, of all branches of the Church of Christ, the claims to a prominent position in their Church Work of an institution that is only beginning to be seriously considered in this country, an institution which has upon its surface so little of that wherein many have been accustomed to find all Church Work, I am encouraged by the signs on every hand of the dawning of a day of reconciliation, wherein those who have stood apart in their opinions about Church Work are to find themselves face to face. Protestantism has separated along two lines of work, drawn by two schools of thought. Some branches of Protestantism have based their work in the culture of Christian character upon the child experience of *formation*, having a strong sense of the organic

life of a holy humanity. Others have based their work in the culture of Christian character upon the adult experience of *re-formation*, having a strong sense of the organic life of a sinful humanity.

Lutheranism, the Church of England and its American daughter the Protestant Episcopal Church have held to the idea of nurture, and have sought to grow normally from infancy the sons and daughters of The Almighty. They are learning, however, that with the best nurture there will be lapses, deep and wide; that the children of the Heavenly Father may turn out prodigals, needing in the far-off land to say to themselves, "I will arise and go to my Father and will say unto him, Father, I have sinned." They are developing thus, alike in the Evangelical and Ritualistic wings, the revivalistic spirit and methods, so that a genuine Methodist or Baptist would feel quite at home in the "Gospel Meeting" or "The Mission." While thus drawing nigh to their sister churches in the after work of conversion, the churches of nurture ought to be ready to receive this system of child culture.

Most of the branches of Protestant Christianity have centered their work upon conversion, seeking to recreate the children of Adam into the sons and daughters of the Lord. Presbyterians, Congregationalists, Methodists and Baptists are now remembering that under and back of the old Adam there was in every man, as man, the older Christ; a spiritual nature, even though dormant, which could open, and should open, in every child into the sonship of God. They are thus feeling their way to sub-soil their needful work of conversion with the basic work of nurture; and are seeking to grow the divine nature in childhood before the devilish nature develops a mastery of the being. The Sunday School receives most attention in these denominations, and shows thus the conscious need of education as the first of church works. The dissatisfaction felt with it indicates the felt need of something more truly nurturing. They are more or less consciously groping, under the leadings of The Spirit of Truth, who is guiding men into all truth, in search of a system which will prove, what Dr. Bushnell craved as the need of the churches, a true "Christian Nurture."

And thus all branches of Protestantism ought to be able now to receive this gospel of God's servant, Frederick Fröbel, in their own tongue, and welcome it, and together walk in the steps of the true education towards that new earth into which, as written of old, "a little child shall lead them."

16. *This Theory Tested by Experience.*

It only remains to be added that this theory of the Kindergarten in Church Work has been submitted to the test of experiment, by the Church I have the privilege of serving, and that the result is a satisfactory verification of the theory. Three years ago the Anthon Memorial Church in New York opened its Free Kindergarten. A meeting of ladies was called and an address made by Miss Peabody, the venerable apostle of the Kindergarten in the United States, whose long life of noble service in the cause of education crowns its honored years with

the fine enthusiasm in which, at the age when most are content with rest, she has consecrated herself to this gospel of the Christ Child. A simple organization was effected from among the ladies interested in the idea, under an energetic management. A subscription list was soon filled out warranting a year's experiment. Thanks to the counsel of the best authority, that of Mad. Kraus-Boelte, we were led to a most fortunate choice for our Kindergartner. Miss Mary L. Van Wagenen had cherished the idea of a Free Kindergartner for the poor, and brought to this venture that combination of qualities described above as essential to the true Kindergartner, which in her person has made this experiment so satisfactory a success. A number of young ladies volunteered to act as unpaid assistants. The Sunday-school room of the church was placed at the use of the Kindergarten Association, and so in due time the Kindergarten was opened. Since then it has been in session for eight months of each year, on five days of the week, from 9½ A. M. to 1 P. M. About seventy children have been kept on the roll, as many as can be well cared for by our force of assistants.

The plan of volunteer assistants has not proven thoroughly successful, though we still have a few in attendance. It was only designed as a provisional supply. After the first year a training class for Kindergartners was opened, through which several of her amateur helpers have passed, some into the charge of new Kindergartens, and others into the position of qualified assistants in our own Kindergarten. It is our intention to salary such assistants, as we are able, and thus secure regular and skilled service.

To further the physical culture of the Kindergarten a substantial dinner has been provided daily for the children, and out of door excursions made in suitable seasons.

The mental influence on the children has been very marked. The brightness of their faces is an expression of the intellectual quickening that has taken place. Some of the little ones have developed wonderfully. Their moral growth has been no less marked. Some of the children seem literally re-made. And generally, in the charming spiritual atmosphere of this Child Garden, there seem to be budding those "fruits of the spirit" which are "love, joy, peace, gentleness, goodness." The children are not saints by any means; but they are growing happily, joyously, and on the whole beautifully, and as fast as we dare expect. The best testimony to the influence of the work is the appreciation the poor mothers show of its effects. The children have even become missionaries of cleanliness, order and love, and a little child is leading many a household towards some better life. No startling results are sought. We are satisfied to trust the future with the harvest of this well used spring time.

It has cost us about $1,000 a year, and we feel that it is a good investment for Christ. Any church with this amount can plant the infant school of the future, and the American Fröbel Union will help it to a good Kindergartner.

KINDERGARTEN FOR NEGLECTED CHILDREN.

Address of Mrs. Sarah B. Cooper at the graduating exercises of the Pacific Kindergarten Training School, Tuesday evening, Sept. 14, 1880.

When the old king demanded of the Spartans fifty of their children as hostages, they replied, "We would prefer to give you a hundred of our most distinguished men." This was but a fair testimony to the everlasting value of the child to any commonwealth and to any age. The hope of the world lies in the children. The hope of San Francisco's future lies in the little children that throng her streets to-day. Is it a small question, then, "What shall we do with our children?" It seems to me that the very best work that can be done for the world is work with the children. We talk a vast deal about the work of reclamation and restoration, reformatory institutions, and the like, and all this is well, but far better is it to begin at the beginning. The best physicians are not those who follow disease alone, but those who, so far as possible, go ahead and prevent it. They seek to teach the community the laws of health—how not to get sick. We too often start out on the principle that actuated the medical tyro who was working might and main over a patient who was burning up with fever. When gently entreated to know what he was doing, he snappishly replied: "Doing? I'm trying to throw him into a fit. I don't know much about curing fevers, but I'm death on fits. Just let me get him into a fit, and I'll fetch him." It seems to me we often go on the same principle—we work harder in laying plans to redeem those who have fallen than to save others from falling. We seem to take it for granted that a certain condition of declension must be reached before we can work to advantage. I repeat again what I have often said before—we do not begin soon enough with the children. It seems to me that both Church and State have yet to learn the vast import of those matchless words of the great Teacher Himself, where He said, pointing to a little child: "He that receiveth him in My name, receiveth Me." He said it because, with Omniscient vision, He saw the wondrous folded-away possibilities imprisoned within the little child. Again the great and good Teacher said: "Take heed that ye despise not one of these little ones, for I say unto you that in Heaven their angels do always behold the face of my Father which is in Heaven." And when I see the neglected, sad-faced, prematurely-old, weary-eyed little ones in the purlieus of vice and crime, there is just one thought that comes like a ray of sunlight through these rifts of cloud, and it is this: There is not one of these uncombed, unwashed, untaught little pensioners of care that has not some kind angel heart that is pitying it in the heavens above. Parents may be harsh and brutal, communities may be cold and neglectful, but angels must regard them with eyes luminous with tender pity.

What shall we do with these children? Good people everywhere should combine to care for them and teach them. Churches should make it an important part of their work to look after them. The State should look after them. The law of self-preservation, if no higher law, demands that they should be looked after. How shall they be looked after? We answer, by multiplying free Kindergartens in every destitute part of the city. With fifty or sixty free Kindergartens established in the most neglected districts, San Francisco would be a different city ten years hence. Said a wealthy tax-payer to me, in response to an appeal for a subscription to our Jackson-street work: "I give you this most gladly. I consider it an investment for my children. I would rather give five dollars a month to educate these children than to have my own taxed ten times the amount by and by to sustain prisons and penitentiaries." This was the practical view of a practical business man—a man of wise forethought and of generous impulses.

The School Board of this city are entitled to the grateful consideration

of every thoughtful citizen for their action in accepting the class of five-year-old children at 116 Jackson street, as an experimental Kindergarten, connected with the Public School Department. Let anybody go and examine the work for themselves. It is a sad fact that between forty and fifty just such needy children have been turned back into the street, to learn all its vice and crime, who could not find accommodation in the Silver-street Kindergarten. I tell you this is a fact of momentous import to this community. Remember that from a single neglected child in a wealthy county in the State of New York, there has come a notorious stock of criminals, vagabonds, and paupers, imperiling every dollar's worth of property, and every individual in the community. Not less than one thousand two hundred persons have been traced as the lineage of six children, who were born of this one perverted and depraved woman, who was once a pure, sweet, dimpled little child, and who, with proper influences thrown about her, at a tender age, might have given to the world twelve hundred progeny who would have blest their day and generation. Look at the tremendous fact involved! In neglecting to train this one child to ways of virtue and well-doing, the descendants of the respectable neighbors of that child have been compelled to endure the depredations, and support in alms-houses and prisons scores of her descendants for six generations. If the citizens of San Francisco would protect the virtue of their children, their persons from murder, their property from theft, or their wealth from consuming tax to support paupers and criminals, they must provide a scheme of education that will not allow a single youth to escape its influence. And to effect the surest and best results these children must be reached just as early in life as possible. The whole effect of the Kindergarten system tends to prevent crime. And what estimate shall be placed upon an instrumentality which saves the child from becoming a criminal, and thus not only saves the State from care and expense incident to such reform, but also secures to the State all that which the life of a good citizen brings to it. Think of the vast difference in results had there been 1,200 useful, well equipped men and women at work in that county in New York, building it up in productive industries, instead of 1,200 paupers and criminals tearing down and defiling the fair heritage! We have but to look at this significant fact to estimate the value of a single child to the commonwealth.

The true Kindergartner proceeds upon the principle asserted by Froebel, that every child is a child of Nature, a child of man, and a child of God, and that education can only fulfill its mission when it views the human being in this three-fold relation and takes each into account. In other words, the true Kindergartner regards with scrupulous care the physical, the intellectual, the moral. "You can not," says Froebel, "do heroic deeds in words, or by talking about them; but you can educate a child to self-activity and to well-doing, and through these to a faith which will not be dead." The child in the Kindergarten is not only *told* to be good, but inspired by help and sympathy to *be* good. The Kindergarten child is taught to manifest his love in deeds rather than words, and a child thus taught never knows lip-service, but is led forward to that higher form of service where his good works glorify the Father, thus proving Froebel's assertion to be true, where he says: "I have based my education on religion, and it must lead to religion." We seem to forget that the moral powers, like the physical and mental, can only be strengthened by exercise. What the world most needs to-day is to bring more of the true Sabbath into the week-day—in individual life, in family life, in social life, in business life, and in national life. The school should cultivate with equal skill the perceptive and the reflective faculties, the intellect, and the conscience. All training should tend to repress the lower nature and arouse the higher. It should regulate the animal forces so that they should minister to the spiritual, thus becoming the faithful servitors of all that is highest and noblest within the little child.

And this is the mission of every true Kindergartner. This is to be

your mission, my dear young ladies—you who go forth to practice and teach the principles of your Master Froebel. Like him, you must love the little ones whom you seek to unfold. Like him, you must wrap a warm heart of love about them, and love them into goodness. Are you ready for the work? It means much of toil and self-sacrifice; it means much of patience and care; it means much of weariness and discouragement; it means much of self-renunciation and self-conquest. One must be as patient as Penelope at her web, and as tender as true motherhood, to evoke the good and check the bad in these little neglected pensioners of poverty and want. There must be a magnetic attractiveness that charms while it compels. There must be a deep-sighted sympathy, which is wiser than all blame, and more potent than all reproof. There must be an abiding faith in the loving care of an Almighty Friend, in whose help and strength the patient toiler goes forward, day by day, feeling that, after all, the richest reward of such a life is to live it.

I wish every Christian philanthropist in the city would move toward the care and training of these luckless little children. I wish every church in San Francisco would establish and carry forward one free Kindergarten. There need then be no restraint in regard to foundation-work in moral and religious training—not necessarily sectarian training, but good, sound, fundamental Christian training. There could then be thousands of these little waifs under daily instruction; kept from the pernicious influences of the streets, and taught all that is good and true and pure and right and kind and noble. They could be taught industry and order and neatness. They could be taught reverence and self-respect. They could be taught in the midst of poverty and struggle to put their trust in a Heavenly Friend, who with unspeakable tenderness said: "Suffer the little children to come unto Me."

Could Christian philanthropy devise a better or more promising work than this? It reaches down to the very foundations upon which true character may be built. It is full of promise and fruition of hope and reward. It is a work that appeals to parentage. When fathers and mothers see the faces of their own darlings radiant with unalloyed happiness, would it not be well to turn a tender thought on these luckless little ones, left in the world with none to call them by dear names, and none to be thoughtful of their pressing wants, with nothing to relieve the sad monotony of the days and weeks and months of their spare and scanty lot. I have an idea that in proportion as we seek to bless these hapless children we may expect blessing upon our own. That in proportion as we give to these children we keep for our own. Verily, it is so.

"Then whispered the Angel of Mothers
To the giver, in tenderest tone,
'In blessing the children of others
You are garnering joys for your own.'"

THE CRY OF THE CHILDREN.

Do ye hear the children weeping, O my brothers,
Ere the sorrow comes with years?
They are leaning their young heads against their mother's,
And that cannot stop their tears.
The young lambs are bleating in the meadows,
The young birds are chirping in the nest,
The young fawns are playing with the shadows,
The young flowers are blowing toward the west,—
But the young, young children, O my brothers,
They are weeping bitterly!
They are weeping in the playtime of the others,
In the country of the free.—*Mrs. Elizabeth Barrett Browning.*

The following Notes on Charity and Parochial Kindergartens, and those connected with public schools, with charitable institutions and institutions for defective classes, were communicated by General Eaton, Commissioner of Ed., in response to application for latest information.

In California, the first Charity Kindergarten of San Francisco, California, Miss Katharine D. Smith, conductor, was established on *Silver Street*, in 1878. This kindergarten is an organization of the Public Kindergarten Society of which Miss Marwedel is an officer, and is a marvel of systematic discipline. The young ladies of the High School Normal class are sent to this school—one or two daily—to learn the elements of Kindergartning and assist in teaching, which is supplemental to a course of lectures on the subject, delivered by Miss Smith.

The Silver street work has given birth and inspiration to the *Jackson Street Charity Kindergarten*, which is now under the immediate care of Miss Mary Kilbridge (who succeeded Miss Reed in March, 1880), assisted by the young ladies of Mrs. S. N. Cooper's Bible class.

The *Jackson Street* Kindergarten, established in the very heart of the Barbary Coast by a number of Presbyterian ladies belonging to the Calvary Church, has had over one year of successful, earnest work among the neglected children of that locality, and has aroused intelligent interest and warm-hearted sympathy among our citizens.

About the time of the establishment of the work on Jackson street, another Charity School was organized at No. 56 First street (Mrs. Philips, conductor) under the auspices of the Young Women's Christian Association. The results have been beneficial beyond all estimate. In addition to these three Kindergartens Miss Marwedel reported in October, 1880, the names of the following:

Minnie Street Free Charity Kindergarten (Miss Lizzie Master).

Shipply Street Free Charity Kindergarten (Mrs. M. Loyd).

Free Presbyterian Church Kindergarten at Oakland.

The School Board of San Francisco established in 1880, an "experimental Kindergarten" on Jackson street, being the first free public Kindergarten in the city, under Miss Flora Van dem Burgh. Miss Marwedel writes, "the establishment of one public Kindergarten with the view of having Kindergartens connected with all public schools is accepted with great favor."

Kindergarten instruction has also been given in the *Little Sisters' Infant Shelter* at San Francisco, and in the Institution for the Deaf and Dumb at Berkeley.

In Illinois the Chicago Charity Kindergarten, a memorial work of Mrs. Blatchford, is an outgrowth of the work of the Mothers' Class, held two years ago by Mrs. Putnum. The Kindergarten occupies two large adjoining rooms in the basement of Mr. Moody's church, and is conducted by S. E. Walker. Some Kindergarten work in the Parish school in *Danville* was begun in 1880.

In *Detroit*, Michigan, a Charity Kindergarten was established in the Brockway Mission School in 1880.

In *Beatrice*, Nebraska, a Charity Kindergarten exists in connection with Christ Church.

In *Cincinnati*, Ohio, a free Kindergarten was opened in Front street by Miss S. A. Shawk, a pupil of Miss Blow, under the auspices of an association of ladies, of which Mrs. Alphonso Tafft is president. Kindergarten training is also established in the Cincinnati Orphan Asylum.

In *Cleveland*, Ohio, a Charity Kindergarten was opened under the auspices of the Young Ladies' Temperance League, but the association failing to furnish the funds, Mrs. A. B. Ogden has assumed the direction and expense.

In Columbus, Ohio, Kindergartens exist in the Home of the Friendless; in the State Institution for the Blind, and the State Institution for Deaf Mutes, and in the New Orphans' Home.

In Charleston, South Carolina, the City Orphan House has adopted the Froebel material and method with the little children.

In the District of Columbia a Free Kindergarten was opened in the chapel of the New York Avenue Presbyterian Church, and is supported by contributions from members of that church, and the E Street Baptist Church, The Froebelian material and method have been introduced into the District Industrial School located in Georgetown.

In Philadelphia the Charity Kindergarten movement has been extended, with some aid in room rent free from the city, and in connection with its City Orphan House.

*Training Classes for Colored Teachers.**

"I hope you will reserve a place for at least a brief notice of the successful efforts in this city to put the Kindergarten method into the hands of the colored people.

"The leading spirit here was Miss Young Jackson, the gifted and learned principal of the Brainbridge Street School, who exhibited, in some tentative efforts, a complete comprehension of the principles of the system. She was encouraged by Miss Vankirk, the oldest and most successful Kindergartner in Philadelphia, who took as pupils four of Miss Jackson's pupils and trained them in the theory and manipulations, and last fall set them at work; and, since Christmas, each couple has had a Kindergarten of twenty children under Miss Vankirk's general supervision. I have visited both, and I have never seen better examples of order, knowledge and use of words, and spontaneous work done by the children. On the 30th of April I attended the graduating exercises of the pupil Kindergartners, which were highly creditable, and the performances of the little children at their tables and in the movement plays directed by their own singing were admirable.

"But what I came to Philadelphia at this time purposely to do was to give my blessing to another training class of colored women who have been under the training of Mrs. Guion Gourlay. Four of these are graduates of Miss Jackson's school, and four are married women, and they have all been taught for these past seven months without money and without price, by Mrs. Gourlay, who feels as I do about their natural aptitude, and whose great sympathy with them (inherited, she says, in part from an earnest anti-slavery ancestor) inspires her with a desire to quicken in them a sense of the special work assigned to them as factors in the civilization of humanity, and especially as citizens of this country.

"I will not deform my page with an account in detail of the ungenerous opposition she has met with; and the hindrances cast in her way by persons who should have aided her, though it would put into strong relief her own noble perseverence in her generous purpose. Through a correspondence I have had with her since last September I have known

* Extracts from letter of Miss PEABODY to Editor of Volume of Kindergarten Papers.

of her untiring labors. In her prospectus she said that whoever could not afford the fee must tell her and she would accommodate her price to their necessities; and when it came to the explanation, not any of them could afford to pay anything; but she would not let any one go who desired to learn. She has even, out of her own purse, provided the materials in many instances. I have generally heard from her after every lesson given, many of which lasted three or four hours. One of the life members of our union made them all members of the American Froebel Union for this year. They will graduate on the 21st of May, and I will enclose to you the programme of the exercises, all of which I have read, and also their examination papers; and from the beginning she has sent to me their abstracts.

"I trust it will prove but the beginning of a general movement among these people. Froebel's education is not merely of the children, but of their adult care-takers. His *living with children* is the practical rendering of Christ's precept to become as little children themselves. In short, it is mutual education—self-development. The exchange is an equal one, if it is not even more for the adult than the child. The adult gives the child only the love of time, space, and the language which represents this love, and symbolizes the higher spiritual truths which the children give to them, when they are wise enough to divine the scope and meaning of those spontaneous activities which embody mutual laws, and are alike in all children, giving a plane for the play of sociality. The advantage that the temperament of the colored classes serve, is in the predominence of their æsthetic sensibility over the mere force of will. They are more in the natural equipoise of childhood, and in the case of their hearts take in broader impression and more various impressions before they begin to react. But this, in the long run, is an advantage if education comes in to give the opposite, directing their energies to active production of forms as expression, since production of form defines thought, and puts substance before words in their consciousness. I remember when I first heard the Hampton singers what an impression was made on me by their original music, what a revelation it was to me of the truth that "man's extremity is God's opportunity," and that, in the future interchange of their spiritual knowledge with the proud Anglo-Saxon's knowledge of this world's law, and even of that necessary correlation of cosmic forces which we call the material universe, they have the advantage. But I am getting in too deep waters, and will close by sending you the programme of the closing exercises of Mrs. Gourlay's class, which pioneers the good time coming when both races shall be seen to be only opposite factors of an harmonized humanity."

The Eureka Class of Kindergartners, under training since November 3, 1880, by Mrs. Guion Gourlay, had their closing exercises at Weskly Hall, on Saturday, May 21, 1881. Each of the nine members read a very creditable essay on topics suggested by their studies, and the work on which they were about to enter, and received a diploma from Miss Peabody, President of the American Froebel Union.

EARLY TRAINING.

APHORISMS AND SUGGESTIONS—ANCIENT AND MODERN.

We are physiologically connected and set forth in our beginnings, and it is a matter of immense consequence to our character, what the connection is. In our birth we not only begin to breathe and circulate blood, but it is a question hugely significant whose the blood may be. For in this we have whole rivers of predispositions, good or bad, set running in us—as much more powerful to shape our future than all tuitional and regulative influences that come after, as they are earlier in their beginning, deeper in their insertion, and more constant in their operation.

Here, then, is the real and true beginning of a godly nurture. The child is not to have the sad entail of any sensuality, or excess, or distempered passion upon him. The heritage of love, peace, order, continence and holy courage is to be his. He is not to be morally weakened beforehand, in the womb of folly, by the frivolous, worldly, ambitious, expectations of parents-to-be, concentrating all their nonsense in him. His affinities are to be raised by the godly expectations, rather, and prayers that go before; by the steady and good aims of their industry, by the great impulse of their faith, by the brightness of their hope, by the sweet continence of their religiously pure love in Christ. Born, thus, of a parentage that is ordered in all righteousness, and maintains the right use of every thing, especially the right use of nature and marriage, the child will have just so much of heaven's life and order in him beforehand, as have become fixed properties in the type of his parentage.

Observe how very quick the child's eye is, in the passive age of infancy, to catch impressions, and receive the meaning of looks, voices, and motions. It peruses all faces, and colors, and sounds. Every sentiment that looks into its eyes, looks back out of its eyes, and plays in miniature on its countenance. The tear that steals down the cheek of a mother's suppressed grief, gathers the little infantile face into a responsive sob. With a kind of wondering silence, which is next thing to adoration, it studies the mother in her prayer, and looks up piously with her, in that exploring watch, that signifies unspoken prayer. If the child is handled fretfully, scolded, jerked, or simply laid aside unaffectionately, in no warmth of motherly gentleness, it feels the sting of just that which is felt towards it; and so it is angered by anger, irritated by irritation, fretted by fretfulness; having thus impressed, just that kind of impatience or ill-nature, which is felt towards it, and growing faithfully into

the bad mold offered, as by a fixed law. There is great importance, in this manner, even in the handling of infancy. If it is unchristian, it will beget unchristian states, or impressions. If it is gentle, ever patient and loving, it prepares a mood and temper like its own. There is scarcely room to doubt, that all most crabbed, hateful, resentful, passionate, ill-natured characters; all most even, lovely, firm and true, are prepared, in a great degree, by the handling of the nursery. To these and all such modes of feeling and treatment as make up the element of the infant's life, it is passive as wax to the seal. So that if we consider how small a speck, falling into the nucleus of a crystal, may disturb its form; or, how even a mote of foreign matter present in the quickening egg, will suffice to produce a deformity; considering, also, on the other hand, what nice conditions of repose, in one case, and what accurately modulated supplies of heat in the other, are necessary to a perfect product; then only do we begin to imagine what work is going on, in the soul of a child, in this first chapter of life, the age of impressions.

I have no scales to measure quantities of effect in this matter of early training, but I may be allowed to express my solemn conviction, that more, as a general fact, is done, or lost by neglect of doing, on a child's immortality, in the first three years of his life, than in all his years of discipline afterwards. And I name this particular time, or date, that I may not be supposed to lay the chief stress of duty and care on the latter part of what I have called the age of impressions; which, as it is a matter somewhat indefinite, may be taken to cover the space of three or four times this number of years; the development of language, and of moral ideas being only partially accomplished, in most cases, for so long a time. Let every Christian father and mother understand, when their child is three years old, that they have done more than half of all they will ever do for his character. What can be more strangely wide of all just apprehension, than the immense efficacy, imputed by most parents to the Christian ministry, compared with what they take to be the almost insignificant power conferred on them in their parental charge and duties. Why, if all preachers of Christ could have their hearers, for whole months and years, in their own will, as parents do their children, so as to move them by a look, a motion, a smile, a frown, and act their own sentiments and emotions over in them at pleasure; if, also, a little farther on, they had them in authority to command, direct, tell them whither to go, what to learn, what to do, regulate their hours, their books, their pleasures, their company, and call them to prayer over their own knees every night and morning, who could think it impossible, in the use of such a power, to produce almost any result? Should not such a ministry be expected to fashion all who come under it to newness of life? Let no parent, shifting off his duties to his children, in this manner, think to have his defects made up, and the consequent damages mended afterwards, when they have come to their maturity, by the comparatively slender, always doubtful, efficacy of preaching and pulpit harangue.

DR. BUSHNELL. *Christian Nurture.*

As we prepare in good weather whatever will be needed in a storm, so in youth must we lay up orderly habits and moderation, as savings against time of age.

Children should be led to industry in useful learning by persuasion and admonition; but never by blows and disgraceful treatment.

But such things only make them disinclined to effort and disgust them with their labor.

Blame and praise should be used alternately; but care should constantly be taken that the former does not discourage, and that the latter does not render over-confident and careless.

As a plant is nourished by moderate watering, but is drowned by too much, so are the mental powers of children strengthened by labors judiciously imposed, but are destroyed by excessive tasks.

Children should never be refused their necessary recreation; it should be remembered that nature has divided our whole lives into labor and recreation.

Thus we slacken the strings of the bow and the lyre, that we may be able to tighten them again.

Children must also be accustomed not to live effeminately, to restrain their tongues, and to overcome their anger.

Yet fathers should remember their own youth, and should not judge too harshly the transgressions of their sons.

As physicians mingle bitter drugs with sweet confections, and thus make what is agreeable a means of administering to the patient what is healthful, so should fathers unite the severity of their punishments with kindness; should sometimes give the reins to the impulses of their sons, and sometimes check them; should be forbearing to a mere error, and even if they suffer themselves to become angry, should recover again from it.

It is often well to pretend not to have observed some action of children.

When we overlook the faults of our friends, should we not sometimes do the same for those of our children?

Children should be taught to be communicative and open; to avoid all that savors of secrecy, which tends to lead them away from uprightness, and to accustom them to wrong.

The understanding is not a vessel, that needs filling; it is fuel, that needs kindling. It is kindled to truth by the faculty of acquiring knowledge, and by love.

He who listens to the speech of another without kindling his understanding at it, as at a light, but contents himself with merely hearing, is like one who goes to a neighbor for fire, but only sits still there and warms himself.

He only receives an appearance of wisdom, like the red color from the shining of a flame; but the inner rust of his soul is not heated; nor is its darkness driven away. PLUTARCH.

He who disciplines his body is healthy and strong, and many persons have thus rescued their lives from danger, served their friends, been useful to their country, gained fame and glory, and lived a happy life.

The body becomes accustomed to whatever occupation is pursued; and accordingly it should be trained to the best exercises.

Forgetfulness, despondency, ill temper and even frenzy, often assail the mind, in consequence of neglect of bodily discipline, with so much power, as even to cause the loss of what knowledge is already gained.

SOCRATES.

As the power of speech is easily misused, so are gymnastics; for superiority in bodily exercises can easily be abused to the injury of others.

Beginning with the third year, when the intelligence and the power of speech awake, the child should be occupied with plays appropriate to its age. From these plays a judgment may be formed of the child's adaptedness to a future calling.

Changes of toys should not be made too rapidly, for fear of developing instability of character.

From the third to the sixth year, suitable stories should be told the child; and these should be such as to furnish him with ideas of God and of virtue.

Parents and teachers must seek occasion of securing and maintaining influence over children by means of personal respect.

Bodily punishment is only admissible where children or pupils violate the respect due to age, or a law of education.

On the other hand, the sense of shame and of honor should early be awakened.

Parents should be more anxious to instill into their children a deep-seated youthful modesty, than to leave them a pile of gold: and therefore they should carefully keep from the sight of the young all that can injure their modesty or morals.

For where the old are immodest, the shamelessness of the young is increased. PLATO.

To the mother belongs the bodily nourishment and care of children; to the father, their instruction and education.

The distinction of sexes must early be observed.

Milk is the most natural and therefore the best food for children. Wine injures them by heating them and causing sickness.

Even children at the breast should be accustomed to suitable exercise. Children should early be accustomed to heat and cold, to confirm their health; and all habits should be taught from as early an age as possible.

Children should not be obliged to do actual labor, nor to be instructed, before the fifth year, for fear of stunting them.

The loud crying of children—unless it is caused by sickness—is their first gymnastic exercise.

Their plays should be in the similitude of what they are afterwards to practice in earnest. ARISTOTLE.

Since children are always possessed of great liveliness and susceptibility, since their powers of observation grow keener and stronger as their consciousness develops, and their impulses to activity are stronger in proportion as their character is nobler, therefore proportionately greater care should be taken to preserve them from immoral influences, to protect and direct the growth of the mind, and to accustom them to proper modes of speech.

Parents and teachers should show to their children and pupils a truly virtuous example; and punishments should be proportioned to faults, and should be so administered as to produce improvement.

Although the virtues of good nature, mildness and placability are high ones, still they must have their limits; and must not interfere with the strictness necessary to maintain the laws.

Man must early be trained to the conviction that the gods are the directors of all things, and that they see the inmost thoughts of men.

It is only by this means that men will be preserved from foolish presumption and from wickedness, as Thales says: That men must live in the consciousness that all around them is filled with the gods. This will keep them more chaste than if they were in the holiest of temples.

From religion, which is a holy fear of the gods, proceed the virtues of modesty, and filial piety.

The peculiar traits of each character should be developed; it should not be attempted to impress a foreign mark upon them; just actors are wont to select not the best parts, but those most suitable to them.

It should not be claimed that there is no art or science of training up to virtue. Remember how absurd it would be to believe that even the most trifling employment has its rules and methods, and at the same time that the highest of all departments of human effort—virtue—can be mastered without instruction and practice. CICERO.

The education of children should begin at their birth.

Bathing children and letting them crawl about are to be recommended.

We came into the world entirely ignorant, and with incapable bodies, but with the capacity to learn.

Man learns incredibly much in the first years of his life, by mere experience, without any instruction at all.

Impressions on the senses supply the first materials of knowledge. Therefore it will be well to present these impressions in a proper order. Especially should the results of seeing be compared with those of feeling.

By motion they learn the idea of space, so that they no longer grasp after distant objects.

Children speak at first a universal natural language, not articulated, but accented and intelligible.

Nurses understand this language better than others, and talk to the children in it.

What words are used in it are indifferent; it is only the accent which is important.

It is assisted also by the children's gestures and the rapid play of their features.

Crying is their expression for hunger, heat, cold, &c.

Their grown up guardians endeavor to understand this crying and to stop it; but often misunderstand it, and try to stop it by flattery or blows.

The first crying of children is a request.

If this is not attended to, they proceed to commanding.

They begin by helping themselves, and end by causing themselves to be waited on.

All the bad conduct of children arises from weakness.

If they are made strong, they will be good.

One who can do all things, will never do anything evil.

Before we come to our understandings, there is no morality in our actions; although we sometimes see manifestations of it in the susceptibilities of children to the actions of others.

The tendencies of children to destructiveness are not the result of wickedness, but of vivid impulses to activity.

Children should be helped when it is necessary; but no notice should be taken of their mere notions; and they should be made to help themselves as much as possible.

Causeless crying will be best cured by taking no notice of it. For even children dislike to exert themselves for nothing.

Crying can be soothed by drawing the child's attention to some striking object, without letting it know that you are paying it any special attention.

Costly playthings are superfluous. Cheap and simple ones are precisely as good.

Nurses can entertain children very much by telling them stories.

Some few easily pronounced words should be often pronounced to the child, names of things which should be shown to them at the same time. ROUSSEAU.

The youngest children should be instructed in things visible.

Upon such, pictures make the deepest impression.

Examples are for them; and precept; but not abstract rules.

The teacher should not be too much of a genius.

Or if he is, let him learn patience.

It is not always the pupils who understand quickest who are the best.

The sloth of pupils must be compensated by the teacher's industry.

Beginners must work slowly; and then faster and faster, as they advance.

Learning will be pleasant to the pupils, if their teachers treat them in a friendly and suitable manner; show them the object of their work; do not merely listen to them but join in working with them and converse with them; and if sufficient variety is afforded.

It is especially important that the pupils should themselves be made to teach; Fortius says, that he learned much from his teachers, more from his fellow-pupils, and most from his scholars.

The school is a manufactory of humanity.

The art of training up men is not a superficial one, but one of the profoundest secrets of nature and of our salvation. COMENIUS.

Be careful of your children and of their management. As soon as they begin to creep about and to walk, do not let them be idle.

Young people must have something to do, and it is impossible for them to be idle.

Their bodies must be kept in constant activity; for the mind is not yet able to perform its complete functions.

But in order that they may not occupy themselves in vicious or wicked ways, give them fixed hours for relaxation; and keep them all the rest of the time, as far as possible, at study or at work, even if of trifling usefulness, or not gainful to you.

It is sufficient profit if they are thus kept from having an opportunity for evil thoughts or words.

Therefore it is that children are nowhere better situated than at school or at church. MOSCHEROSCH.

Domestic government is the first of all; from which all governments and dominions take their origin.

If this root is not good, there can be neither good stem nor good fruit from it.

Kingdoms, moreover, are made up of single families.

Where fathers and mothers govern all at home and let their children's obstinacy prevail, neither city, market, village, country, principality nor kingdom can be governed well and peacefully. LUTHER.

Doctor Martin Luther wrote to his son as follows: Grace and peace in Christ, my dear little son. I see with pleasure that you learn well and pray constantly. Continue to do so, my son. When I come home, I will bring you a beautiful present.

I saw a beautiful pleasant garden, where many children were walking, with golden clothes, and eating beautiful apples under the trees, and pears and cherries and plums, and were singing and jumping and enjoying themselves; and they had beautiful little ponies with golden bridles and silver saddles.

Then I asked the man who owned the garden, what children these were. And he said, "These are the children who pray willingly, learn well and are good."

Then I said, "Dear man, I also have a son, called Hänschen Luther. May he not also come into the garden, so that he can eat such beautiful

apples and pears, and ride such pretty ponies, and play with these children?"

Then the man said, "If he prays willingly, and learns well and is good, then he may come into the garden, and Lippus and Jost too; and if they all come, they shall have fifes and drums and singing and all sorts of stringed instruments, and dance and shoot with little cross-bows."

And he showed me an open meadow in the garden, arranged for dancing; and there were hanging up many golden fifes and drums and silver cross-bows.

But this was quite early, and the children had not dined; so that I could not wait to see the dancing. So I said to the man, "Ah, my dear sir; I will go at once and write all this to my dear little son Hanschen, so that he shall pray constantly and learn well and be diligent, so that he also may come into the garden; but he has an aunt Lehne, whom he must bring with him."

Then the man said, "It shall be so; go and write so to him."

Therefore, dear little son Hanschen, learn and pray with good courage, and tell Lippus and Jost also, so that they may pray and learn also, and then you can all three be admitted into the garden.

And now you are commended to the Almighty God. And greet aunt Lehne; and give her a kiss for me. LUTHER.

As birds are born with the power of flying, horses with that of running, and beasts of prey with a furious courage, so is man born with the peculiar faculty of thinking, and of mental activity.

Therefore do we ascribe to the soul a heavenly origin.

Defective and under-witted minds, mental abortions and monstrosities, are as rare as bodily deformities.

Not one individual can be found who can not by labor be brought to be good for something.

Any one who considers this will as soon as he has children devote the utmost care to them. QUINTILIAN.

The symptoms of children's inclinations are so slight and obscure, and the promises so uncertain and fallacious, that it is very hard to establish any solid judgment or conjecture upon them.

A tutor should have rather an elegant than a learned head, though both, if such a person can be found; but, however, manners and judgment should be preferred before reading.

'Tis the custom of schoolmasters to be eternally thundering in their pupils' ears, as they were pouring into a funnel. Now I would have a tutor to correct this error, and that, at the very first outset, he should, according to the capacity he has to deal with, put it to the test, permitting his pupil himself to taste and relish things, and of himself to choose and discern them, sometimes opening the way to him, and sometimes making him break the ice himself.

Socrates, and since him, Arcesilaus, made first their scholars speak, and then spoke to them.

'Tis the effect of a strong and well-tempered mind to know how to condescend to his pupil's puerile notions and to govern and direct them.

Let the master not only examine him about the bare words of his lesson, but also as to the sense and meaning of them, and let him judge of the profit he has made, not by the testimony of his memory, but by that of his understanding.

Let him make him put what he hath learned into a hundred several forms, and accommodate it to so many several subjects, to see if he yet rightly comprehend it, and has made it his own. 'Tis a sign of crudity and indigestion, to throw up what we have eaten in the same condition it

was swallowed down; the stomach has not performed its office, unless it hath altered the form and condition of what was committed to it to concoct.

Our minds work only upon trust, being bound and compelled to follow the appetite of another's fancy; enslaved and captive under the authority of another's instruction, we have been so subjected to the trammel that we have no free nor natural pace of our own.

Let the tutor make his pupil examine and thoroughly sift everything he reads, and lodge nothing in his head upon simple authority and upon trust.

Bees cull their several sweets from this flower and that blossom, here and there where they find them, but themselves after make the honey, which is all and purely their own, and no longer thyme and marjoram.

So the several fragments the pupil borrows from others he will transform and blend together to compile a work that shall be absolutely his own.

To know by rote is no knowledge.

Our pedagogues stick sentences full feathered in our memories, and there establish them like oracles, of which the very letters and syllables are the substance of the thing.

I could wish to know whether a dancing-master could have taught us to cut capers by only seeing them do it as these men pretend to inform our understandings, without ever setting them to work, and to make us judge and speak well, without exercising us in judging and speaking.

'Tis the general opinion of all, that children should not be brought up in their parents' lap. Their natural affection is apt to make the most discreet of them over-fond.

It is not enough to fortify a child's soul, you are also to make his sinews strong; for the soul will be oppressed, if not assisted by the body.

A boy must be broken in by the pain and hardship of severe exercise, to enable him to the pain and hardship of dislocations, colics, and cauteries.

Let conscience and virtue be eminently manifested in the pupil's speech. Make him understand that to acknowledge the error he shall discover in his own argument, though only found out by himself, is an effect of judgment and sincerity, which are the principal things he is to seek after, and that obstinacy and contention are common qualities, most appearing in and best becoming a mean soul.

Let him examine every man's talent; and something will be picked out of their discourse, whereof some use may be made at one time or another. By observing the graces and manners of all he sees, he will create to himself an emulation of the good, and a contempt of the bad.

Let an honest curiosity be planted in him to enquire after every thing, and whatever there is of rare and singular near the place where he shall reside, let him go and see it.

Methinks the first doctrine with which one should season his understanding, ought to be that which regulates his manners and his sense; that teaches him to know himself, and how both well to die and well to live.

How many have I seen in my time, totally brutified by an immoderate thirst after knowledge!

Our very exercises and recreations, running, wrestling, music, dancing, hunting, riding, and fencing, will prove to be a good part of our study.

I would have the outward behavior and mien, and the disposition of the limbs, formed at the same time with the mind.

It is not a soul, it is not a body, that we are training up; it is a man, and we ought not to divide him into two parts; and, as Plato says, we are not to fashion one without the other, but make them draw together like two horses harnessed to a coach.

FILIAL RESPECT, GRATITUDE, AND CONFIDENCE.

1. You are required to view and treat your parents with respect. Your tender, inexperienced age requires that you think of yourselves with humility, and conduct yourselves with modesty; that you respect the superior age, and wisdom, and improvements of your parents, and observe toward them a submissive deportment. Nothing is more unbecoming in you, nothing will render you more unpleasant in the eyes of others, than froward or contemptuous conduct toward your parents. There are children, and I wish I could say there are only a few, who speak to their parents with rudeness, grow sullen at their rebukes, behave in their presence as if they deserved no attention, hear them speak without noticing them, and rather ridicule than honor them. There are many children at the present day who think more highly of themselves than of their elders; who think that their own wishes are first to be gratified; who abuse the condescension and kindness of their parents, and treat them as servants rather than superiors. Beware, my young friends, lest you grow up with this assuming and selfish spirit. Regard your parents as kindly given you by God, to support, direct, and govern you in your present state of weakness and inexperience. Express your respect for them in your manner and conversation. Do not neglect those outward signs of dependence and inferiority which suit your age. You are young, and you should therefore take the lowest place, and rather retire than thrust yourselves forward into notice. You have much to learn, and you should therefore hear, instead of seeking to be heard. You are dependent, and you should therefore ask instead of demanding what you desire, and you should receive every thing from your parents as a favor, and not as a debt. I do not mean to urge upon you a slavish fear of your parents. Love them, and love them ardently; but mingle a sense of their superiority with your love. Feel a confidence in their kindness; but let not this confidence make you rude and presumptuous, and lead to indecent familiarity. Talk to them with openness and freedom; but never contradict with violence; never answer with passion or contempt.

2. You should be grateful to your parents. Consider how much you owe them. The time has been, and it was not a long time past, when you depended wholly on their kindness—when you had no strength to make a single effort for yourselves,—when you could neither speak nor walk, and knew not the use of any of your powers. Had not a parent's arm supported you, you must have fallen to the earth, and perished. Observe with attention the infants which you so often see, and consider that a little while ago you were as feeble as they are: you were only a burden and a care, and you had nothing with which you could repay your parents' affection. But did they forsake you? How many sleepless nights have they been disturbed by your cries! When you were sick, how tenderly did they hang over you! With what pleasure have they seen you grow up to your present state! And what do you now possess which you have not received from their hands? God, indeed, is your great parent, your best friend, and from him every good gift descends; but God is pleased to bestow every thing upon you through the kindness of your parents. To your parents you owe every comfort: you owe to them the shelter you enjoy from the rain and cold, the raiment which covers, and the food which nourishes you. While you are seeking amusements, or are employed in gaining knowledge at school, your parents are toiling that you may be happy, that your wants may be supplied, that your minds may be improved, that you may grow up and be useful in the world. And when you consider how often you have forfeited all this kindness, and yet how ready they have been to forgive you, and to continue their favors, ought you not to look upon them with the tenderest gratitude? What greater monster can there be than an unthankful child, whose heart is never warmed by the daily expressions of parental solicitude; who, instead of requiting his best friend by his affectionate conduct, is sullen and passionate, and thinks his parents have done nothing for him, because they will not do all he desires? Consider how much better they can decide for you than you can for yourselves. You know but little of the world in which you live. You hastily catch at every thing which promises you pleasure; and unless the au-

thority of a parent should restrain you, you would soon rush into ruin, without a thought or a fear. In pursuing your own inclinations, your health would be destroyed, your minds would run waste, you would grow up slothful, selfish, a trouble to others, and burdensome to yourselves. Submit, then, cheerfully to your parents. Have you not experienced their goodness long enough to know, that they wish to make you happy, even when their commands are most severe? Prove, then, your sense of their goodness by doing cheerfully what they require. When they oppose your wishes, do not think that you have more knowledge than they. Do not receive their commands with a sour, angry, sullen look, which says, louder than words, that you obey only because you dare not rebel. If they deny your requests, do not persist in urging them, but consider how many requests they have already granted you. Do not expect that your parents are to give up every thing to you, but study to give up every thing to them. Do not wait for them to threaten, but when a look tells you what they want, fly to perform it. This is the way in which you can best reward them for all their pains and labors. In this way you will make their houses pleasant and cheerful. But if you are disobedient, perverse, and stubborn, you will make home a place of contention, noise, and anger, and your best friends will have reason to wish that you had never been born. A disobedient child almost always grows up ill-natured and disobliging to all with whom he is connected. None love him, and he has no heart to love any but himself. If you would be amiable in your temper and manner, and desire to be beloved, let me advise you to begin life with giving up your wills to your parents.

3. Again, you should express your respect for your parents, by placing unreserved confidence in them. This is a very important part of your duty. Children should learn to be honest, sincere, open-hearted to their parents. An artful, hypocritical child is one of the most unpromising characters in the world. You should have no secrets which you are unwilling to disclose to your parents. If you have done wrong, you should openly confess it, and ask that forgiveness which a parent's heart is so ready to bestow. If you wish to undertake any thing, ask their consent. Never begin any thing in the hope you can conceal your design. If you once strive to impose on your parents, you will be led on, from one step to another, to invent falsehoods, to practice artifice, till you become contemptible and hateful. You will soon be detected, and then none will trust you. Sincerity in a child will make up for many faults. Of children, he is the worst who watches the eyes of his parents, pretends to obey as long as they see him, but as soon as they have turned away does what they have forbidden. Whatever else you do, never deceive. Let your parents always learn your faults from your own lips, and be assured they will never love you the less for your openness and sincerity.

4. Lastly, you must prove your respect and gratitude to your parents by attending seriously to their instructions and admonitions, and by improving the advantages they afford you for becoming wise, useful, good, and happy for ever. I hope, my young friends, that you have parents who take care, not only of your bodies, but your souls; who instruct you in your duty, who talk to you of your God and Saviour, who teach you to pray and to read the Scriptures, and who strive to give you such knowledge, and bring you up in such habits, as will lead you to usefulness on earth, and to happiness in heaven. If you have not, I can only pity you; I have little hope that I can do you good by what I have here said. But if your parents are faithful in instructing and guiding you, you must prove your gratitude to them and to God, by listening respectfully and attentively to what they say; by shunning the temptations of which they warn you, and by walking in the paths they mark out before you. You must labor to answer their hopes and wishes, by improving in knowledge; by being industrious at school; by living peaceably with your companions; by avoiding all profane and wicked language; by fleeing bad company; by treating all persons with respect; by being kind and generous and honest, and by loving and serving your Father in heaven. This is the happiest and most delightful way of repaying the kindness of your parents. Let them see you growing up with amiable tempers and industrious habits; let them see you delighting to do good, and fearing to offend God; and they will think you have never been a burden.—*Duties of Children.* Works III., p. 287.

CULTIVATION OF REVERENCE.*

We must fancy Wilhelm in the 'Pedagogic province,' proceeding towards the 'CHIEF, or the THREE,' with intent to place his son under their charge, in that wonderful region, 'where he was to see so many singularities.'

Wilhelm had already noticed that in the cut and color of the young people's clothes a variety prevailed, which gave the whole tiny population a peculiar aspect: he was about to question his attendant on this point, when a still stranger observation forced itself upon him: all the children, how employed soever, laid down their work, and turned, with singular yet diverse gestures, towards the party riding past them; or rather, as it was easy to infer, towards the Overseer, who was in it. The youngest laid their arms crosswise over their breasts, and looked cheerfully up to the sky; those of middle size held their hands on their backs, and looked smiling on the ground; the eldest stood with a frank and spirited air,—their arms stretched down, they turned their heads to the right, and formed themselves into a line; whereas the others kept separate, each where he chanced to be.

The riders having stopped and dismounted here, as several children, in their various modes, were standing forth to be inspected by the Overseer, Wilhelm asked the meaning of these gestures; but Felix struck-in and cried gaily: "What posture am I to take then?" "Without doubt," said the Overseer, "the first posture: the arms over the breast, the face earnest and cheerful towards the sky." Felix obeyed, but soon cried: "This is not much to my taste; I see nothing up there: does it last long? But yes!" exclaimed he, joyfully, "yonder are a pair of falcons flying from the west to the east: that is a good sign, too?"—"As thou takest it, as thou behavest," said the other: "Now mingle among them as they mingle." He gave a signal, and the children left their postures, and again betook them to work or sport as before.

Wilhelm a second time 'asks the meaning of these gestures;' but the Overseer is not at liberty to throw much light on the matter; mentions only that they are symbolical, 'nowise mere grimaces, but have a moral purport, which perhaps the CHIEF or the THREE may farther explain to him.' The children themselves, it would seem, only know it in part; 'secrecy having many advantages; for when you tell a man at once and straightforward the purpose of any object, he fancies there is nothing in it.' By and by, however, having left Felix by the way, and parted with the Overseer, Wilhelm arrives at the abode of the Three 'who preside over sacred things,' and from whom farther satisfaction is to be looked for.

Wilhelm had now reached the gate of a wooded vale, surrounded with high walls: on a certain sign, the little door opened, and a man of earnest, imposing look received our Traveler. The latter found himself in a large beautifully umbrageous space, decked with the richest foliage, shaded with trees and bushes of all sorts; while stately walls and magnificent buildings were discerned only in glimpses through this thick natural boscage. A friendly reception from the Three, who by and by appeared, at last turned into a general conversation, the substance of which we now present in an abbreviated shape.

"Since you intrust your son to us," said they, "it is fair that we admit you to a closer view of our procedure. Of what is external you have seen much that does not bear its meaning on its front. What part of this do you wish to have explained?"

"Dignified yet singular gestures of salutation I have noticed; the import of which I would gladly learn: with you, doubtless, the exterior has a reference to the interior, and inversely; let me know what this reference is."

"Well-formed healthy children," replied the Three, "bring much into the world along with them; Nature has given to each whatever he requires for time and duration; to unfold this is our duty; often it unfolds itself better of

* Carlyle's *Critical and Miscellaneous Essays*. Vol. I, 204.

its own accord. One thing there is, however, which no child brings into the world with him; and yet it is on this one thing that all depends for making man in every point a man. If you can discover it yourself, speak it out." Wilhelm thought a little while, then shook his head.

The Three, after a suitable pause, exclaimed, "Reverence!" Wilhelm seemed to hesitate. "Reverence!" cried they, a second time. "All want it, perhaps yourself."

"Three kinds of gestures you have seen; and we inculcate a threefold reverence, which, when commingled and formed into one whole, attains its full force and effect. The first is Reverence for what is Above us. That posture, the arms crossed over the breast, the look turned joyfully towards heaven; that is what we have enjoined on young children; requiring from them thereby a testimony that there is a God above, who images and reveals himself in parents, teachers, superiors. Then comes the second; Reverence for what is Under us. Those hands folded over the back, and, as it were, tied together; that down-turned smiling look, announce that we are to regard the earth with attention and cheerfulness: from the bounty of the earth we are nourished; the earth affords unutterable joys; but disproportionate sorrows she also brings us. Should one of our children do himself external hurt, blamably or blamelessly; should others hurt him accidentally or purposely; should dead involuntary matter do him hurt; then let him well consider it; for such dangers will attend him all his days. But from this posture we delay not to free our pupil, the instant we become convinced that the instruction connected with it has produced sufficient influence on him. Then, on the contrary, we bid him gather courage, and, turning to his comrades, range himself along with them. Now, at last, he stands forth, frank and bold; not selfishly isolated; only in combination with his equals does he front the world. Farther we have nothing to add."

"I see a glimpse of it!" said Wilhelm. "Are not the mass of men so marred and stinted, because they take pleasure only in the element of evil-wishing and evil-speaking? Whoever gives himself to this, soon comes to be indifferent towards God, contemptuous towards the world, spiteful towards his equals; and the true, genuine indispensable sentiment of self-estimation corrupts into self-conceit and presumption. Allow me, however," continued he, "to state one difficulty. You say that reverence is not natural to man: now has not the reverence or fear of rude people for violent convulsions of nature, or other inexplicable mysteriously foreboding occurrences, been heretofore regarded as the germ out of which a higher feeling, a purer sentiment, was by degrees to be developed?"

"Nature is indeed adequate to fear," replied they, "but to reverence not adequate. Men fear a known or unknown powerful being; the strong seeks to conquer it, the weak to avoid it; both endeavor to get quit of it, and feel themselves happy when for a short season they have put it aside, and their nature has in some degree restored itself to freedom and independence. The natural man repeats this operation millions of times in the course of his life; from fear he struggles to freedom; from freedom he is driven back to fear, and so makes no advancement. To fear is easy, but grievous; to reverence is difficult, but satisfactory. Man does not willingly submit himself to reverence, or rather he never so submits himself: it is a higher sense which must be communicated to his nature; which only in some favored individuals unfolds itself spontaneously, who on this account, too, have of old been looked upon as Saints and Gods. Here lies the worth, here lies the business of all true Religions, whereof there are likewise only three, according to the objects towards which they direct our devotion."

The men paused; Wilhelm reflected for a time in silence; but feeling in himself no pretension to unfold these strange words, he requested the Sages to proceed with their exposition. They immediately complied. "No Religion that grounds itself on fear," said they, "is regarded among us. With the reverence to which a man should give dominion in his mind, he can, in paying honor, keep his own honor; he is not disunited with himself as in the former case. The Religion which depends on Reverence for what is Above us, we denominate the Ethnic; it is the Religion of the Nations, and the first happy deliverance from a degrading fear: all Heathen religions, as we call them, are

of this sort, whatsoever names they may bear. The Second Religion, which founds itself on Reverence for what is Around us, we denominate the Philosophical; for the Philosopher stations himself in the middle, and must draw down to him all that is higher, and up to him all that is lower, and only in this medium condition does he merit the title of Wise. Here as he surveys with clear sight his relation to his equals, and therefore to the whole human race, his relation likewise to all other earthly circumstances and arrangements necessary or accidental, he alone, in a cosmic sense, lives in truth. But now we have to speak of the Third Religion, grounded on Reverence for what is Under us: this we name the Christian; as in the Christian Religion such a temper is the most distinctly manifested: it is a last step to which mankind were fitted and destined to attain. But what a task was it, not only to be patient with the Earth, and let it lie beneath us, we appealing to a higher birthplace; but also to recognize humility and poverty, mockery and despite, disgrace and wretchedness, suffering and death, to recognize these things as divine; nay, even on sin and crime to look not as hindrances, but to honor and love them as furtherances, of what is holy. Of this, indeed, we find some traces in all ages: but the trace is not the goal: and this being now attained, the human species can not retrograde; and we may say that the Christian Religion, having once appeared, can not again vanish; having once assumed its divine shape, can be subject to no dissolution."

"To which of these Religions do you specially adhere?" inquired Wilhelm.

"To all the three," replied they, "for in their union they produce what may properly be called the true Religion. Out of those three Reverences springs the highest Reverence, Reverence for One's self, and these again unfold themselves from this; so that man attains the highest elevation of which he is capable, that of being justified in reckoning himself the Best that God and Nature have produced; nay, of being able to continue on this lofty eminence, without being again by self-conceit and presumption drawn down from it into the vulgar level."

The Three undertake to admit him into the interior of their Sanctuary; whither, accordingly, he, 'at the hand of the Eldest,' proceeds on the morrow. Sorry are we that we can not follow them into the 'octagonal hall,' so full of paintings, and the 'gallery open on one side, and stretching round a spacious, gay, flowery garden.' It is a beautiful figurative representation, by pictures and symbols of Art, of the First and the Second Religions, the Ethnic and the Philosophical; for the former of which the pictures have been composed from the Old Testament; for the latter from the New. We can only make room for some small portions.

"I observe," said Wilhelm, "you have done the Israelites the honor to select their history as the groundwork of this delineation, or rather you have made it the leading object there."

"As you see," replied the Eldest; "for you will remark, that on the socles and friezes we have introduced another series of transactions and occurrences, not so much of a synchronistic as of a symphronistic kind; since, among all nations, we discover records of a similar import, and grounded on the same facts. Thus you perceive here, while, in the main field of the picture, Abraham receives a visit from his gods in the form of fair youths. Apollo among the herdsmen of Admetus is painted above on the frieze. From which we may learn, that the gods, when they appear to men, are commonly unrecognized of them."

The friends walked on. Wilhelm, for the most part, met with well-known objects; but they were here exhibited in a livelier, more expressive manner, than he had been used to see them. On some few matters he requested explanation, and at last could not help returning to his former question: "Why the Israelitish history had been chosen in preference to all others?"

The Eldest answered: "Among all Heathen religions, for such also is the Israelitish, this has the most distinguished advantages; of which I shall mention only a few. At the Ethnic judgment-seat; at the judgment-seat of the

God of Nations, it is not asked whether this is the best, the most excellent nation; but whether it lasts, whether it has continued. The Israelitish people never was good for much, as its own leaders, judges, rulers, prophets, have a thousand times reproachfully declared; it possesses few virtues, and most of the faults of other nations: but in cohesion, steadfastness, valor, and when all this would not serve, in obstinate toughness, it has no match. It is the most perseverant nation in the world; it is, it was, and it will be, to glorify the name of Jehovah through all ages. We have set it up, therefore, as the pattern figure: as the main figure, to which the others only serve as a frame."

"It becomes not me to dispute with you," said Wilhelm, "since you have instruction to impart. Open to me, therefore, the other advantages of this people, or rather of its history, of its religion."

"One chief advantage," said the other, "is its excellent collection of Sacred Books. These stand so happily combined together, that even out of the most diverse elements, the feeling of a whole still rises before us. They are complete enough to satisfy; fragmentary enough to excite; barbarous enough to rouse; tender enough to appease; and for how many other contradicting merits might not these Books, might not this one Book, be praised?" * * *

Thus wandering on, they had now reached the gloomy and perplexed periods of the History, the destruction of the City and the Temple, the murder, exile, slavery of whole masses of this stiff-necked people. Its subsequent fortunes were delineated in a cunning allegorical way; a real historical delineation of them would have lain without the limits of true Art.

At this point, the gallery abruptly terminated in a closed door, and Wilhelm was surprised to see himself already at the end. "In your historical series," said he, "I find a chasm. You have destroyed the Temple of Jerusalem, and dispersed the people; yet you have not introduced the divine man who taught there shortly before; to whom, shortly before, they would give no ear."

"To have done this, as you require it, would have been an error. The life of that divine Man, whom you allude to, stands in no connection with the general history of the world in his time. It was a private life; his teaching was a teaching for individuals. What has publicly befallen vast masses of people, and the minor parts which compose them, belongs to the general History of the World, to the general Religion of the World; the Religion we have named the First. What inwardly befalls individuals belongs to the Second Religion, the Philosophical: such a Religion was it that Christ taught and practiced, so long as he went about on Earth. For this reason, the external here closes, and I now open to you the internal."

A door went back, and they entered a similar gallery; where Wilhelm soon recognized a corresponding series of Pictures from the New Testament. They seemed as if by another hand than the first: all was softer; forms, movements, accompaniments, light and coloring.

Into this second gallery, with its strange doctrine about 'Miracles and Parables,' the characteristic of the Philosophical Religion, we can not enter for the present, yet must give one hurried glance. Wilhelm expresses some surprise that these delineations terminate "with the Supper, with the scene where the Master and his Disciples part." He inquires for the remaining portion of the history.

"In all sorts of instruction," said the Eldest, "in all sorts of communication, we are fond of separating whatever it is possible to separate; for by this means alone can the notion of importance and peculiar significance arise in the young mind. Actual experience of itself mingles and mixes all things together; here, accordingly, we have entirely disjoined that sublime Man's life from its termination. In life, he appears as a true Philosopher,—let not the expression stagger you,—as a Wise Man in the highest sense. He stands firm to his point; he goes on his way inflexibly, and while he exalts the lower to himself, while he makes the ignorant, the poor, the sick, partakers of his wisdom, of his riches, of his strength, he, on the other hand, in nowise conceals his divine origin; he dares to equal himself with God, nay, to declare that he himself is God. In this manner he is wont, from youth upwards, to astound his

familiar friends: of these he gains a part to his own cause; irritates the rest against him; and shows to all men, who are aiming at a certain elevation in doctrine and life, what they have to look for from the world. And thus, for the noble portion of mankind, his walk and conversation are even more instructive and profitable than his death: for to those trials every one is called, to this trial but a few. Now, omitting all that results from this consideration, do but look at the touching scene of the Last Supper. Here the Wise Man, as it ever is, leaves those that are his own, utterly orphaned behind him; and while he is careful for the Good, he feeds along with them a traitor, by whom he and the Better are to be destroyed."

This seems to us to have 'a deep, still meaning;' and the longer and closer we examine it, the more it pleases us. Wilhelm is not admitted into the shrine of the Third Religion, the Christian, or that of which Christ's sufferings and death were the symbol, as his walk and conversation had been the symbol of the Second, or Philosophical Religion. "That last Religion," it is said,—

"That last Religion, which arises from the Reverence of what is Beneath us; that veneration of the contradictory, the hated, the avoided, we give to each of our pupils, in small portions, by way of outfit, along with him, into the world, merely that he may know where more is to be had, should such a want spring up within him. I invite you to return hither at the end of a year, to attend our general Festival, and see how far your son is advanced: then shall you be admitted into the Sanctuary of Sorrow."

"Permit me one question," said Wilhelm: "as you have set up the life of this divine Man for a pattern and example, have you likewise selected his sufferings, his death, as a model of exalted patience?"

"Undoubtedly we have," replied the Eldest, "Of this we make no secret; but we draw a veil over those sufferings, even because we reverence them so highly. We hold it a damnable audacity to bring forth that torturing Cross, and the Holy One who suffers on it, or to expose them to the light of the Sun, which hid its face when a reckless world forced such a sight on it; to take these mysterious secrets, in which the divine depth of Sorrow lies hid, and play with them, fondle them, trick them out, and rest not till the most reverend of all solemnities appears vulgar and paltry. Let so much for the present suffice— * * * The rest we must still owe you for a twelvemonth. The instruction, which in the interim we give the children, no stranger is allowed to witness: then, however, come to us, and you will hear what our best Speakers think it serviceable to make public on those matters."

Could we hope that, in its present disjointed state, this emblematic sketch would rise before the minds of our readers, in any measure as it stood before the mind of the writer; that, in considering it, they might seize only an outline of those many meanings which, at less or greater depth, lie hidden under it, we should anticipate their thanks for having, a first or a second time, brought it before them. As it is, believing that, to open-minded truth-seeking men, the deliberate words of an open-minded truth-seeking man can in no case be wholly unintelligible, nor the words of such a man as Göethe indifferent, we have transcribed it for their perusal. If we induce them to turn to the original, and study this in its completeness, with so much else that environs it, and bears on it, they will thank us still more. To our own judgment at least, there is a fine and pure significance in this whole delineation: such phrases even as 'the Sanctuary of Sorrow,' 'the divine depth of Sorrow,' have of themselves a pathetic wisdom for us; as indeed a tone of devoutness, of calm, mild, priest-like dignity pervades the whole. In a time like ours, it is rare to see, in the writings of cultivated men, any opinion whatever bearing any mark of sincerity on such a subject as this: yet it is and continues the highest subject, and they that are highest are most fit for studying it, and helping others to study it.

§ 10. NATURE AND ART.

In looking at our nature we discover among its admirable endowments, the sense of perception of Beauty. We see the germ of this in every human being, and there is no power which admits greater cultivation; and why should it not be cherished in all? * * * Beauty is an all-pervading presence. It unfolds in the numberless flowers of the spring. It waves in the branches of the trees and the green blades of grass. It haunts the depths of the earth and sea, and gleams out in the hues of the shell and the precious stone. And not only these minute objects, but the ocean, the mountains, the clouds, the heavens, the stars, the rising and setting sun, all overflow with beauty. The universe is its temple; and those men who are alive to it can not lift their eyes without feeling themselves encompassed with it on every side. An infinite joy is lost to the world by the want of culture of this spiritual endowment. Suppose that I were to visit a cottage, and to see its walls lined with the choicest pictures of Raphael, and every spare nook filled with statues of the most exquisite workmanship, and that I were to learn that neither man, woman, nor child ever cast an eye at these miracles of art, how should I feel their privation! how should I want to open their eyes, and to help them to comprehend and feel the loveliness and grandeur which in vain courted their notice! But every husbandman is living in sight of the works of a divine artist; and how much would his existence be elevated could he see the glory which shines forth in their forms, hues, proportion, and moral expression! I have spoken only of the beauty of nature, but how much of this mysterious charm is found in the elegant arts and especially in literature? The best books have the most beauty. The greatest truths are wronged if not linked with beauty, and they win their way most surely and deeply into the soul when arrayed in this their natural and fit attire. W. E. CHANNING. *Self-Culture*

Beauty—a living presence of the earth,
Surpassing the most fair ideal forms
Which craft of delicate spirit hast composed
From earth's materials, waits upon my steps;
Pitches her tents before me as I move,
An hourly neighbor. WORDSWORTH.

Nature never did betray
The heart that loved her; 'tis her privilege
Through all the years of this our life, to lead
From joy to joy; for she can so inform
The mind that is within us, so impress
With quietness and beauty, and so feed
With lofty thoughts, that neither evil tongues,
Rash judgments, nor the sneers of selfish men
Shall e'er prevail against us, or distrust
Our cheerful faith that all which we behold
Is full of blessings. * *
* * When thy mind
Shall be a mansion for all lovely forms,
Thy memory be as a dwelling-place
For all sweet sounds and harmonies: oh! then
If solitude, or fear, or pain, or grief
Should be thy portion, with what healing thoughts
Of tender joy, will thou remember me
And these my exhortations.
WORDSWORTH. *On revisiting the Wye.*

FRÖBEL'S INFANT AND PRIMARY SCHOOLS.

The infant garden did not at first meet with favor from the school authorities of Berlin, and has attained its present development there under individual and associated auspices, by which training schools have been established and the system has thus been provided with appropriate teachers. In the notice which follows of Fröbel's labors we adopt substantially the account by Dr. Schmidt, in his History of Education, in place of the memoranda made after a visit to several of these "gardens of infant culture," in Hamburg, in 1854.

Frederic Wilhelm August Fröbel was born April 21, 1782, at Oberweissbach, in the principality of Rudolstadt, where he passed his infancy in the rural life of a country parsonage. At the age of 10 years he was placed under the care of an uncle, the Rev. Superintendent Hoffman, at Stadt-Ilm. His teachers understood not the dreamy love of nature in the boy, and some years later he began the study of forestry under a forester in Neuhaus His favorite sciences were mathematics and natural history. In the year 1805 he entered upon his proper profession by engaging as a teacher at Gruner's school, in Frankfort. He read with profound interest the works of Pestalozzi, and lived and labored two years with this great pedagogue * Inspired by the enthusiastic nobleness of the profession, he resolved to qualify himself more for an efficient discharge of its duties, and entered upon a course of studies at the universities of Gottingen and Berlin, devoting himself principally to the Asiatic languages, history, and philosophy. In 1813 he participated in the war for the liberation of his country, and the dawning sun of national liberty awoke in him the desire to promote the development of the spiritual freedom of the people. This desire was strengthened by Fichte's work on national education, and by his intercourse with Middendorff and Langethal. After the war Fröbel was appointed assistant inspector of the Royal Museum of Mineralogy, at Berlin. In 1826 he published his work on "Human Education." After laboring some years in the education of the children of a deceased brother, and at a special institution in Keilhau, (1817 to 1828,) he undertook the reorganization of a popular school in Switzerland, where he laid the basis of his reputation as a practical educator, in the institution he established in the castle of Waldensee, placed at his disposition by the generous owner. As a result of the first public examination in this school, he was invited by a deputation from the canton of Bern to the position of director of a new orphan home to be established in Burgdorf, which he accepted.

Fröbel's experience of life and his conversations with teachers lead him again to the conviction that school education was without its true foundation until a reformation in the family and home education could be effected. The importance of the earliest education and the necessity of training competent mothers rose vividly before his mind. He resolved to apply his new idea of education, the realization of which had been prevented by unavoidable obstacles, at least to the training of earliest youth, and to replace his "Book for Mothers" by a theoretical and practical instruction for women. With this intent he relinquished his charge in Burgdorf and went to Berlin, where the idea of an infant school matured in him. At Burgdorf and in Berlin it had become Fröbel's firm conviction that to excite the desire for learning must precede all instruction, and that to educate is a human function, springing from the inner life, but also reacting, in a developing and progressive manner, on this source; that the family is

* Pestalozzi wrote in Fröbel's album, October 7, 1805:

Man forces the way to his aim
By the flame of thought
And the bolt of eloquence;
But he accomplishes his task
He perfects himself,
Only by silence and action.

the centre, on the health of which depends not only the health of the state, but without the prosperity of which no real progress in education can take place. At Blankenburg these ideas became reality. In his infant-garden (kindergarten) Fröbel undertook to give life and form to his pedagogic views.

THE KINDERGARTEN.

The infant-garden, as Fröbel says, leads the child back to nature, into nature, through the garden, that it may early know, what God united man shall not part. He occupied himself with the child under school age, and made it his object to develop all the powers and faculties of the child, which are necessary to a full realization of instruction in school. In the first years of life, when a child learns quickest and easiest, and lays the foundation to his entire intellectual life, to withdraw the young mind from a home in which, left to itself, it falls into moral and mental decay; to bring the children of families in which exists a healthy life for some hours every day into communion with their equals, and to give them a common employment, so necessary to the development of the mind, and which can be executed only by a number of children of the same age—such is the purpose of the infant-garden.

On the four-hundredth anniversary of the invention of the art of printing Fröbel founded his infant-garden, which was to embrace four institutions: 1st, a model institute for the care of children; 2d, a training school for nurses of children; 3d, an institute for suitable plays and amusements of children; 4th, an establishment with which all parents, mothers, educators, and especially future infant-gardeners, should be in constant relation by a published periodical. Fröbel called his institution infant-garden (kindergarten) because he thought it necessary that a garden should be connected with it, and because he wished symbolically to indicate by this name that children resemble the plants of a garden, and should be treated with similar care. He declares the object of his first infant garden, begun in Blankenburg, near Rudolstadt, to be: "It shall not only take under its care children under school age, but also give them occupation suitable to their nature, to strengthen their bodies, to practice their senses, and to keep busy the awakening mind—to make them, in a pleasant manner, familiar with nature and man, by properly directing their minds to the first cause of all life, to harmony with themselves."

The adequate means for the realization of this object is, according to Fröbel, play; for it was clear to him that the revival of intellectual activity in the first years of life cannot be brought about by instruction, but only by activity—which means, by an activity peculiar to the child. "In the occupation and play of a child, especially in its first years, is formed, in union with its surroundings and under their quiet and unperceived co-operation, not only the germ but also the heart of its future life, in regard to all which we must acknowledge as belonging to germ and heart—inner life, self-reliance, and future individuality. From the first occupation results not only the exercise and invigoration of the body, limbs, and exterior organs of the senses, but, above all, the development of the heart, the culture of the spirit, and the waking of inner feelings and instinctive judgment." An inward and outward activity in and through play is the aim of Fröbel—instead of words to induce the child to action, instead of books to give him means of employment, to bring life where hitherto only abstractions were ruling. By regulated means of occupation to offer suitable food to the desire of activity striving for development—this is the task of the infant-garden. By self-employment the child shall be induced to free activity, to labor in its highest sense; and, in truth, the ethic and economic value of labor is here recognized, because it becomes manifest that it not only develops the physical power but promotes intelligent attention, devotion, and endurance; also, the child is made conscious of the value of labor; the enjoyment to be able to become use

ful, is created; finally, the way in which labor culminates and is ennobled in art is shown to the child, and in him to mankind in general. As the Creator creates ever since the beginning, so his image, man, wants activity from his first existence.

The infant garden and its plays are based on the laws of human nature. In them Fröbel has laid the foundation for the scientific treatment of the infant age; by a faithful observation of nature and a devoted attachment to infant life, he has discovered its psychologic laws and applied them with great insight to the gifts of play. All intellectual functions find in them occasion to utter themselves; the longing for motion finds nourishment in the gymnastics of play, the desire of knowledge is regulated and developed by the exercise of the senses and faculties of observation; the wish for activity obtains an opportunity for normal cultivation by voluntary employment; ideality is excited and sustained by the formation of beautiful forms, by singing, drawing, &c. In this manner the infant garden makes use of play as a conscious and fertile means of education. It takes hold of the truly childish nature and gives to the infant mind a suitable nourishment; it allows the child to remain a child and keeps away what belongs to a riper age. Its main employments are plays, its means of education the instruments of play. To begin with natural development, Fröbel went back to the first education by the mother. In his "caressing songs of the mother" he gives a clue to the manner in which the child is to be treated during the first two or three years of life. In the "first gift of play," the box with six balls, which contain three primary and three mixed colors, he offers the first toy, the simplest body, by which a harmonious impression is made on the child when the box is held before its eyes If then the mother hangs the various balls, alternately, on a string over the bed of the infant, it will, in fixing its eyes upon the object attracting its look, learn to understand the circumscription of the form and the distinction of color; will also see the law of contrast when the intermediate color is placed between two primary colors; as, also, in the motion of the ball, in the three directions of length, breadth, and depth, with accompanying song of "up and down," "to and fro," &c., it will receive an impression of motion, while, in encircling the ball in its hands, it will strengthen the muscles of the hand and have its sensation directed to one point.

From the ball the "second gift of play" passes over to the cube, the simplest regular body with even surfaces, and adds next the intermediate between ball and cube, the cylinder. With ball, cylinder, and cube, the three normal forms, are now executed various plays, by moving and spinning them on a thread or needle. By quickly turning the cube, as the needle or thread is fastened in the surface, corner, or edges, appear the different axes, and the three fundamental forms of mechanics are shown—cylinder, wheel, and double cone. By perceiving that the cylinder—in the disappearance of the corners of the cube in turning—is contained in the cube, and the ball in the cylinder, the law is demonstrated how all succeeding is contained in the preceding form. Thus the infant mind is impressed with the first laws of space, form, and motion. When the child has seen in the ball the dimensions of time and space, it has, in the second gift, experienced the idea of motion, always hearing the corresponding little songs; and when, by these plays and its total surroundings, it is so far developed as to express the various forms and begins to busy itself more independently with the different ideas, to inquire into the cause of things, and desires to analyze the whole into its parts and to unite again the parts into a whole, it receives the "third gift of play"—the cube, divided through the centre, parallel to all sides. With this gift the child begins to invent. It discovers that unity becomes a plurality, that the many parts are similar to the whole and equal among themselves; it realizes similarity, equality, and inequality of objects; it distinguishes the whole and its parts by the division. the size and form, and takes an idea of a whole, a half, a quarter, an eighth, of above, below, inside, and

outside. The play with this gift will answer the threefold desire for activity in the child; it will represent with the eightfold divided cube, the forms of perception, life, and beauty, by making of the cube two halves, four quarters, &c; by building chairs, benches, tables, &c.; by laying out circles, stars, flowers, &c. And as in this manner it can form and invent, by aid of the eight cubes, more than 300 forms, it prepares the action of reason by the forms it recognizes, the practical in human society by the forms of life it imitates, and the world of feeling by the forms of beauty. In this, as in all plays of Fröbel, attention should be given to the following:

1. In building the child has a small slate, divided into squares of equal size, with the surfaces of the cubes to build on, that it may from the beginning accustom itself to regularity, care and precision, exactitude and beauty.

2. To create in the child at once, clearly and distinctly, the impression of the whole, the play should be handed him for his free use, opening the cover of the box a little, then turning it upside down, then placing it right before the child, who should move the cover from underneath the box, so that the cubes in it, after lifting off the box, lie on the table in the form of one large cube. With this cube the child begins to play as long as it wishes quietly to itself, until, by look and voice, it invites your aid, when words are given to his doings.

3. In no play should the child be allowed to destroy; it should always add to the given form or create something new, &c.

In each formation the child should use up all the cubes, in order to become accustomed to reflection, to have always a distinct aim before his eyes, to look at the object to be represented in many relations and regards—which is necessary when, for instance, a cube left over must be put into connection with the object represented—to make use of all the material at his disposition, and to pass over nothing unnoticed nor leave anything unused.

The "fourth gift of play" is the cube divided into eight tablets, by which, instead of contents, the extent of surface appears, and not only space-filling forms of beauty, life, and perception, but also space-encircling hollow forms may be executed; the law of equilibrium—in laying on the small side of one tablet another with its broad side—and the law of continued motion—by placing all tablets in a line, so that the falling of the first will cause all others to fall also—are presented to the child's view and comprehension.

Thus far the child plays to his fourth year of life. For the play from the fourth to the sixth year serve the fifth and sixth gifts of play. The "fifth gift" contains the cube divided twice in every direction, by which 27 small cubes are made, of which three are again cut in halves and three in quarters. This serves as a fundamental view into algebraic geometry and trigonometry. The child sees the triangle produced by the division, which as a body surrounded the prism; it constructs the parallelogram and trapezoid and builds the Pythagorean problem. Beside these forms of perception, a great wealth of forms is given, which, indeed, introduce to the architecture of life and beauty.

The "sixth gift of play" contains cubes twice divided through all sides, into tablets, of which six are again cut in height and width, by which the square and form of column is represented. Parallel with these gifts are given small plates, as the surfaces of regular bodies, to bring into view their various figures. They consist in plates of triangles, showing the right, the acute, and the obtuse angle; and of squares, beginning with four and doubling to 64. With them the child constructs regular figures, *i. e.*, squares and rectangles, which, by diagonals are divided into right angles, triangles, &c. Little wooden sticks serve to indicate the lines. In the play with sticks the child learns to know the perpendicular, horizontal and diagonal line; to find them again in nature, and to apply them to practical life. Involuntarily it seizes the pencil to draw on the squares of the slate the forms made by the sticks while they are yet before its mind. Meanwhile children of three or four years work at *plaiting*, forming the prettiest

figures in their plays, in accordance with the laws vividly before their spirit from the plays in which they previously engaged. Those who *draw* pass from the simplest to more complicated forms by way of contradistinction. Others are employed in *carving*, which goes hand in hand with drawing, when the child, with a pin, first makes the same figures and forms on square ruled paper. The carved flowers, birds, &c., are preparatory to plastic formations, in which the pin is exchanged for pencil and chisel. Auxiliary to plastic formations is the making of figures by so-called cross-sticks, of forms and figures in sticks and peas, and the art of coupling and pinching, which constructs little boats, boxes, ships, &c., from square pieces of paper. *Singing* enlivens and beautifies many of these plays, and conducts the child into the world of harmony. At the same time it is brought to nature and its life; the constant dwelling in the free air gives a familiarity with the life of nature. The child learns the care of animals, of birds, rabbits, &c., which are given to its charge, and understands work in the garden by sowing and planting, digging, and watering a little bed of its own, while in such little work the name, form, and life of plants and animals is told him. *Physical exercise* is not neglected. The various plays of motion are adapted to the different degrees of development of the child. In the "caressing songs of mothers," such plays, which aim at a harmonious development of the body and all its limbs, are arranged in an ascending scale, and in part attached to imitations of motion in nature and life, which, in their execution, are accompanied by suitable little songs.

While in this multiplicity of plays the choice is generally left to the child, his liberty is conceded, while, on the other hand, when the infant gardener desires to direct his attention more permanently to one certain play the child becomes accustomed to endurance and self-control. The will of the child is restrained and forced to join the thoughts and aims of a greater number, and to this end it often engages in one play with several children, lays out one figure, so that each brings in a particular part, &c.

Finally, this infant play is not without its religious consecration. True, the child is not introduced to religion by committing to memory unintelligible Bible verses or hymns; but when the child on Christmas beholds a representation of Christ in the manger it connects a joyful impression with the appearance of the Saviour of humanity. In such and other similar ways is laid in their tender hearts a deep foundation of religious sensibility. The infant garden should not neglect the cultivation of a consciousness of God in the infant heart; on the contrary, it should nurse the same. By taking the child into a God-pervaded nature—to the flowery sea of spring, the terrible magnificence of the storm, to the life of the rose, and the insect sporting out its joyful little life—there the child should feel God and find him in every flower and every star. From its relations to parents it should realize the Father of all the children in heaven and earth, and learn to love him and to keep his commandments by giving honor to truth, by doing the right, loving and practicing the good. The child should be influenced to express his feelings toward God, to excite and strengthen them by praying before him and with him in holy moments of life. "He who will early know the Creator," says Fröbel, "must practice his power for a conscious exercise of the good, for doing good is the bond between the Creator and his work, and the conscious good action is the living union of man and God, the final point and eternal aim of all education."

While the principles of Fröbel's system were not approved by the Prussian minister of education, the Duke of Meiningen placed the castle of Marienthal at his disposal, in which, to his death, Fröbel instructed teachers of infant gardens. The scholars received instruction in physiology, psychology, natural history, (especially botany,) history of education, the arts and plays for children, as drawing, plaiting, building, cutting, folding, coupling, &c.

Fröbel died June 21, 1852, but not his work. To the activity of Midden

dorff, and Bertha de Bülow after him, it is due that infant gardens flourish in the north and south of Germany. They exist in Hamburg, Altona, Gotha, Sondershausen, Weimar, Frankenhausen, Erfurt, Meiningen, Eisenach, Ohrdruff, Apolda, Altenburg, Lübeck, Dresden, Görlitz, Leipzig, Berlin, Stuttgart, &c. In Switzerland they have been revived since 1859; in Belgium they were introduced in 1857; in Holland they became known in 1858; in France they gained Marbeau—who founded the *créches*—and Madame Mallet; in Spain, (Bilbao,) England, (London, Manchester, Dublin,) North America, (New York, Boston, Philadelphia,) and Russia, especially Finland, great interest is shown in the infant gardens. The "*Manuel Pratique des Jardins d'Enfants de Frederic Froebel*, à l'usage des institutrices et des mères de famille, composé sur des documents allemands, par J. F. Jacobs, avec une introduction de Madame la Baronne de Marenholtz, (Bruxelles, 1859,") gives a complete insight into the infant garden; the "Erziehung der Gegenwart," a pedagogic periodical, by Carl Schmidt, as well as the "Education Nouvelle," of Lausanne by Raouy, are devoted, since 1861, to the diffusion of Fröbel's system.

Michelet also recognized that the principles of Fröbel are those upon which education must progress, when he says in his work, "La Femm :" "By a clear spiritual eye and his grand simplicity Fröbel has found what the wise have hitherto sought in vain: the secret of education. Fröbel's doctrine is the educational truth of the age. His system is neither exterior nor prescribed nor arbitrary; it is drawn from the child itself; the child begins the history and creative action of humanity anew."

In Fröbel's infant garden are the ideas of present and future education in a circumscribed sphere; for the first time the material of education is arranged in an organic manner, so that the future has only to add to Fröbel's means of employment, which especially have regard to mathematics, mechanics, and drawing, the experimental physic, chemistry, and physiology—of course in accord with the pupil's degree of development—and that the popular school (and this is the great task of the future) should intimately connect itself in an organic relation to the infant garden. From the time in which this is done a new era in the development of popular schools will begin—a truly national education.

The main principles of infant culture, as inculcated by Fröbel and set forth by his admirers, are not new to thoughtful educators; and similar methods and means, not so completely systematized or so early applied, have been tried in this country, but not always with due caution or with proper understanding of the infant nature. These views have already greatly modified the exercises and methods of our primary schools; but there is still room for a lower or earlier grade of schools, and for places, methods and material aids of instruction similar to those of the Kindergarten. Mrs. Horace Mann and Miss E. P. Peabody, in their treatise on the subject (Boston, 1863) entitled "*Moral Culture of Infancy and Kindergarten Guide*," and recent letters of Miss Peabody, published in the "Herald of Health," have already inaugurated some movements in this direction.

SUMMARY VIEW OF FROEBEL'S PRINCIPLES.

THE leading ideas of Fröbel's educational system may be summed up in the following statements:

1. The task of education is to assist natural development towards its destined end. As the child's development begins with its first breath, so must its education also.

2. As the beginning gives a bias to the whole after development, so the early beginnings of education are of most importance.

3. The spiritual and physical development do not go on separately in childhood, but the two are closely bound up with one another.

4. There is at first no perceptible development except in the physical organs, which are the instruments of the spirit. The earliest development of the soul proceeds simultaneously with, and by means of that of the physical organs.

5. Early education must, therefore, deal directly with the physical development, and influence the spiritual development through the exercise of the senses.

6. The right mode of procedure in the exercise of these organs (which are the sole medium of early education) is indicated by nature in the utterances of the child's instincts, and through these alone can a natural basis of education be found.

7. The instincts of the child, as a being destined to become reasonable, express not only physical but also spiritual wants. Education has to satisfy both.

8. The development of the limbs by means of movement is the first that takes place, and, therefore, claims our first attention.

9. The natural form for the first exercise of the child's organs is *play*. Hence games which exercise the limbs constitute the beginning of education, and the earliest spiritual cultivation must also be connected with these games.

10. Physical impressions are at the beginning of life the only possible medium for awakening the child's soul. These impressions should therefore be regulated as systematically as is the care of the body, and not be left to chance.

11. Fröbel's games are intended so to regulate the natural and instinctive activity of the limbs and senses that the purpose contemplated by nature may be attained.

12. Through the gradual awakening of the child's will this instinctive activity becomes more and more *conscious* action, which, in a further stage of development, grows into *productive* action or *work*.

13. In order that the hand—which is the most important limb as regards all active work—should be called into play and developed from the very first, Fröbel's games are made to consist chiefly in hand-

exercises, with which are associated the most elementary facts and observations from nature and human life.

14. Inasmuch as in the human organism, as well as in all other organisms, all later development is the result of the very earliest, all that is greatest and highest springs out of the smallest and lowest beginnings, education must endeavor to emulate this unbroken continuity of natural development. Fröbel supplies the means for bringing about this result in a simple system of gymnastic games for the exercise of the limbs and senses; these contain the germs of all later instruction and thought, for physical and sensual perceptions are the points of departure of all knowledge whatever.

15. As the earliest awakening of the mind has hitherto been left to chance, and the first instinctive activity of childhood has remained uncomprehended and unconsidered, there has of course been no question of education at the very beginning of life. It was Fröbel who first discovered a true and natural basis for infant education, and in his "*Mutter und Koselieder*" he shows how this education is to be carried on and made the foundation for all later development.

It is, therefore, essential that the principles and methods laid down by Fröbel should be attended to at the very beginning of education, if full benefit is to be derived from the Kindergarten.

The training of mothers, and all who have the management of young children, in the application of Fröbel's first principles of education, is consequently the starting-point for the complete carrying out of his system, and consequently, too, of immense importance.

The little, seemingly insignificant games and songs devised for the amusement of infants are easy enough for girls of the lowest degree of culture to master. The true development of women in all classes will best be accomplished through training them for the educational calling, seeing that nature has pre-eminently endowed them for this work. Simple receipts for the management of health (and, above all, the practical application of them in the care of children) are also within the grasp of women of all degrees of culture. By placing such instruction within the reach of women of all classes the first step will be taken towards the full and perfect training of the female sex, of all who have the care of children, of all future mothers in all ranks of society, for their educational vocation.

The principles and methods of Pestalozzi, as presented by Rev. Charles Mayo and Miss Mayo in the Pestalozzian School at Cheam, near London, and in their addresses and Manuals of Object Teaching in Arithmetic, and Early Steps in Natural Science, were adopted by the Home and Colonial Infant School Society in their (London) Model and Normal Classes in 1836; and one of the teachers in the Training Class of the Society (Miss M. E. M. Jones), who inaugurated the Oswego system (so called) of Object Teaching, thus summarizes

PESTALOZZI'S LAWS OF CHILD CULTURE.

THE merit of the Pestalozzian system is that, recognizing the character of children, it adapts itself to this, doing invariably and systematically what all good parents and teachers do often and intuitively.

Pestalozzi recognized the nature of a child as threefold—physical, mental, and moral. He demanded that this nature should be aided in developing itself simultaneously, harmoniously, and progressively. He noted the threefold characteristics of this threefold nature, and said, "The chief characteristic of a child's physical nature is activity; of his intellectual nature, love of knowledge; of his moral nature, sympathy. No educational system can suit him unless it works by these."

I. Activity is a law of childhood. Its abuse produces restlessness, love of mischief, etc. It were not too much to demand that the number of hours devoted by growing boys and girls to physical exercise, in some shape or other, should equal those devoted to intellectual exercises. This the teacher can not secure. She can, however, insist (as a necessary condition of work) that her pupils shall have two recesses in the morning, and one in the afternoon, each twenty minutes long; that during the time of recess they be not constrained to quietude; for children, unless asleep, can not rest without they play, and they can not play without making a noise; that they shall sit and stand alternately; that they shall have physical exercise between each lesson, unless singing or recess intervene, and that the remainder of the time be honestly occupied in school work.

It is really a sad sight to see young children permitted neither to work nor play, but kept in their seats for two or three hours under pretense of studying. Were schools instituted for the purpose of training little ones to the love of mischief and to idleness, they could hardly adopt better means to secure such an end. To divide a school into two sections, to take *each* alternately, and, while teaching one, to provide the other with

something to do (the doing of which is to be tested), as copying printed columns of words, arranging patterns of forms or colors, weighing, measuring, working number exercises on slates or blackboards, drawing the school-room to scale, reproducing on their own slates lessons in spelling or in language. All *this* requires not only the necessary apparatus, but *training*, *energy*, and moral influence on the part of the teacher. It *is* easier, to be sure, to remain in one's seat, calling up one class at a time, and hearing these read and spell in turn, while the rest are commanded "to keep studying."

Now that another method of keeping school is introduced consistently with the greater energy expended by teachers and children, the number of school hours ought to be diminished. It has been amply proved that the children of the Home and Colonial Schools, London, now attending school during five hours, make greater progress than they formerly did in six.

I shall not be surprised to find the number of hours reduced to four. Edwin Chadwick, J. Currie, and other educators, who can speak as having authority, declare that more than four hours in the day can not advantageously be spent in school by children less than eight years of age.

Even in the case of elder children, I should not be inclined to add to the four hours; but I would diminish, and at length dispense with the intervening physical exercises, recesses, etc. Gymnastics and drilling are good, but these can have another time set apart for them; and as soon as the scholar is able to work alone, he should be required to spend at first twenty minutes, and ultimately, perhaps, two hours in the performance of an appointed task, not merely in preparation for recitation, but in writing exercises, and in the reproduction of the oral lessons he receives from his teacher, etc.

To make these oral lessons worth recording, indeed to insure them as being of any value at all, they must be well prepared. Much, if not all the time gained by the teacher will be devoted to this. In Germany or England, a trained teacher (and untrained teachers are not recognized) would no more think of addressing her scholars without preparation, than a lecturer his audience, or a minister his congregation.

II. *Love of knowledge* is a law of childhood. The abuse of this produces idle and impertinent curiosity. It is a simple fact, that the appetite of a child for knowledge is as keen as his appetite for food. If we say we find it otherwise, it is because

we give him words when he knows not what they express, signs when he knows not what they symbolize—the husk instead of the kernel; or if, indeed, the kernel is there, he can not get at it through the shell. The maxims laid down by Pestalozzi for the mental training of children are as follows:

"1*st*. Reduce every subject to its elements. One difficulty at a time is enough for the mind of a child, and the measure of information is not what you can give, but what he can receive.

"2*d*. Begin with the senses. Never tell a child what he can discover for himself.

"3*d*. Proceed step by step. Take not the order of the subject, but the order of nature.

"4*th*. Go from the known to the unknown, from the idea to the word, from the signification to the symbol, from the example to the rule, from the simple to the complex."

Formerly we reversed all these rules. Our usual plan of teaching children to read and spell is a good example of their violation. Let us, on the contrary, follow these rules, and we ascend

From *Form* to *Geometry;*
" *Place* to *Geography;*
" *Weight* to *Mechanics;*
" *Size* to *Proportion in Drawing and Architectural Designs;*
" *Number* to *Arithmetic and Algebra;*
" *Color* to *Chromatography;*
" *Plants* to *Botany;*
" *Animals* to *Zoology;*
" *Human Body* to *Physiology;*
" *Objects* to *Mineralogy, Chemistry, etc.;*
" *Actions* to *Arts and Manufactures;*
" *Language* to *Grammar.*

With reference to this ascent, Pestalozzi noted,

First, the order in which the faculties are developed with respect to one another; and,

Secondly, the order in which each develops itself with respect to its objects:

1. First, the perceptive Faculty;
Secondly, the Conceptive Faculty;
Thirdly, the Reasoning Faculty.

2. In the exercise of the Perceptive faculty, the *perception of likeness precedes the perception of difference*, and *the perception of difference perceptions of order and proportion.*

In the exercise of the Conceptive faculty, *concepts of things physical precede concepts of things imaginary*, and *concepts of things imaginary concepts of things metaphysical.*

In the exercise of the Reasoning faculty, *the power of tracing effect from cause is based, chiefly, on the perception of order; the power of tracing analogies on the perception of likeness; the judgment on the perception of difference.*

III. *Sympathy* is a law of childhood. Pestalozzi argued that *young children can not be governed by appeals to conscience, veneration*, or the love of the beautiful, because in them these sentiments are not yet developed. Still less are they to be governed by the excitements of emulation, as commonly understood, or of fear. True, the principle of emulation exists in the child, and a wise teacher will appeal to it, not with reference to his class-fellows, but to his task. The lesson, and not the schoolmate, is to be overcome. The latter is to be recognized not as an antagonist, but as a fellow-worker. The prize of success is not for *one*, but for *all.*

The principle of fear, too, exists in the child. It is right that he should be afraid to incur the displeasure of his teacher; but the fear of bodily pain merely is the lowest of all motives. It is hardly possible to cultivate the conscience of a child who is brought up under its influence; for, if he do right from fear alone, he will certainly do wrong whenever he judges he has a chance of doing it undetected. This every one knows.

Concerning fear and emulation, as employed by unwise teachers, Pestalozzi wrote, "Moral diseases are not to be counteracted by moral poisons." He maintained that very young children were to be governed by *sympathy;* that the teacher can, and does communicate her own spirit to the scholars. "Do and be," said he, "what you wish your children to do and be." "Work *with* the will, not against it."

Furthermore, he showed that this sympathy, as a motive to action, must be gradually superseded by the *rule of right*, so soon as the children are able to recognize and apply the latter; for all good government tends to self-government—all good education, in childhood, tends to self-education.

May the children of our schools progress from suitable impressions to befitting habits; from good feelings to right principles; from submission to the impulse of fear to obedience to the dictates of conscience; from love of friends to the love of God.

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KINDERGARTEN BUILDINGS AND GROUNDS.

BY MISS CAROLINE PROGLER,*

Directress of Special Training at Geneva.

The Kindergartens have multiplied within fifteen years, and have spread over the whole globe, but wherever this new education has been introduced it has had to be contented with very defective provisional arrangements. Private dwelling-houses, workshops, stores, even abandoned breweries, as has often been the case in England, have been utilized for this purpose. What is especially wanted is a garden, or a cultivatable open space, attached to the premises; if that condition is fulfilled, we can pass over many deficiencies.

Every country has its organic decrees and regulations for school buildings; nothing similar yet exists for Kindergartens, so that we must here give an ideal type. We hope to succeed in throwing some light upon this quite new question.

Place, Orientation, Enclosure.

The choice of the place designed to receive a Kindergarten, and its dependencies, is a very serious question; more serious, perhaps, than the choice of a place for a primary school. It is important that it shall be central, that it shall be as near as possible to the little people, who cannot be taken long distances. The approach to the place should be salubrious, and the place itself situated in an airy, quiet quarter, outside the daily movement of great centers. If it is a Kindergarten for a rural community, it must be accessible to all, even to detached villages. The condition of proximity must be subordinate, in the country, as well as in the city, to the facility and safety of access.

It is difficult always to give to a school the orientation that is judged best for hygiene and for lighting. The rooms in which the children are should, if possible, be exposed to the north and east. This exposure, the coolest at all times of the year, has been objected to because it necessitates the use of more fuel in winter, and therefore more expense. But in these days this argument has lost much of its weight, because of the perfection to which science and ingenuity have brought the apparatus of heating.

We have said that the Kindergarten must be easy of access. To this we would add that it should be absolutely independent of all neighboring buildings, and that it should be situated in the midst of a garden. We should like to have it surrounded, in a city, by a grating, with a wall for a basis; in the country, by a living hedge. In city communities, where in all probability the locality must be on a street or in a public square, we would recommend the building to be from 3 to 5 meters [10 to 17 feet] back of the line of houses. Behind the principal building should be the uncovered yard, planted with trees, and a small territory for the children's gardens. Building, court, garden, and enclosure, should occupy, in a city,

*Report to Brussels International Congress. Translated by Mrs. Horace Mann.

12 or 15 ares [13,000 to 16,000 sq. ft.], *at least;* in the country, 8 or 10 ares [9,000 to 11,000 sq. ft.].

In an institution for little children, it is always best that the apartments shall be on the ground floor, as stairways are more or less dangerous, and require more watching of the little ones. Such buildings do not require deep foundatiónS, and have the advantage of not being costly.

The ground under such buildings should always be in good sanitary condition, underdrained, and free from all surface dampness.

In cases where it is necessary to put Kindergartens into primary school buildings, the two institutions should have their separate entrances and different recreation-hours.

Number of Rooms.

The number of rooms necessary for the Kindergarten will not be the same in the city and the country. In cities, the Kindergarten will contain three or four divisions, each of which must be placed under the charge of a teacher. These divisions require as many rooms, and a covered yard or play-room. We think that a Kindergarten, even in populous centers, should not receive more than 150 pupils; the maximum of 200 should never be passed.

One teacher, if she wishes to apply the method intelligently and with good fruit, should have no more than 30 pupils. If this number is exceeded, she should have an assistant, to whom she can confide a part of her pupils. On this condition alone should a Kindergarten number 50 children.

In rural communities, where there is generally but one teacher, she will unite all the children, who will not often exceed 30 (the statistical number of children in a community of 1,000 inhabitants). Two halls, one for work and one for play, will be sufficient.

Surface, Height, and Shape of the Rooms.

A hall designed for a maximum of 30 pupils should be 7m50 by 6m50 [24.6 by 20.3 ft.], or 8 m. by 7 [26.2 by 23.0 ft.], in order that each child may have an average surface of a square meter [10.8 sq. ft.]. The teachers of Kindergartens having constantly to speak and sing with their little pupils, too large halls are found to be very fatiguing, and always injurious to the voice. We do not think the height of the halls should exceed 3m60 or 3m80 [11.8 or 12.5 ft.], if we wish to obtain good acoustic conditions; 3m75 [12.3 ft.] high and 48.75 square meters [524.7 sq. ft.] of surface would furnish each pupil 3.656 cubic meters [129 cu. ft.] of air. The halls should be not far from square.*

The furniture must be moveable, that the teacher may group the children at her will for the various labors or exercises.

Each working-room must open by a double folding-door into the cov-

* In the section of Hygiene [at the meeting of the International Congress of Education at Brussels, Aug., 1880], M. Perrin stated that the requirements of the Council of Education were, for each pupil, one meter of superficies and four meters of height. The section adopted almost unanimously the proposition of M. Janssens, that, for a class of fifty, the minimum accommodations required was a room 9.60 meters by 8 and 4.75 in height [31.5 by 26.2 by 15.6 ft.]. The light should be a side-light, and should only come from one side.

—*Journal of Education, London, Oct.* 1, 1880, *no.* 135, *p.* 225.

ered yard, that the children may march in and out two by two. This covered yard should be, in a city, as often as possible, a central space.

In case the form of the land on which the building is placed obliges these plans to be modified, we advise that the four working-rooms should be connected by a corridor, and the play-room should be annexed to the rear of the principal building. The play-room is indispensable to a Kindergarten. It is more than a covered yard; it is a hall of gymnastic exercises, designed for marches, for rings, for plays, etc. As this hall would unite several divisions in play hours, 12 meters by 10 [39.4 by 32.8 ft.] would not be exaggerated proportions, giving 0m²80 [8.6 sq. ft.] as the minimum for each child.

Parlor.

The parlor annexed is a reception-room for the parents. It is at the same time the office of the instructor-in-chief, who keeps in it the registers of her school administration. In the city, the parlor will need to be larger than in the country, and will serve for a place of reunion for the teachers. It ought to be near the entrance, and open from the vestibule.

In every Kindergarten there should be two cabinets; one to hold all the material for work, the other the work done by the children, and their collections of plants, seeds, minerals, etc.

In the rural districts a domestic should fill the place of janitor. Her charge will be the material care of the children and the neatness of the whole establishment. Her lodging should be a chamber and a kitchen. Behind these rooms should be another kitchen, for warming the food of the children who pass the day at the school, and where the soup shall be prepared, which will be gratuitously distributed. Near the entrance, and opening from the vestibule, should be a room for the children's outside clothing, hats, etc.

We need not insist upon the details of this room, so indispensable to the healthfulness and neatness of the establishment. If there is room enough, a little dormitory, where the children who fall asleep can be laid on suitable couches, should be found in every Kindergarten.

Walls and Ceilings.

The rooms should be floored with pine, which is not so cold as oak, and permits frequent washing. If moisture is feared, it is well to harden the floor with a preparation of India rubber. The walls should be smooth and glossy, covered with plaster, and painted in oils in a neutral tint. Painting in oil is healthy; we also recommend it for the ceilings.

Light—Heating Apparatus—Ventilating.

Each room should be lighted by a casement window placed in middle of outer wall, and open like doors from the middle with hinges on the sides. It should be 3m60 [11.8 ft.] wide; the sill, 0m80 [29.5 or 31.5 in.] above the floor, and at least 3m [9.8 ft.] high, extending to ceiling. Each fold should be divided into quarters—the outer quarter each 0m90 [35.4 in.] wide—the outer fixed, and the inner made to swing back and fasten on to the outer. Glass should be transparent, and not ground or colored. Simple curtains will keep out direct rays.

An apparatus for heating, outside the rooms, is preferable to all others for little children, owing to the dangers of stoves and other modes of heating. In an apparatus which gives great satisfaction, the heating apparatus is under the floor, and fed by external air; the channels built in the walls send the fresh warmed air into orifices that open 1m50 [4.9 ft.] above the floor. It is always possible, even in very cold winters, to obtain an average temperature of 14° C. [57° F.] before the opening of the school. Notwithstanding the impossibility of opening the windows, the air remained pure, and the temperature was sufficiently high. The cost amounted to 12 francs [$2.40] for each pupil. The average expense of fuel did not exceed 50 Kg. [110 lbs.] per day, or 1 centime [0.2 cts.] per pupil. As we recommend small classes, this apparatus is as complete as can be desired, and simplifies very much the labor of the janitor.

Ventilation is secured by supply of fresh air in connection with heating apparatus.

Water-Closets.

These should be placed inside the building to prevent exposure to the children, and they can be so built as to be wholly inoffensive. The seats should be of white pine, and thoroughly washed every day. The basins should be of crockery, closed hermetically when shut; the number of seats should be one for every twenty children, the urinals, one for every forty boys, and so constructed that they can be simultaneously flushed several times every day. The urinals should be made of slate, the only substance which does not become oxydized, and which, well washed, emits no odors. The premises should be easily ventilated.

We do not think a refectory necessary. The children can eat their lunches in one of the rooms, which will be kept clean and aired.

Furniture.

The furniture of a Kindergarten must unite certain conditions. It must be portable, of moderate price, simple and not complicated, solid and requiring few repairs, the seats of two sizes, with backs; the first size for children from 2½ years to 4, 28 cm. [11.0 in.] high; second size, for children from 4 to 6 years of age, 31 cm. [12.2 in.], and both 24 cm. [9.4 in.] wide, and 1m35 [53.2 in.] long, with backs 25 to 28 cm. [9.8 to 11 in.] high. The table of the first size should be 45 cm. [17.7 in.] high, 30 cm. [11.8 in.] wide, and 1m35 long; of the second size, 52 cm. [20.5 in.] high, 35 cm. [13.8 in.] wide, and 1m35 long. The tables must be provided with a moveable border, 4 cm. [1.6 in.] high, that can be raised or lowered at will, for certain ball plays. The play-room should be surrounded with benches. The black-board must be on rollers.

The Recreation Yard.

A large court for this purpose is indispensable to a Kindergarten. It should occupy a place at least as large as the whole building, and be divided into two parts, one surrounded with trees for the plays, the other divided off into little gardens. The soil should be well drained, rolled, and covered with sand, to avoid any dampness. Around the shaded portion should be low benches, and we should like to see a fountain in the middle, furnished with a cock which could be closed at pleasure.

The wall around the play-yard should be adorned with climbing plants, and the little gardens should be partially shaded, where the children can plant seeds of all such plants as will serve for conversations; flowers, vegetables, cereals, textile plants, etc. These little plantations will prove an inexhaustible mine of pleasure and instruction. The children should be taught to respect these gardens, which no one is to invade but the teachers. The child who receives, in the spring, one of these little beds, 0m80 by 0m40 [31.5 by 15.7 inches] in size, will dig it, rake it, sow it, water it, under the direction of the teacher, and what he reaps from it will be his own property. There will be a little building for the spades, rakes, watering-pots, etc., of which the children are to be taught to take care, and if the premises will permit, a little stable should be found in all such play-grounds, containing a few animals; a lamb, a goat, rabbits, pigeons, etc., of which the children should be taught to take care.

A beautiful Kindergarten building, the *Froebelhaus*, was erected at Spire, in 1874. The local committee endeavored to make it answer in every way to the wishes of the great Master. It stands in the midst of a large garden ornamented with trees, several meters in the rear of the line of the street, from which it is separated by a parterre of flowers. The principal façade of the building is 18 meters [59 ft.] in length, the building 10 meters [32.8 ft.] deep. Each story contains two halls of 60 square meters [645.8 sq. ft.], a vestibule, a parlor, a dressing-room, etc. But the premises are too small for the 200 children that now constitute the Kindergarten.

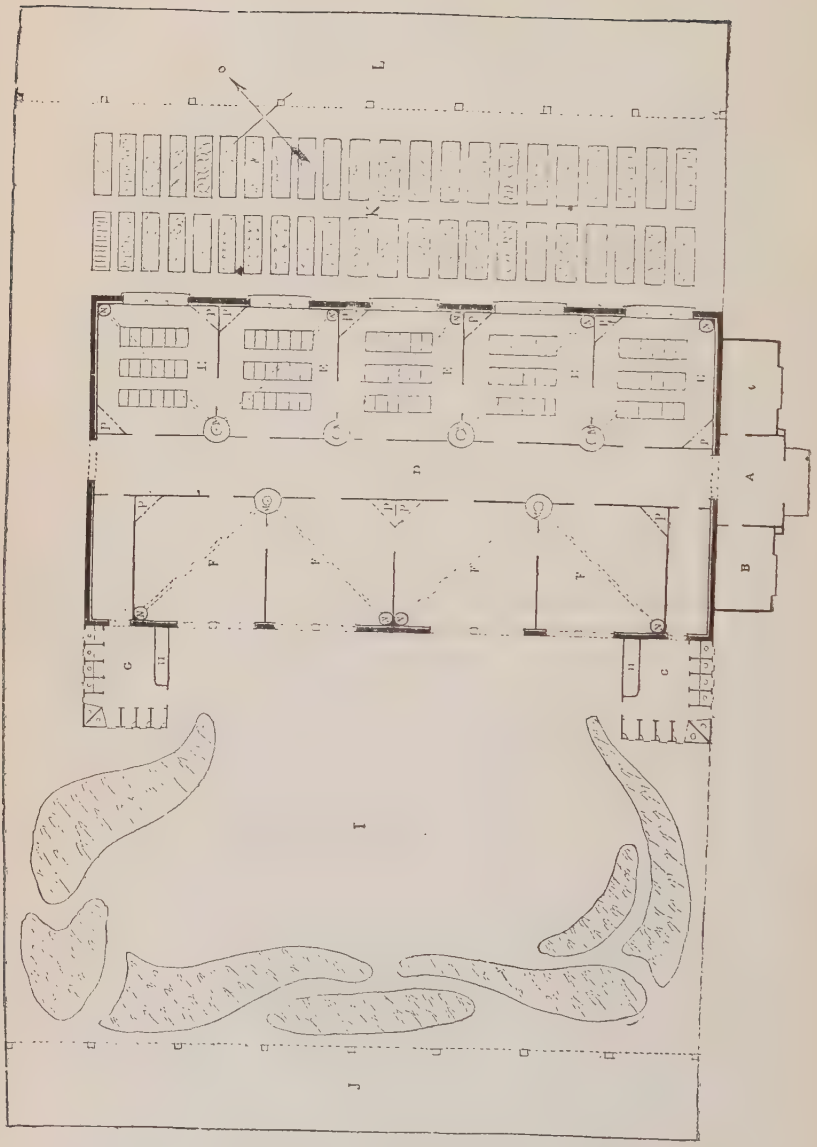
Several years ago numerous Kindergartens were opened in Munich. One peculiarity of them would be dear to the Master. To every school for young girls, built since 1873, a Kindergarten has been annexed, an excellent arrangement, which allows the elder pupils to go every day for several hours to learn the care they will have to take of their own brothers and sisters at first, and of their own children when they become mothers. The Kindergartens are not in the main school buildings, but erected in the gardens. The vestibule opens into one of the gymnastic halls, which at certain hours serves as a covered play-ground for the little ones.

Economy of ground, diminution of the expenses of construction, etc., are advantages which make us wish to see many cities imitate the noble example of Munich.

Saint Gall and Winterthur in Switzerland have each their Kindergarten. In the former city the two-story building does not seem to us to answer well for little children.

Winterthur has one of the prettiest Kindergartens we are acquainted with. This elegant construction rises in a nest of verdure. With its columnar porch, and its grey seats, the Kindergarten of Winterthur makes an excellent impression. In the lower story are the great hall and its dependencies, and three rooms for work.

We regret that here the children have to descend stairs three times a day to reach the play-room. This beautiful Kindergarten cannot serve as a type for the popular Kindergartens, which must be more simple and less costly. It occupies a surface of 325 square meters [3497.6 sq. ft.]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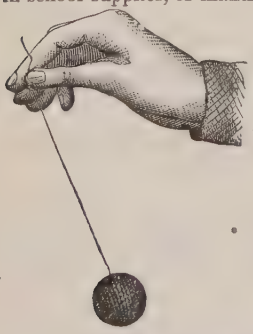
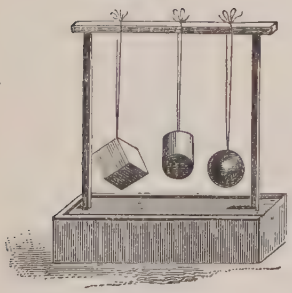
KINDERGARTEN MATERIAL.

In the limited space at our disposal it is impossible to give a complete explanation of the varied material used in a Froebel Kindergarten, but the following enumerations and brief description will serve to give a general idea of the various occupations, and the usual price of the principal material is given that those who are not Kindergartners may be able to form an estimate of the expense. A more full catalogue may be obtained by addressing any large dealer in school supplies, or manufacturer of Kindergarten material.



FIRST GIFT.

The first gift consists of six soft balls about 1½ inches diameter, and usually made of wool or hair, covered with a netting of worsted in the three primary and three secondary colors. A trained Kindergartner should be competent to make these for herself, and will not be satisfied with the inferior goods often offered by dealers.

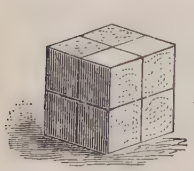


SECOND GIFT.

The second gift consists of a sphere, cylinder and cube, provided with the necessary staples and holes for suspending in the air, an additional plain cube, two rattan axles for revolving the forms, and two posts and a cross beam for suspending them.

All in a neat wooden box properly constructed for supporting the posts and beam.

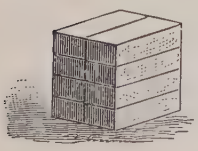
Price, $0.60; Postage, $.09



THIRD GIFT.

Eight rock maple cubes one inch square, in a neat, strong, varnished wooden box with slide cover,

Price, $0.20; Postage, $.05

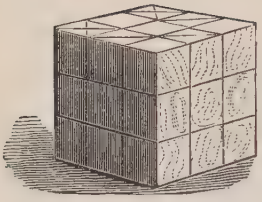


FOURTH GIFT.

Eight oblong blocks of rock maple, each two inches long, one inch wide and one-half inch thick.

In neat, strong, varnished wooden box with slide cover,

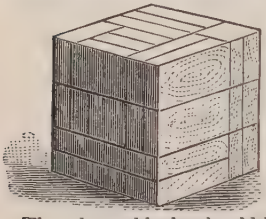
Price, $0.20; Postage, $.05



FIFTH GIFT.

A cube (3 x 3 x 3 inches) consisting of 21 whole cubes (1 cubic inch), six half cubes and 12 quarter cubes.

In varnished wooden box with slide cover,
Price, $0.40; Postage, $.15



SIXTH GIFT.

Large cube, consisting of 18 whole, and three lengthwise and six breadthwise divided oblong blocks. In wooden box, slide cover,
Price, $0.40; Postage, $.15

The above blocks should be made with great accuracy from the most thoroughly seasoned hard rock maple.

SEVENTH GIFT.

The Seventh gift consists of quadrangular and triangular tablets usually of wood, although a heavy card-board serves the purpose fairly, at a much less price, while they retain their corners. If of wood they should be finely polished, and are desirable in light and dark woods.

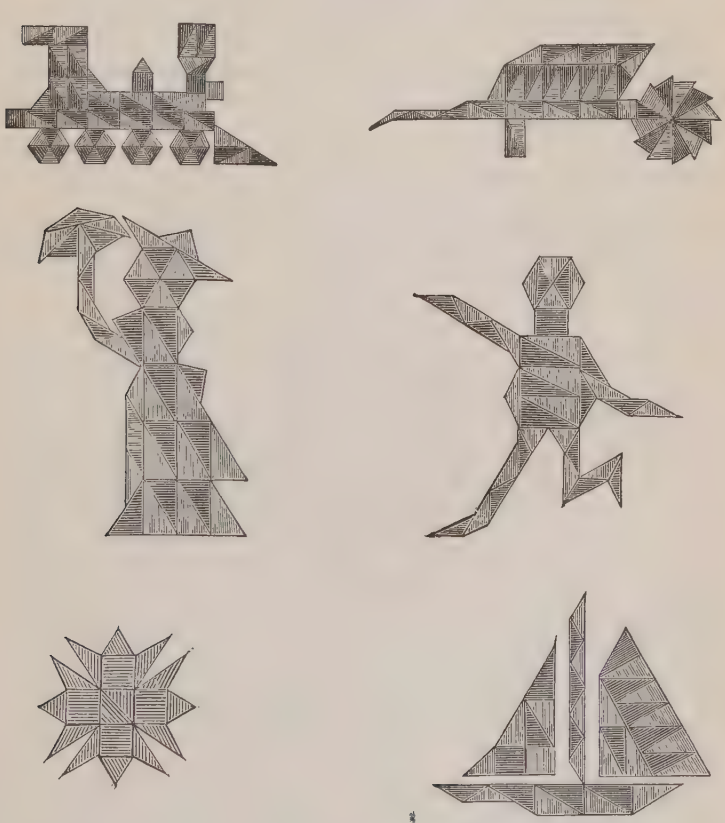
		Price.	Postage.
	A. Eight squares, one inch on each side, in wooden box, ...	$0.25	$.02
	A. 2. Sixteen squares, as above, ...	.35	.03
	B. Sixty-four half squares, one inch on each leg. Wooden box, ...	.50	.03
	C. Twenty-four equilateral triangles, one inch each side. Wooden box, ...	.40	.02
	C 2. Fifty-four equilateral triangles, as above,	.50	.03
	D. Sixty-four obtuse-angled triangles. Acute angles 30°. Wooden box,	.60	.03
	E. Fifty-six right-angled triangles, 30° and 60°. Wooden box, . .	.60	.04

The tablets for the seventh gift are also made in very heavy and solid paper board, each form and quantity as indicated above in A, B, C, D, E, in a paper box. The whole set, ... Price, $1.00; Postage, $.08

Kindergarten Parquetry.—Those occupations in which something permanent can be made, are the most interesting, and seem to be more productive of good.

It is owing largely, no doubt, to this feature, that the weaving and braiding is now the most popular occupation in the school and family. With this thought in mind, a new occupation has been devised in connection with the Seventh Gift which is termed Kindergarten Parquetry, and which has been received with favor by leading Kindergartners.

It consists of colored paper similar to the weaving and braiding papers, but cut accurately to the forms and sizes of the tablets in the Seventh Gift. A pupil having designed with the tablets a figure which is deemed worthy of preservation, is allowed to reproduce it permanently, by pasting papers of corresponding forms on to a heavy paper or card-board. These triangular papers are sold with the backs gummed like postage stamps, and also plain.

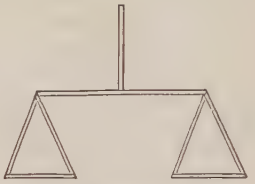


For Kindergartens the plain is perhaps preferred by the majority, as the occupation of gumming neatly affords the best possible practice in manual dexterity. But for home use where less supervision is available the gummed papers are more desirable.

A box containing one thousand pieces, assorted forms gummed, is sold for forty cents, and the same without gum for twenty-five.

EIGHTH GIFT.

Sticks for Stick Laying.—This Gift consists of wooden sticks, which are cut to various lengths, and used to teach numerical proportions and for producing elementary forms, preparatory to drawing.

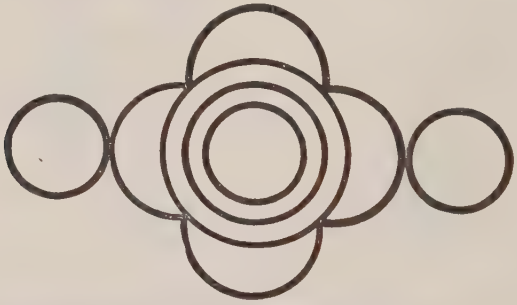


That which is usually called the multiplication table is taught by means of this Gift, by actual observation. Instruction in reading according to the phonetic method, as well as imitation of all letters of the alphabet, together with Roman and Arabic numerals, are taught in connection therewith, preparatory to the instruction in writing.

The sticks for this Gift, if colored red, yellow, blue, purple, orange and green, are very attractive and useful.

NINTH GIFT.

Rings for Ring Laying.—This Gift consists of whole and half wire rings for laying figures embodying circles. A continuation of the Eighth Gift and preparatory to drawing and designing.



The rings as ordinarily made are not soldered at the joints, and hence are not rings in the proper sense of the term.

They may be obtained soldered, but of course are more expensive.

A box with 36 whole rings and 72 half rings, assorted sizes, not soldered, sells for fifty cents, and if soldered, for about seventy cents.

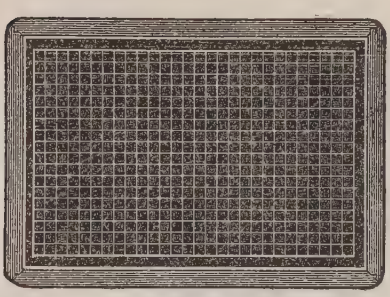
TENTH GIFT.

Drawing.—This material is slates and paper properly netted in squares.

The paper formerly used was ruled into squares over the entire surface, and the ruling was very inaccurate.

Recently drawing paper and books have been introduced in which the lines are accurately engraved and printed, and each small sheet or page has a plain margin. These features add to the value of this material.

Still more recently slates ruled in the same way have been made as shown in cut on the following page, which are received with great favor because positive corners are thus provided for counting from in dictation.



ELEVENTH GIFT.

The Eleventh Gift or occupation is perforating, and the material consists of ruled papers and cards, a heavy needle in a handle, and a felt cushion or pad on which to lay the paper or card.

TWELFTH GIFT.

Embroidering.—This material is varied, consisting of cards, plain or perforated, silks or worsteds and needles. Cards ready pricked in various geometrical patterns are largely used in this occupation by many Kindergartners.

THIRTEENTH GIFT.

Cutting Paper.—Squares of papers are folded and cut in various ways, producing symmetrical designs. The child's natural propensity to destroy with scissors is here guided in such an ingenious manner that the most astonishing results are produced. The usual material is plain squares of white or colored paper which, after having been properly folded, are marked by the teacher, to guide the pupils in cutting.

A modification of the above consists in the use of papers having guide lines ruled on one side serving the same purpose as the ruled lines on the netted drawing papers, and enabling the pupils to do for themselves much which was formerly done by the Kindergartner.

The Following diagrams represent the ruled cutting papers.

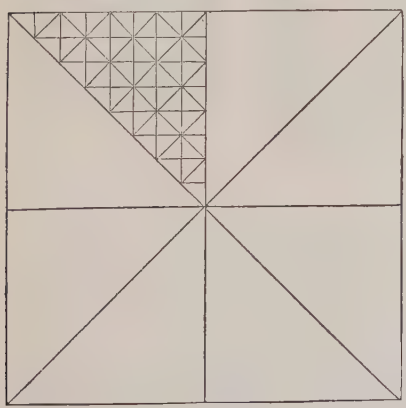


Fig. 1.

Fig. 1 represents the ruled paper before being folded.

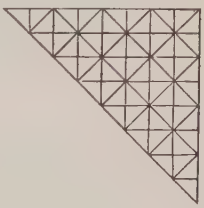


Fig. 2.

Fig. 2 is one of the triangular surfaces which is on the outside when folded.

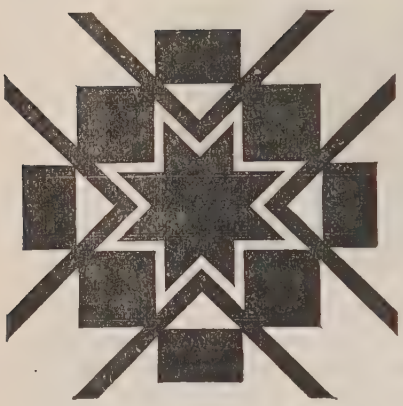


Fig. 4.

Fig. 3 represents this same surface with cutting marks applied.

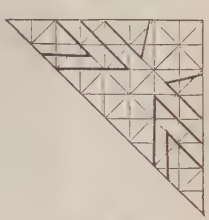


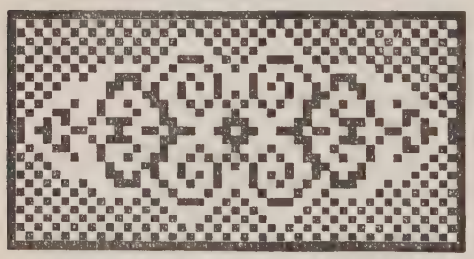
Fig. 3.

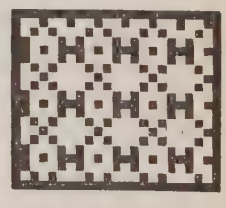
Fig. 4 is the same design when cut and mounted.

Square papers, plain and ruled, of various grades and colors are furnished in this occupation by the manufacturers of material.

FOURTEENTH GIFT.

Weaving.—Strips of colored paper are woven into a differently colored sheet of paper, which is cut into strips throughout its entire surface, except a margin at each end. The greatest variety of designs are produced, and the inventive powers of teacher and pupils constantly increase their numbers.

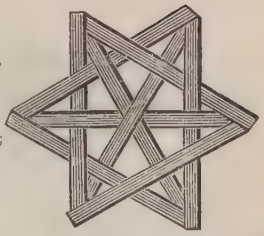




This occupation is no doubt more popular and fascinating than any other, and the material offered is in such variety that a detailed list is impracticable here. The very undesirable tendency among Kindergartners to multiply and complicate the material is more fully seen in this occupation than in any other, and in this as in all the gifts, has the inevitable effect to greatly increase the cost of manufacture.

The mats and fringes for weaving are put up in packages of twelve mats and the corresponding fringe, and sold for from ten to twenty cents, according to size and quality.

FIFTEENTH GIFT.

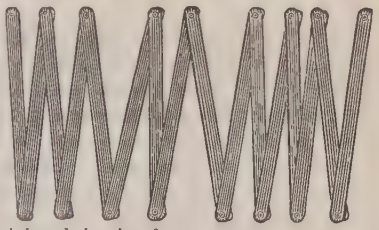


Plaiting.—The gift consists of fifty durable hard-wood slats, ten inches long.

Per set, . Price, $0.15 ; Postage, $0.03.

The forms which may be produced in this gift are almost inexhaustible and very pleasing.

SIXTEENTH GIFT.



Jointed Slats.—Four jointed sets in box. One of four links. One of six links. One of eight links. One of sixteen links.

The whole set, in box, $0.40 ; Postage, $0.04.

As this gift is to represent various lines, angles and figures, and not to be used as a measure, the slight links jointed in the four sets are much more desirable than the large jointed metric measure sometimes substituted.

SEVENTEENTH GIFT.

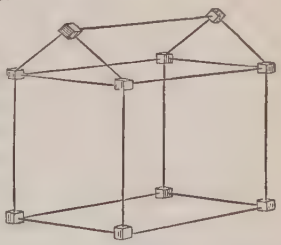
Paper strips for Lacing.—Paper strips of various colors—eight or ten inches long, and folded lengthwise—are used to represent a variety of fanciful forms, by bending and twisting them according to certain rules.

One hundred strips, $\frac{1}{2}$ inch wide, 20 inches long, Price, $0.15, Postage, $0.03

EIGHTEENTH GIFT.

Folding Paper.—The material for paper-folding consists of square, rectangular, triangular and circular pieces with which variously shaped objects are formed.

NINETEENTH GIFT.



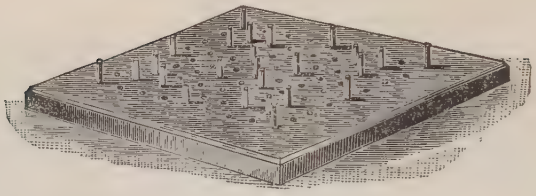
Peas or Cork Work.—Skeleton forms of objects are formed with soaked peas and pointed sticks, or with cork cubes and pointed wires.

The sticks are the same as in the eighth gift. The pointed wires are much more convenient than sticks, and have recently come very much into favor.

	Price.	Postage.
Wires of various lengths, per box, ...	$0.20	$0.02
Cork cubes, per package of 100, ...	.25	.01

TWENTIETH GIFT.

	Price.	Postage.
Modeling knife of wood, with handle, per dozen, . . .	$0.50	$0.02
Modeling knife of wood, without handle and generally preferred, per dozen, ...	.25	.02
Modeling boards of wood, per dozen, ...	1.50	
Clay, prepared, per pound, ...	.05	



BUSY WORK TILES.

An occupation for the youngest children—in the home, the Kindergarten, and the Primary school. Each Tile is a finely finished board, six inches square, holes drilled in three designs. In No. 1 board the holes are arranged in a square, in No. 2 in a triangle, and in No. 3 in a circle surrounding a Greek cross. No. 1 is more generally used.

As put up for Kindergarten and school use, the boards are without pegs, and the pegs are in boxes of one thousand each, assorted in six colors.

For private use one board with a good assortment of pegs is put up in a paper box, making it complete.

	Price.	Postage.
One Tile without Pegs, ...	$0.25	$0.05
One thousand Pegs, six colors in a box, . . .	.20	.04
One Tile in box with Pegs, ...	.35	.08

In ordering say which pattern is wanted, whether No. 1, No. 2, or No. 3.

PAPERS AND STRAWS FOR STRINGING.

Short pieces of straws and squares or circles of colored papers strung alternately on a thread produce a very pleasing effect and afford useful occupation.

Circles of colored paper 1 inch diameter for stringing with straws, 1,000 pieces, ...	$0.25	$0.02
Squares of colored papers 1 inch square, 1,000 pieces, .	.20	.02
Straws 10 inches long, per 100, ...	.10	
Straws cut to $\frac{3}{4}$ inch long, per box of 1,000 pieces, .	.20	

The cut straws are a great convenience.

MRS. HAILMANN'S SECOND GIFT BEADS.

Beads in the forms of second gift, viz., sphere, cylinder and cube, and in six colors, have been recently introduced with much satisfaction for stringing.

In the foregoing list of gifts and material the old German notation has been used, and no distinction made between the gifts proper and the occupations.

This has been adopted because no other is so generally understood, and because it conforms to the description of the material in several of the preceding papers.

All the above goods and a large line of primary school occupation material are made and furnished by Milton Bradley Co., Springfield, Mass., who will send to any address a very complete illustrated catalogue gratis, or samples of material on receipt of the price as above indicated.

REVISED EDITION OF THE PARADISE OF CHILDHOOD.

BY EDWARD WIEBÉ.

This standard work, the first guide with complete plates published in the English language and still the only book covering the whole course, has become a necessity with every Kindergartner, and should be in the hands of every intelligent mother and every progressive Primary School teacher.

A paper entitled Kindergarten Culture, and also the text of the "Handbook for the Kindergarten," have, in the revised edition, been added to the original work without increase in price, and the separate publication of the Hand-book is discontinued. Very full diagrams for all the gifts and occupations are found in the plates of "The Paradise of Childhood" and in no other form can as full directions and diagrams be obtained for the same moderate price. It contains, in this edition, 100 large double column quarto pages, and 76 full-page lithograph plates. The work is neatly printed on fine plated paper.

In one volume, 4to paper covers, ...	$1 50
In one volume, 4to cloth and gilt, ...	2 00

A KINDERGARTNER'S MANUAL OF DRAWING.

EXERCISES FOR YOUNG CHILDREN UPON FIGURES OF PLANE GEOMETRY.

BY N. MOORE.

Seventeen Large Quarto Lithographic Plates, and Sixteen Pages of Letterpress.

The special form in which drawing has been presented to Kindergartners, to guide them in their teaching, does not meet all the needs of their pupils, and during the last four years a number of Kindergartners have adopted, in preference, Miss Moore's series of drawing exercises, which seem to them to answer their purpose more fully. This differs from the "School of Drawing" commonly used, in following more closely the order of progression seen in the sewing, pricking, etc.

Price, post-paid, ... 50 cents.

THE KINDERGARTEN AND THE SCHOOL.

BY FOUR ACTIVE WORKERS.

150 pages, illustrated with a steel plate portrait of Froebel, six full-page colored plates of occupations, and wood engravings of the gifts.

Cloth, black and gold, price, by mail, $1.00. To clubs price 80 cents, postage or express extra.

The book comprises five papers as follows:—Froebel: The Man and his Work.—By ANNE L PAGE. The Theory of Froebel's Kindergarten System. —By ANGELINE BROOKS. The Gifts and Occupations of the Kindergarten. —By ANGELINE BROOKS. The use of Kindergarten Material in the Primary School —By Mrs. A. H. PUTNAM. The Connection of the Kindergarten with the School.—By Mrs. MARY H. PEABODY.

Hon. John Eaton says:—

"In the one hundred and thirty-six pages of your 'Kindergarten and School' you have given in readable style a correct idea of Froebel and of his principles and methods in the use of gifts and occupations. I believe every teacher who will read it with care will be interested and benefited."

These three books are published by

MILTON BRADLEY CO., Springfield, Mass.

NEW KINDERGARTEN SONG BOOKS.

SONGS, GAMES, AND RHYMES FOR THE NURSERY, KINDERGARTEN, AND PRIMARY SCHOOLS.—With notes and suggestions by *Eudora Lucas Hailmann.*

In the preface the author says:—

"To parents, Kindergartners and Primary teachers, these songs and games are presented with the hope that they will in some measure satisfy the demand for a wholesome, elevating kind of music, and for words suited to the thoughts and feelings of very young children.

"The cultivation of the music sense should begin in earliest childhood, but like all beginnings the task is most difficult and delicate. If it be neglected during the first few years it is scarcely possible to re-arouse it. To meet this need in earliest infancy is the justification for the hand and finger games contained in this book. * * * Reverence, enthusiasm, conscientiousness, sentiment free from sentimentality, order without pedantry, freedom not lawlessness, a rich imagination not random fancy, grace not mannerisms, experience not mere words, being not seeming, are some of the lessons which, I hope, may be learned from the songs, games, and rhymes contained in this volume."

This book contains 211 pieces classified as follows:—

Opening Songs, 15; Closing Songs, 10; Songs and Games of the Seasons, 16; Weather Songs and Games, 10; Songs and Games of Animated Nature, 35; Trades and Occupations, 19; Marches and Movement Plays, 31; Ball Games, 20; Finger and Hand Games, 26; Miscellaneous Games, 30.

169 Pages, Paper, $1.25. Cloth, $1.75.

SONGS FOR LITTLE CHILDREN.—A collection of songs and games for Kindergartens and Primary schools. Part I. Composed and arranged by *Eleanor Smith,* with preface by *Mrs. Alice Putnam.*

The following are the closing sentences of *Mrs. Putnam's* preface:—

"This book is sent out in the hope that it may lead Kindergartners and Primary teachers to look more carefully *everywhere* for the right means to develop a right musical feeling in children.

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